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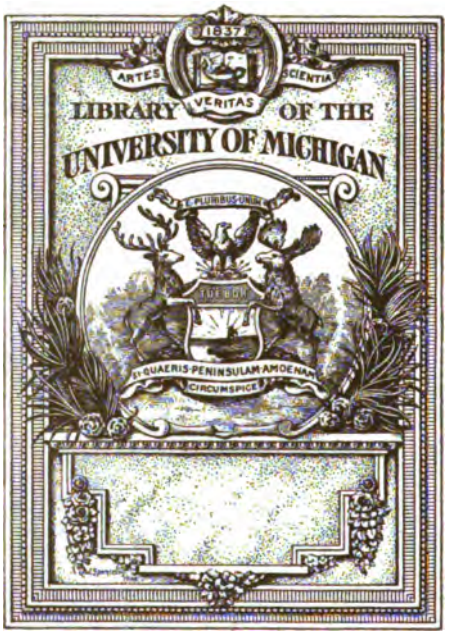
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METHODIST REVIEW.

JANUARY, 1890.

ART. I.—THE CHARACTER OF THE BOOK OF JOSHUA, AND ITS RELATION AND TESTIMONY TO THE PENTATEUCH.

IT is our purpose in this article to examine carefully and critically the Book of Joshua in order to ascertain what light it throws upon the Pentateuchal question—which Delitzsch characterizes as "the most burning question of the present time"*—and to see what testimony the book gives to the Mosaic authorship and the authenticity of the Pentateuch.

This subject we shall discuss under the heads of the *Unity*, the *Antiquity*, the *Historical* character, the *Difference* of authorship of the Book of Joshua from that of the Pentateuch, and the *Testimony* which it gives to the Mosaic books.

Its *Unity*.—This can be shown not only from the connection of the matter which it contains, but also from its linguistic peculiarities. The book opens with God's command to Joshua to conduct the Israelites into the land of Canaan, accompanied with an exhortation and encouragement to obey the law of Moses. Joshua thereupon makes preparations to cross the Jordan, and, first of all, he enlists the services of the tribes east of the Jordán, sends spies to Jericho, and makes full preparation for the invasion of Canaan. After this we have a detailed account of the passage of the Jordan, the capture of Jericho, Achan's theft of a part of the spoils of Jericho and his punishment, and the capture of the mountain town Ai. Joshua having thus struck terror into the Canaanites is now

* In *Zeitschrift für Kirch. Wiss. und Kirch. Leb. Heft V*, 1888, p. 1.

enabled to carry out the command of Moses in Deut. xxvii, 2–8, and accordingly builds on Mount Ebal an altar "to Jehovah," and writes on stones the law of Moses.

The Gibeonites, becoming alarmed for their own safety, obtain from Joshua, through deception, a treaty. Five kings combine against the Gibeonites on account of their league with Joshua. While defeating these kings he commands the sun and moon to stand still, and these luminaries obey him. This is followed by a description of Joshua's treatment of these kings, and a statement of various conquests made by him. After this Joshua defeats at the waters of Merom, in Northern Palestine, the combinations of the kings against him, and makes various conquests in Canaan. The foregoing events make twelve chapters, forming the first great division of the book. These events are closely connected, forming a chain in which one link depends upon the other. Here is no *mosaic* or patchwork.

The *second* division begins with the statement that "Joshua was old and stricken in years," and that the Lord said unto him, "There remaineth yet very much land to be possessed." A description of this land is then given, and Joshua is commanded to divide the land west of the Jordan among the nine tribes and a half, the territory east of that river having already been conferred on the tribes of Reuben and Gad and the half tribe of Manasseh. Hebron is assigned to Caleb, the boundaries of Judah are given, and those of Ephraim and Manasseh are described. We next find the whole congregation of Israel assembled at Shiloh and the tabernacle of the congregation set up. Six and a half tribes are still to be supplied with land. To meet their case, Joshua orders a survey of the rest of the country and its allotment to these tribes. Joshua casts lots for them. Thirteen cities in Judah, Simeon, and Benjamin are assigned by lot to the sons of Aaron the priest, and thirty-five cities among the other tribes are given by lot to the Levites. Cities of refuge are then appointed. Joshua then sends home the two tribes and a half to their inheritance east of the Jordan. These tribes build an altar on the east bank of the Jordan, which excites the wrath of the western tribes, who consider such a proceeding treason against God and Israel. The eastern tribes thereupon disclaim any criminal intent, state their case, and satisfy the western Israelites.

After this Joshua gathers the *leaders* of Israel and exhorts them to obey the divine law, and then assembles *all the tribes* of Israel and their leaders to Shechem and recites briefly the Hebrew history from the days of Abraham until his own time, exhorts the people to obey God, makes a covenant with them, writes the words in the book of the law of God, and then sends the people to their inheritance. The book ends with an account of the death of Joshua, the fidelity of the elders who outlived him, the burial of the bones of Joseph, and the death of Eleazar the priest.

In the *second* division there are some special references to events in the *first* division. Thus we find in chap. xxii, 1–6, that Joshua, as soon as the land was divided by lot, sent back the warriors of the Reubenites, of the Gadites, and of the half tribe of Manasseh to their homes east of the Jordan. In chap. i, 12–18, it is said that Joshua, before crossing the Jordan, reminded the eastern tribes of their engagement with Moses, as recorded in Num. xxxii, 20–25, to go over with their brethren to war, and to him they confirmed their promise. In the *first* division it is stated (chap. xi, 16, 17), "Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; even from the Mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Hermon: and all their kings he took, and smote them, and slew them." But in the *second* division Jehovah says unto him (chap. xiii, 1–6), "There remaineth yet very much land to be possessed . . . all the borders of the Philistines, and all Geshuri, from Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites: also the Avites: from the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: and the land of the Giblites, and all Lebanon toward the sunrising, from Baal-gad under Mount Hermon unto the entering into Hamath. All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians." But these latter passages do not contradict the former respecting the extent of the conquests of

Joshua. The *first* statement is a general one, and by no means asserts the entire conquest of the Philistines and *most southern* Canaanites, nor does it contain any reference to the subjugation of the *most northern* nations of Palestine, which are named in the *second* part of Joshua as unsubdued.

In the *second* part, the land to be possessed in the north extended to Hamath on the Orontes and Aphek (between Byblus and Baalbec), embracing the Sidonians and the Byblians (Giblites), whose lands the Israelites never possessed. In the *second* division, among the Philistines still unsubdued are mentioned Gazathites, Ashdothites, and Gittites (Gathites). Now, in the *first* division, we have an indirect confirmatory proof of this fact in chap. xi, 22, where it is stated that no Anakim were left in the land of Israel except in Gaza, Gath, and Ashdod—a clear proof that the Israelites had not then subdued these cities of the Philistines. This is what Paley would have called an *undesigned* coincidence.

The statement in the *first* division, that Joshua took and destroyed Hebron and Debir (chap. x, 39), is not contradicted by the statement, in the *second* division, that Caleb drove from Hebron the sons of Anak and that Othniel took Debir (xv, 13–17); for whatever is done by a subordinate can also be said to have been done by the supreme commander himself.

In the list of kings smitten by Joshua and the Israelites in the *first* division are named the kings of Jerusalem, Gezer, Megiddo, and Dor (xii, 10, 12, 13, 23). But in the *second* division it seems that these four *cities themselves* were not captured by Joshua (xv, 63; xvi, 10; xvii, 11, 12). Yet the kings of these towns, in all probability, came forth from their strongholds and were captured or slain in battle, while their cities remained uncaptured; just as Napoleon the *Third* was captured outside of Paris, and "on the border" of France, *while* Paris itself was still untouched. Not only does Josh. xii, 10, but also Judg. i, 7, assert the smiting of the king of Jerusalem, while Josh. xv, 63 and Judg. i, 21 declare that the Jebusites themselves were *not* driven out of Jerusalem. The stronghold of the Jebusites in Jerusalem was not captured until David took it. 2 Sam. v, 6, 7.

We are next to consider the *linguistic* proofs of *unity* in the Book of Joshua. The name of the Deity every-where in

Joshua (with but a few exceptions *) is Jehovah (Jahveh), and thus, so far as the divine name is concerned, there is no ground for the separation of the book into different documents. Jericho occurs *twenty-seven* times in both divisions of Joshua, and the name is spelled with the *yodh*, יְרִיחוֹ. שֵׁבֶט, *shebĕt*, a *tribe*, occurs *fifteen* times in the *first* division of Joshua, and *nineteen* times in the *second*. מַטֶּה, *matteh*, *tribe*, is used *once* in the *first* division and *fifty-five* times in the *second*. But in *twenty-six* of these instances מַטֶּה, *matteh*, *tribe*, is followed by בְּנֵי, "*children of*," before which שֵׁבֶט, *shebet*, the other word for tribe, is *never* used in Joshua.

The Antiquity of the Book of Joshua.—Every one who is familiar with the Hebrew of the different books of the Old Testament cannot fail to be struck with the purity, beauty, and clearness of its Hebrew in comparison with that of even some of the historical books belonging manifestly to a later period. In some of these later historical works, the authors having been long accustomed to the use of Chaldee seem to be hardly at home in Hebrew. But the language of the Book of Joshua is not inferior to that of the Pentateuch, and the circle of its words touches both on the Pentateuchal language and on that belonging to the books of the next period. There is in Joshua but a single word, נְכָסִים, *nĕkasīm*,† *riches*, *treasures* (xxii, 8), that looks late. But this has its parallel in שַׁלִּיט, *shallīt*, ‡ *governor*, applied to Joseph as ruler of Egypt (Gen. xlii, 6), a word elsewhere found only in some of the late books of the Bible. נְכָסִים, *nĕkasim*, in Joshua, no more proves the lateness of the account in this book than שַׁלִּיט, *shallit*, in Genesis, proves the lateness of the history of Joseph. These two words appear to have strayed from the Aramaic language into the Hebrew, just as the Arabian locust is occasionally seen in Hyde Park, and as our own northern persimmon tree has strayed here from its home in the tropics.

The historical stand-point of the Book of Joshua is certainly not much later than the age of its hero. In twelve instances

* The exceptions are chap. xxii, 16, 33; xxiv, 26, 27; every-where else, if God (Elohīm) is used, it is placed immediately after Jehovah.

† This noun is derived from from the obsolete נָכַס, *to collect*, *to accumulate*, the same as כָּנַס.

‡ שַׁלִּיט is the same as the Chaldee.

the phrase עַד הַיּוֹם הַזֶּה, *unto this day*,* indicates that when the author wrote the state of things which he describes still continues. In reference to Rahab, the harlot, it is stated that *she* dwells in Israel *unto this day*, because she hid the messengers which Joshua sent to spy out Jericho (vi, 25). This seems to be limited to the individual, as all her relatives are named as father, mother, brethren, and sisters. Hence there is the highest probability that the book was written in the lifetime of Rahab. And when, in respect to the stones placed at the mouth of the cave into which the five kings were thrown, it is said these stones are there unto this day (x, 27), one can hardly think that a great length of time had since elapsed.

When Ai was captured and destroyed by Joshua it is said he made it a heap for ever, a desolation unto this day (viii, 28). How long after Joshua Ai was rebuilt we cannot say, but it was certainly before the Babylonian captivity. For in Ezra (ii, 28) it is said that two hundred and twenty-three persons that had been carried away captive from Bethel and Ai by Nebuchadnezzar returned with Zerubbabel. The heap of stones raised over the dead king of Ai is said to be there unto this day (viii, 29).

In chap. xv, 63, it is stated that "the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day."† But David drove them out and captured the fortress of Jerusalem, 2 Sam. v, 6, 7: so the Book of Joshua must antedate this period. Again, the Ephraimites "drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute" (xvi, 10). Now it is stated in 1 Kings ix, 16, that Pharaoh, King of Egypt in the time of Solomon, captured Gezer, and made it a present to his daughter, Solomon's wife. Was not the Book of Joshua written before this event? In Josh. xi, 8, and xix, 28, the Phenician Zidon is called צִידוֹן רַבָּה,

* The statement in 1 Kings viii, 8, that the ends of the staves of the ark were seen from the holy place, "and there they are unto this day," may seem unsuitable, as the Book of Kings was finished during the exile. But nobody knows what became of the ark or its staves. Besides this consideration, the Book of Kings is confessedly a compilation. 2 Chron. v, 9, has, "It [the ark] is there unto this day."

† In Judg. i, 21, it is said the Jebusites still dwell in Jerusalem.

Great Zidon. Tyre is called simply a *fortress.* Zidon and Zidonians are mentioned in the Homeric poems, but not the Tyrians. It is evident that when the Book of Joshua was written Zidon was the first of the Phenician cities, but in the age of the Hebrew prophets Tyre is the important city, and but little is said of Zidon, and in Joel (iii, 4) and in Jeremiah (xxv, 22, xlvii, 4) the position is "Tyre and Zidon," indicating the inferiority of the second city.

In chap. vi, 26, Joshua pronounces a curse upon the one who shall rebuild Jericho: "He shall lay the foundation thereof in his first-born, and in his youngest (son) shall he set up the gates of it." In 1 Kings xvi, 34, it is stated that in the days of Ahab (about B. C. 900), Hiel the Bethelite laid the foundation in Abiram his first-born, and set up the gates of Jericho in his youngest son Segub, according to Joshua's declaration. If the Book of Joshua had been written after this event, in all probability it would have stated who rebuilt it.

Another proof of the antiquity of the Book of Joshua is found in the fact that the lands in some cases designated as belonging to certain tribes, and to be possessed by them, were never subdued by them. It is extremely improbable that a late writer would have represented Joshua as giving the Hebrew tribes lands which they never possessed. The most striking instances of such assignment are found in the following statement: "From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites. . . . From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: and the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under Mount Hermon unto the entering into Hamath [on the Orontes]. All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel. . . . Now therefore divide this land," etc. Chap. xiii, 3–7. The most of these lands the children of Israel never possessed. And yet it is said the Lord declared he would drive out the Sidonians, which was never done. Can any one believe that a late Hebrew writer would represent God

as not fulfilling his promise to Israel? The five cities of the Philistines were never possessed by the Israelites.

The only possible answer—so far as we can see—that can be made to the proof of the antiquity of Joshua drawn from the passages which speak of the Canaanites still dwelling in Gezer, and of the Jebusites as still living in Jerusalem, is to assert that the book is made up of documents belonging to different ages, some of which were written before the time of David; and that these documents have been worked over and wrought into one whole, with late editorial additions. But the book bears no indications of being a composite* work, or of having been revised at a late period. But, passing by other considerations, how could a reviser after the time of David have allowed such passage to stand as that of Josh. xv, 63, which states that the children of Judah could not drive out the Jebusites from Jerusalem, "but the Jebusites dwell with the children of Judah at Jerusalem unto this day?" Would not the late reviser at Jerusalem have had before his eyes the daily proof that these heathen Jebusites had been driven out and Judah put in possession through the skill and valor of David?

There is nothing recorded in the book later than twenty or twenty-five years after the death of Joshua. The expedition of the Danites (xix, 47), and the statement that "Israel served the LORD all the days of Joshua, all the days of the elders that outlived Joshua, and had known all the works of the LORD, that he had wrought for Israel" (xxiv, 31), are the latest.

The Book of *the Upright*—that is *upright men*, for if the word were a proper name it would not have the article—הַיָּשָׁר, *hayyashar*, is quoted once in Joshua (x, 13). This book, in the judgment of Gesenius, consisted of "a collection or anthology of ancient Hebrew poems." In 2 Sam. i, 18, there is also a reference to this book of poems: "He bade them teach the children of Judah the song of the bow: behold, it is written in the Book of *the Upright*." If this book quoted in Josh. x, 13 is the same as that mentioned in 2 Sam. i, 18, it is manifest that either the book of Joshua is as late as the time of David or that the passage in Joshua is an interpolation. But if the Book of *the Upright* was a collection of poems that re-

* There is a single reference to one book, that of Jasher, *the upright* (x, 13), to which reference is also made in 2 Sam. i, 18, which is not a composite book.

ceived successive additions, like our Hymnals, then the Book of *the Upright*, as quoted in Joshua, may have been far earlier than the time of David.

The Historical Character of the Book.—That Joshua brought the nine tribes and a half of Israel across the Jordan, conquered the most of Palestine, and settled these tribes in the places assigned them in the Book of Joshua must be regarded as certain; for in the ages immediately following the time of Joshua we find the tribes in these very localities.*

That the tabernacle was pitched in Shiloh, as stated in Josh. xviii, 1, is confirmed by the fact that in the days of the Judges it is found in this town, whither the tribes went up to worship Jehovah. Judg. xx, 18; xxi, 19; 1 Sam. i, 3; ii, 22. That Joshua made a treaty with the Gibeonites is confirmed by the statement in 2 Sam. xxi, 2: "Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them." In 1 Kings xvi, 34, we have a testimony to the fact that Joshua pronounced a curse upon the rebuilding of Jericho; and the statement in Josh. x, 10, that "the LORD discomfited them [Joshua's enemies] with great slaughter at Gibeon," is confirmed by Isaiah xxviii, 21: The LORD "shall be wroth as in the valley of Gibeon." The prophet Habakkuk, in describing the wonders of the Exodus, bears witness to Joshua x, 12, 13, saying, "The sun and moon stood still in their habitation" (iii, 11).

In Josh. xiii, 2, 3, among the lands still unsubdued are named: "All the borders of the Philistines, and all Geshuri, from Sihor, which is before Egypt," etc. In proof that this land was not possessed by Joshua is the statement in 1 Sam. xxvii, 8, 9, "And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land as thou goest to Shur, even unto the land of Egypt. And David smote the land."

The statement in Joshua that thirteen cities in Judah, Simeon, and Benjamin were assigned to the priests, and that thirty-five cities among the other tribes were given to the other Levites (chap. xxi), is declared by Kuenen to be "unhistorical." The cities allotted the priests are "not near the place

* The tribe of Levi is excepted from these remarks. We shall consider its case separately.

where the sanctuary then stood (Shiloh), but, on the contrary, in the vicinity of Jerusalem, the later temple-city. . . . There is not a single trace of such cities for priests and Levites in trustworthy historical accounts. They are a product of the imagination of our priestly writer." * But Kuenen seems to forget that Anathoth, assigned to the priests in Josh. xxi, 18, is referred to in 1 Kings ii, 26, as a city of the priests; for Solomon says to Abiathar the priest, "Get thee to Anathoth, unto thine own fields." And in Jer. i, 1, it is stated that this prophet was "of the priests that were in Anathoth in the land of Benjamin." †

According to Num. xxxv, 2–7, the LORD directed Moses to command the children of Israel to appoint forty-eight of their cities for the Levites; Josh. xxi gives the details of the execution of the command. But if these forty-eight cities were not assigned to the Levites, what could be the purpose in inventing the Mosaic command and such an imaginary distribution of cities? Would it not have been immediately known that these cities were never possessed by the Levites and the priests, and that the statement was false? Or did the inventor of the statement wish to put the priests and Levites in possession of lands not their own?

A part of the cities assigned the Levites were among the two tribes and a half—east of the Jordan—which were carried away captive by Pul and Tilgath-pilneser, kings of Assyria (about B. C. 740), and placed in their dominions (1 Chron. v, 26), incidentally confirmed by 2 Kings xv, 19. In the times of Isaiah and Jeremiah some of the cities assigned to the Levites east of the Jordan were in the possession of Moab. Dibon is assigned to them in Reuben (Josh. xiii, 17), but in Isa. xv, 2, and Jer. xlviii, 18–22, it belongs to Moab. Heshbon, assigned to the Levites in the same tribe (Josh. xiii, 17, xxi, 39), belongs to Moab in Isa. xv, 4. In Josh. xxi, 36, 37, Jahazah and Mephaath are assigned to the Levites in Reuben, but in

* *Religion of Israel*, Vol. II, p. 171, London, 1882.

† In 1 Sam. xxii, 19, it is said that Saul destroyed Nob, the city of the priests. This seems to be the Nob in Benjamin, a little north of Jerusalem. It is not mentioned by Joshua. But is it credible that, if the list of the priestly cities had been invented after the time of David, there would have been no mention of Nob? This town may have been the same as Almon in Benjamin, assigned to the priests (Josh. xxi, 18), or may have taken its place.

the time of Jeremiah (xlviii, 21) they belong to Moab. The tribes of the kingdom of Israel were carried away captive by the King of Assyria (2 Kings xvii, 6), and colonies from his kingdom were put in their place.

It is perfectly clear that the state of things assumed in the Book of Joshua as then existing was not true after a few centuries. Hence it is to be presumed that the book was written in the early period of the Jewish history, and rests upon facts. But the statements of the Book of Joshua respecting the Levitical cities can be confirmed, and Kuenen refuted, from the monuments of Egypt. "On the walls of the so-called portico of the Bubastites at Karnak Shishak has recorded more than one hundred and thirty cities which he had taken [in Palestine], given to him by Amon and the goddess of the Thebaid. Among the cities which can be recognized in the hieroglyphic legends are Rabboth, Taanach, Shunem, Rehob, Haphraim, Mahanaim, Gibeon, Beth-horon, Kedemoth, Ajalon, Megiddo, and Judah-Maluk, 'the royal city of Judah,' or Jerusalem." * To this list R. Stuart Poole † adds from the same Egyptian monument the Levitical cities Bileam and Alemeth. The Levitical cities in Birch's list are: Taanach, Rehob, Mahanaim, Gibeon, Beth-horon, Kedemoth, and Ajalon—making nine in all, by adding the two additional ones in Poole's list. Shishak's invasion of Palestine was against Rehoboam, King of Judah, in the interest of Jeroboam, King of Israel, whom the Egyptian king had before protected against the wrath of Solomon. This invasion, described in 1 Kings xiv, 25–28, and in 2 Chron. xii, 2–9, was made about B. C. 971; that is, about five hundred years before the time when Kuenen thinks the list of the Levitical cities was invented! Shishak captured the Levitical cities because they were hostile to Jeroboam. R. Stuart Poole remarks that "Brugsch, with no controversial object, speaks of the war as the 'attack of the Egyptian king on the kingdom of Judah and the Levitical cities.'" *Hist.*, 2d ed., ii, 216.

After this we may be permitted to refer to 1 Chron. vi, 54–81, and to 2 Chron. xxxi, 15–19, in confirmation of Joshua respecting the Levitical cities. That the priests are assigned thirteen cities in Judah, Simeon, and Benjamin (Josh. xxi,

* Birch, *History of Egypt*, pp. 164, 165. † *Contemporary Review*, Sept., 1887.

13–19), more remote from Shiloh, where the tabernacle was pitched in the days of Joshua, than from Jerusalem, the temple-city at a later period, is considered by Kuenen an objection to its historical reality. But it does not appear that in the days of Joshua Shiloh was regarded as the *permanent* location of the tabernacle; and in the assignment of thirteen cities to the priests, convenience of location in respect either to Shiloh or Jerusalem appears not to have been consulted. The priests received their cities *by lot*. None of the cities which they obtained in Judah and Simeon were very near Jerusalem. Juttah was about thirty-five miles, and Hebron about twenty from Jerusalem. Their other cities varied in distance from it from fifteen to about twenty-seven miles. The four cities of the priests in Benjamin were but a few miles from Jerusalem, and the nearest of them about fifteen miles from Shiloh. But if the priestly towns were selected with reference to Jerusalem as the temple-city, why were not the priests located in Jerusalem * itself, and in the cities of Judah near Jerusalem?

The Difference of Authorship of the Book of Joshua from that of the Pentateuch.—It is customary with those who reject the Mosaic authorship of the Pentateuch to connect with it the Book of Joshua, and to discuss the whole as the *Hexateuch*. The reason for their so doing is obvious. For if the Pentateuch and Joshua are parts of one great whole, and the same hand is seen in both works, then it is impossible to maintain the Mosaic authorship of the Pentateuch. Besides this, in that case we lose the testimony of the Book of Joshua to the Pentateuch, as it becomes one with the Mosaic work and loses its individuality.

First of all, we must observe that the Book of Joshua is separated from the Pentateuch proper by the *thirty-fourth chapter* of Deuteronomy, which is a palpable addition to the Pentateuch, and belongs to a comparatively late age, as the following facts show: "And Jehovah showed him [Moses] all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah." This language shows that the account was written after the Israel-

* The Israelites, in the latter part of Joshua's life, held Jerusalem, with the exception of its stronghold. Josh. xv, 63.

ites entered Canaan. Jericho is called "the city of palm-trees" (ver. 3), which is never thus designated in the Pentateuch. The statement: "And there hath not arisen a prophet since in Israel like unto Moses" (ver. 10), was probably not written until five or eight centuries after his death.

Let us now consider the *linguistic* characteristics of Joshua which separate it from the Pentateuch. In Joshua the feminine personal pronoun is always הִיא, *hī*, occurring *thirty-one times*. The masculine pronoun* הוּא, *hu*, is used *one hundred and ninety-seven* times in the Pentateuch for the *feminine*, but is *never* so used in Joshua. The city Jericho in Joshua is always written with the *yodh*, יְרִיחוֹ, *Yĕrīcho*, occurring twenty-seven times; but in the Pentateuch it is always written without the *yodh*, יְרֵחוֹ, *Yerēcho*, occurring eleven times (including Deut. xxxiv, 3). הָגָה, *hagah*, *to meditate*, in Josh. i, 8, is found in twenty-four other places in the Hebrew Bible, but nowhere in the Pentateuch. גִּבּוֹרֵי הַחַיִל, *men of valor*, occurs in Josh. i, 14; vi, 2; viii, 3; x, 7, and in other books of the Bible, but never in the Pentateuch. חֶרֶשׁ, *secretly*, with רָגַל, *to spy out secretly*, thus used only in Josh. ii, 1. תִּקְוָה, *cord*, *thread*, Josh. ii, 18, 21, never occurs in the Pentateuch. חֶבֶל, *a cord*, Josh. ii, 15, is nowhere thus used in the Pentateuch. אֲדוֹן כָּל־הָאָרֶץ, *Lord of all the earth*, in Josh. iii, 11, 13, and in four other places in the Bible, but never in the Pentateuch. אֵל חַי, *the living God*, Josh. iii, 10, is not found in the Pentateuch. גְּדוֹת, *banks*, Josh. iii, 15; iv, 18, is not found in the Pentateuch. חָכָם, *infinite absolute*, used adverbially in Josh. iii, 17, is nowhere else thus used. מַצָּב, *station*, *place of feet*, Josh. iv, 3, 9, is not found in the Pentateuch. עָבוּר, *grain*, *corn*, Josh. v, 12, is found nowhere else, in the Pentateuch, other different words being used for *corn*. קֶרֶן הַיּוֹבֵל, *horn of Jubilee*, occurs in Josh. vi, 5, but is found nowhere else. קֶרֶן is not used in the Pentateuch for a *wind instrument*, but שׁוֹפָר and חֲצֹצְרָה are thus employed. יוֹבְלִים, *plural* of יוֹבֵל, *jubilees* (Josh. vi, 4, 6), is found nowhere else. In the Pentateuch the *singular* is always used. יָגַע, *to labor* (Josh. xxiv, 13), and יָגַע, *to weary* (chap. vii, 3), are never found in the Pentateuch.

* In Amos, Hosea, and Micah, acknowledged to have flourished B. C. 795–725, הוּא, *hu*, is never used for the feminine, but a separate form, הִיא, *hī*, is used. The cognate languages all have separate forms for the feminine.

מוֹרָד, *descent*, Josh. vii, 5; x, 11, does not occur in the Pentateuch. וַיַּעֲלוּ עָפָר עַל־רֹאשָׁם, *and they put dust upon their head* (Josh. vii, 6), is not found in the Pentateuch. הָפַךְ עֹרֶף (Josh. vii, 8) and פָּנָה עֹרֶף (ver. 12), both meaning *to turn the neck* (back), are not found in the Pentateuch. נִקְרַב, *niphal*, reflexive, *to draw nigh* (Josh. vii, 14), is never thus used in the Pentateuch; but in Exod. xxii, 7, it is employed in a *passive* sense, *to be brought.* לְגֻבְרִים, *man by man* (Josh. vii, 14, 17, 18), is thus never used in the Pentateuch. וְכָזֹאת וְכָזֹאת, *and thus and thus* I did (Josh. vii, 20), does not appear to occur in the Pentateuch, but is found in Samuel and Kings. כָּל־עַם הַמִּלְחָמָה, *all the people of war* (Josh. viii, 1, 3; x, 7; xi, 7), does not occur in the Mosaic books, which use other phrases. יָצָת, *to burn*, is used in hiphil conjugation in Josh. viii, 8, 19, and in other parts of the Bible, but not in the Pentateuch. נָעַץ, in the niphal *to be collected*, is found in Josh. viii, 16, but occurs but once in the active form, *to call or cry out* (Exod. ii, 23), in the whole Pentateuch. The passive use of this verb also occurs in several places in the Book of Judges and once in 1 Samuel. נָגַע, *to smite*, in *niphal* conjugation passive *to be smitten* (Josh. viii, 15), is found in more than *fifty* places in the Pentateuch, but *never* as a *passive*. כִּידוֹן, *a spear* (Josh. viii, 18, 26), is found elsewhere *six* times, but never in the Pentateuch. שֵׁמַע, *fame, report*, occurs in Josh. vi, 27; ix, 9; it is not found in this form in the Pentateuch, but the same idea is expressed by שְׁמַע, *shēma.* "And the stranger (הַגֵּר) who walks (הַהֹלֵךְ) in their midst." Josh. viii, 35. In all the numerous passages in the Pentateuch where the *stranger* or *sojourner* is mentioned, it is never said: "Who walks among them" or "you." תּוֹצָאוֹת, *extremities, ends*, occurs *thirteen** times in Joshua with the first syllable defectively written in the form תֹּצָאוֹת, and in most of them defective also in the last syllable by the omission of the vāv. This word occurs *five* times in Numbers, and in each instance it has the form תֹּצָאֹת, full in the first syllable and defective in the second.

פַּח, *a snare* (Josh. xxiii, 13), is not found in the Pentateuch. In Josh. xxiii, 13, we have the phraseology, "thorns in your eyes;" but in Num. xxxiii, 55, it is "thorns in your sides."

In Josh. xxiv, 9, where it is stated that Balak called Balaam

* The form תֹּצָאוֹת is found in Josh. xviii, 19.

to curse Israel, the verb used for cursing is קָלַל, Piel of קָלַל, while in Num. xxii–xxiv, to which reference is made, נָקַב (mostly used by Balak) and אָרַר are employed to express the same thing. The word for skin *bottle*, in Josh. ix, 4, 13, is נאד, but in the Pentateuch חֵמָת is the word thus used, occurring in Gen. xxi, 14, 15, 19. תְּחִנָּה, *kindness*, mercy, *favor*, occurs in Josh. xi, 20, but is not found in the Pentateuch, which uses חֵן, having the same meaning, twenty-five times, occurring in Genesis, Exodus, Numbers, and Deuteronomy. שָׁקַט, *to rest*, is found in Josh. xi, 23; xiv, 15, and in twenty-nine other places in the Bible, but does not occur in the Pentateuch. מַחֲלֹקֶת, *division*, *class*, is found in Josh. xi, 23, xii, 7, xviii, 10, and in many other places in the Bible, but never in the Pentateuch. סָגָן, *Lord* or PRINCE (Josh. xiii, 3), is not found in the Pentateuch. מַמְלְכוּת, *kingdom*, occurs in Josh. xiii, 12, 21, 27, 30, 31, but never in the Pentateuch, which uses מַמְלָכָה, in Genesis, Exodus, Numbers, and Deuteronomy. הִשְׁכִּין, *to pitch* a tent (Josh. xviii, 1), is never thus used in the Pentateuch, but other words are employed to express the act. קָצִין, *a judge* or *leader* (Josh. x, 24), is not found in the Pentateuch, but other words are used to express this office. נָסִיךְ, *a prince* (Josh. xiii, 21), occurs also once in the Pentateuch.

In Josh. i, 4, we have the expression, "from *this* Lebanon," which would indicate the nearness of the writer to this celebrated mountain range; but in Deut. iii, 25, the language is, "This good mountain and the Lebanon," as more remote. In Josh. xi, 16, the central mountain range of Palestine is called "the mountain of Israel," but in Deut. i, 7, 19, 20, it is named "the mountain of the Amorites." In the Book of Joshua (from chap. i, 1 to xxii, 5) Moses is called "The servant of the LORD;" but in the Pentateuch he has no descriptive title, but he is simply "Moses."* In Josh. i, 4, Palestine is called "The land of the Hittites," which is never thus designated in the Pentateuch.

All the preceding facts combined show that it is impossible

* That Moses is called "The man of God" in the superscription to the blessing of Moses (Deut. xxxiii, 1) does not militate against this statement. For the Pentateuch properly ends with the command to go up to Nebo, etc. Deut. xxxii, 49–52. The superscription to the song of blessing was added by another hand to show that it belongs to Moses, just as in the case of Psa. xc.

that the Pentateuch and the book of Joshua should have had the same author, or even authors.

Never in antiquity, so far as we know, was the Book of Joshua united to the Pentateuch in such a way as to form with it one book. The Greek version of the books of Moses, made about B. C. 280, forming a part of the Septuagint, did not include the Book of Joshua. Evidently the translators did not consider it as belonging to the Mosaic books. That the Book of Joshua was regarded as of inferior value to the Pentateuch may be inferred from the fact that the translators of the Mosaic books in the Septuagint render the Hebrew very faithfully into Greek, without taking liberties with the text, while the Greek version of Joshua has not been faithfully made, and great liberties have been taken with the Hebrew text. But it is possible that the translators may not be wholly to blame in the matter, and that the Hebrew text of the book has not been preserved with all the scrupulous fidelity that has characterized the transmission of the Pentateuch.

The Samaritans at Nablûs in Syria have the Hebrew Pentateuch, but not the Book of Joshua. Whether their Pentateuch came down to them from the ten tribes of Israel, or was obtained from Jerusalem after they had built their own temple on Mount Gerizim (B. C. 330) we cannot certainly determine, but in either case it is clear that the Book of Joshua did not belong to the Pentateuch. Nor does the description of the Pentateuch, as given in Neh. viii, 1 (B. C. 445), where it is characterized as "the book of the law of Moses, which the Lord had commanded to Israel," suit the Book of Joshua, which is not a book of commands.

The Testimony of the Book of Joshua to the Pentateuch. Having shown that the Book of Joshua is separate and distinct from the Pentateuch, and of different authorship, we can now use it as a witness for the Mosaic books. In Josh. i, 2, 3, we find a reference to Deut. xi, 24; i, 7, relates to Num. xxvii, 23 and Deut. xxxi, 7; and in i, 13 there is a reference to Num. xxxii, 20–24. In i, 8, the Mosaic law book is referred to in the following words: "This book of the law shall not depart out of thy mouth," etc. In v, 6, there is a reference to Num. xiv, 23. In viii, 29, it is stated that the body of the King of Ai, hanged on a tree, was taken down after sunset. This was

in accordance with Deut. xxi, 23. We find also in Joshua x, 27, the carrying out of the same Deuteronomic law, not to allow a dead body to hang upon a tree all night. In Josh. viii, 30–35, it is stated that Joshua built an altar on Mount Ebal in accordance with a command "written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron (tool): and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings." In this passage there is a reference to Exod. xx, 25. It is further stated that Joshua "wrote there upon the stones a copy of the law of Moses" (viii, 32). The building of an altar, the offering of sacrifices, and the writing of the words of the law upon stones were in accordance with Deut. xxvii, 4–8. There is in Joshua no mention of the plastering of the stones with lime. Joshua also executed (ver. 33) the commands of Moses respecting the blessings to be pronounced from Gerizim and the curses from Ebal. Deut. xxvii, 12–15. It is not stated that Joshua wrote the *whole* law upon the stones; that was not necessary, as "this law" in Deuteronomy may mean that book only, and indeed not the whole of it, but its *laws*. The writing of numerous laws in this way is not incredible when one thinks of the immense quantity of writings on clay tablets that are found in the Assyrian ruins, and that what the Assyrians did on clay the Hebrews could do on plaster of lime, which they could have had in abundance, as the central mountain range of Palestine is largely composed of limestone rock. It is apparent from an inspection of the *command* in Deuteronomy, and the *history* of its execution by Joshua, that the *two* are independent of each other; the command was not made to suit the history, nor the history adapted to the command.

The account of the daughters of Zelophehad (chap. xvii, 3, 4), corresponds with Num. xxvii, 1, 7. Passing by some other references to the Pentateuch, we have in Josh. xxii, 10–34, a clear proof that all Israel was acquainted with the precept in Lev. xvii, 3–5, 8, 9 which prohibits the offering of sacrifice anywhere except at the door of the tabernacle of the congregation, and that all Israel deemed it rebellion against God to build any other altar for sacrifice besides that one at Shiloh. The incident is this: The two tribes and a half having been dismissed by Joshua to return to their homes east of

the Jordan, upon their arrival on the east bank of the river they built a great altar as a witness that they belonged to Israel. The western tribes, supposing it was built for sacrifice, regarded it as treason against God, and assembled at Shiloh to fight the eastern tribes. But upon their disclaiming all intention of offering sacrifice upon their altar, which they themselves would consider treason against God, they satisfied the western tribes. We see no reason to question the truth of the occurrence, which has in itself no improbability and served no party interest. If the tribes east of the Jordan in the subsequent centuries had established a sanctuary of their own, the narrative might be supposed by skeptics to have been invented to prove that the ancestors of these tribes acknowledged the claims of the west Jordanic sanctuary. But nothing of the kind ever occurred, and the eastern tribes themselves were carried away captive into Assyria about B. C. 770. 1 Chron. v, 26.

In the address Joshua delivers the people at Shechem he rehearses the Hebrew history from Abraham to the conquest of Canaan, in which he follows the Pentateuch. And after making a covenant with the people, it is stated that Joshua wrote these words in the book of the law of God (xxiv, 26)—that is, his address and the pledge of the people to perform what he had exhorted them to do. The reference in the passage is doubtless to the law of Moses, contained in a book to which Joshua's covenant with the people was added.

The *author* of the Book of Joshua is unknown: but it is probable that Joshua had left memoirs of his time, and that these, with the book of the division of the land, served as basis of the work, which was probably composed by Eleazar or Phinehas.

We find in the book indications of fairness and impartiality in the statement that Joshua was deceived by the Gibeonites—which was certainly not creditable to the great Hebrew leader. Nor does it seem likely that the priestly scribes dwelling in Jerusalem, Judah's capital from the time of David to the Christian epoch, would have allowed the statement to stand that Achan was of the tribe of *Judah*, unless compelled by the force of truth.

Henry M. Harman

Art. II.—JESUS OF NAZARETH.

Day by day the teachings, the personal influence, and the spirit of Jesus of Nazareth are gaining the mastery of the world. Christianity is the miracle of history. From the Pentecostal anointing through all the centuries to this year of grace, men have looked on and wondered. They have seen that the preaching of the Gospel which he taught has been attended by a manifestation of spiritual life without a precedent in the history of the race. The notable fact is, that they who have come into possession of this new regenerative power, transforming the spiritual nature and producing a life of purity and righteousness, testify that it is of faith in Jesus. So general is this testimony, from all classes of persons, that we are compelled to admit that the personality of Jesus is the chief element in Christianity. To know him in the experience of the "new birth" is life eternal—the highest aspiration of man.

The relation of Jesus to men is not that of a natural development of humanity. He is out of the common order, and must be regarded as a new divine element introduced into the world for the spiritual regeneration of society. We find in him all that had been in the best thought of the past; all that had been conceived in the imagination of the purest souls as something beyond their grasp. He appears among men claiming an origin and authority which no one had ever advanced, but his life was in such perfect accord with the assertion that he was of divine parentage that we cannot accept any other statement. We do not, then, hesitate to affirm that Jesus was God manifest in the flesh, under such conditions and limitations as are common to human-kind. He passed through the stages of child-life into manhood, growing in such orderly physical and mental development as his associates of like age, and keeping step with the ordinary life of his times. A life, however, so pure and wise that the comprehensive record of it is, that "he advanced in wisdom and stature, and in favor with God and men." The few saintly souls endowed with spiritual insight that came in contact with the divine Infant declared that the Messiah had appeared; and that he was "a light to lighten the Gentiles, and the glory of Israel."

A mysterious silence broods over the years which he spent in Nazareth. We have only the slightest knowledge of his surroundings and personal associations, but what we know is in harmony with the after-life. Wise beyond his years, while still a child in the interpretation of the sacred writings, and in some measure conscious that he had a mission from on high, he possessed the graces which loving obedience imparts to childhood. His youth was pure and reverent, full of intelligence, endowed with those higher qualities which enable manhood to become all that it should be. He followed the simple but honorable craft of the head of the family into which he was born, without an effort to break away from the reputable duties of a life of manual labor. Nazareth had a synagogue and followed the Jewish ritual, and it was his custom to assemble with his brethren in the Sabbath services. What spiritual communions and confidences he had with the heavenly Father during these years, when his soul was threading the experiences which devout study of the word and a constantly enlarging outlook of life and the world brought to him, we have no hint. Under divine tuition he was passing through the self-discipline which establishes exalted character in those sensitive souls whose spiritual nature has been quickened into true living.

The voice of the Baptist, crying in the wilderness that the kingdom of heaven was at hand, was the signal for Jesus to leave his home in Nazareth and take up his life-work. This was followed by two striking manifestations of supernatural witnessing to his character and work—the direct testimony of God to his divine Sonship, and the visible descent upon him of the Holy Spirit.

Jesus began his personal ministry by giving emphasis to the declaration of the Baptist in regard to the Messianic period. But those who heard him readily perceived that it was not the same "voice;" they found themselves listening to a new preacher of righteousness. The announcement of the kingdom of God among men acquired new meaning under his teaching. A little company of disciples were chosen out of the district bordering on the Lake of Galilee; taken from the common people, but of those whose souls had been quickened by the preaching of John. There is nothing more singular in these initiatory steps than the selection of his disciples. The choice was made

out of that larger knowledge of men with which Jesus was endowed for his mission. They were not selected for what they were at the time when they were called, but for what they would become under his teaching and their association with him. And from this point of view the common description, that they were poor fishermen and in nowise distinguished from their every-day companions, is misleading. We cannot think of them except, in the words of the early Church, as "the glorious company of the apostles," in every way worthy of the high commission which sent them forth in due time to preach the Gospel unto all people.

An itinerary of Galilee, during which Jesus was teaching the people and working miracles of healing, revealed to them not only his possession of unique power, but that he stood in a new relation to those who were drawn to his ministry; drawn perhaps more on account of the wonderful cures which he wrought than by the doctrine which he taught. But his miracles are only rightly understood when they are regarded as exhibitions of a divine tenderness for suffering humanity. The simple record is, that he had compassion on the people; to his vision they were as sheep without a shepherd—the prey of evil influences against which they had no power to contend in their own strength. The attitude of the Scribes and the Pharisees was that of a select few who deemed themselves favored of God for their legal righteousness and superior intelligence. These self-constituted guides were blind leaders of the blind, ignorant of the deeper meaning of the law of which they professed to be the only accredited teachers. No people had ever been taught a more comprehensive charity and fellowship than the children of Israel, yet the higher classes cherished unconcealed contempt for the poor and ignorant. Their self-righteousness and ritualistic exactions kept the people at a distance. But Jesus was approachable; his words and spirit alike invited confidence. What a beautiful illustration of this we have in the incident of the mothers' soliciting his blessing on their children, which even to his disciples seemed an extraordinary presumption. How gracious the interference in behalf of the mothers and the children in those words—among the most precious that ever fell from his lips—which have become the inspiration of poet and painter.

No more attractive teacher ever solicited public attention, and he became at once the man of the people. He spoke with an authority which distinguished him from all the teachers they had been accustomed to hear. The parables which he used as the best means for the conveyance of the truth are hardly less noteworthy than the miracles which he wrought. He did not pander to the common weaknesses of men, nor excite them by promises of material advantage. From the first his doctrine of self-denial was such as only one who has caught something of his Spirit and a glimpse of the heavenly life could be induced to practice. Not the enthusiasm which secures followers to earthly enterprises drew the people into his fellowship. His disciples were, indeed, unable to free themselves of the current conception of the nation, that the Messiah would restore the theocracy which God had designed for them from the beginning, and that they should share his glory; but when they knew better their loyalty and zeal suffered no change, so sure were they that he was under divine guidance. He impressed his hearers with the conviction that the true life is one which has its connections beyond this earthly sphere, an eternal life which is the product of faith and righteousness—perfect devotion to God and humanity. According to his view life offers great opportunities and devolves on men great responsibilities. He who gathers only this world's wealth, and is not rich toward God by careful stewardship of the trust which the possession of wealth imposes, is pre-eminently a "fool."

But that which chiefly marked his intercourse with the people was that he seemed to see in every human being the possibilities of a better life and the attainment of a full tide of the divine blessings. What he craved for men, and that with which he aimed to invest them, was pardon of and freedom from sin, communion with the Father, by the indwelling Spirit, and an atmosphere of love and brotherhood. He would have every one mount to the heights of holiness and reach the perfection of faith and love. That his words and spirit were an inspiration to holier living may be gathered from particular incidents held in memory by those who were with him. Those upon whom the most loathsome disease had taken hold, who were thought to be under punishment for sin, and were shut out of the common fellowship of the people and the sanctuary, sought

his aid with confidence, and went away cleansed. While the multitude failed to discern his divine character and appreciate the desire of his heart to make them the children of the Most High, there certainly grew up about him a company whose trust in him was unbounded, and who regarded him as one sent of God, although they were not able to take in the full meaning of his mission.

The doctrine of Jesus is not found in the form of a treatise on theology, but is to be gathered out of the body of his public and private teaching preserved for us in the gospels. The Sermon on the Mount may be considered the inspiration of the principles of spiritual religion, which it is hardly too much to say had been lost out of the world. A notable characteristic of it is that it was strictly spiritual, not even establishing ecclesiastical forms for its visible life. It was in startling contrast with the teaching and practice of the religious leaders of his day. The first object of this divine Teacher is the production of character which shall stand the inspection of the day when God shall judge the world. He portrayed in clearest outline the ideal child of God, who has learned to seek first of all the kingdom of heaven, and who has no other will than that of the heavenly Father. The children of the kingdom are meek and loving in spirit, merciful and forgiving, pure of heart, and they hunger and thirst after righteousness. Their worship and alms-giving are not for the praise of men. These shall obtain true happiness—they shall see God. God is pledged that they shall lack nothing for the soul's welfare. No doubt it seems at first thought that such discipleship was beyond the reach of the multitude; but, then and ever since, when the soul becomes intent on doing the divine will it accepts no lower standard than Jesus instituted.

But that which touched the heart of the people as he taught the multitudes, and which finds larger acceptance in each succeeding generation, is that he gave new significance to the conception of the Fatherhood of God, by representing himself as having come from the heavenly habitations to seek and save the lost. God is indeed high and lifted up above men, but he can be no longer looked upon as their enemy. He delights to bestow benefit and blessing without stint upon his children who repent and return to him; even the angels in heaven

rejoice over the repentant sinner. God, according to this larger conception, sends out his messengers into the highways and hedges and pleads with those who had no thought that they were under his special care. He is so concerned for each member of the flock that if one shall go astray the shepherd has no rest until the wanderer is found and returned to the fold. In the parables of the prodigal son and of the Pharisee and the publican, we learn how ready the heavenly Father is to forgive and adopt into his family all repenting souls clothed with reverent humility. And when men have returned to God they begin to draw near to each other; the establishing of right relations between God and men means the establishing of right relations between men as the members of a universal brotherhood. He gave the world to understand that men are far from each other because they are far from God. The law which gives strength and unity to the kingdom, regulating its life, is his command, "Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself." The constant aim is the production of a new spiritual nature which will bear fruit unto eternal life. The way is opened into heaven, and eternal blessedness is no longer a dream of the religious enthusiast. So great is his love for those who love him, that, having redeemed them with his own precious blood, he goes to prepare a place for them where they shall forever abide with him.

In all this exposition of the kingdom of heaven Jesus makes the central figure. It is impossible to resist the impression of his personality, or to consider the teaching independent of the Teacher. Of his disciples the only thing that can be confidently affirmed is that they believed on him. He declares to them that he has come from the Father; that he that hath seen him hath seen the Father. He fully centers on himself their faith, saying: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Toward the close of his ministry this teaching becomes still more personal. At last came the full announcement from the lips of Peter: "Thou art the Christ, the Son of the living God." From this time he began to teach to his wondering disciples that his death would be of infinite benefit to the world; his personality is to attain new value by the greatest of all sacri-

fices, laying down his life for his enemies; his death is to become the effective instrument in the salvation of men. By his lifting up upon the cross he is to draw all men unto him.

This completes our outline. It is not our purpose to describe the scenes of his passion, the agony of the garden, the humiliation of his trial and condemnation, the ignominy of the cross, the glory of the resurrection, and the return to his heavenly throne. These are simply confirmatory of all that he had taught, and for the confirmation of the disciples. At his command they went forth preaching his Gospel, not doubting that they had entered on the conquest of the world. They preached every-where that Christ is the Son of God, crucified and risen, in whom there is deliverance from sin and eternal life. They came at once in contact with the ritualism of the Jew, the carnal life and worldliness and cultivated intellect of paganism, but they were true to their calling. There began to be a new society among men, made up of believers in Jesus, known by moral and spiritual characteristics new to the people among whom the Gospel won its first victories. God was with men as never before in the world's history. Slowly at the beginning, but surely and with rapidly increasing pace, the heralds of the cross made their way, infusing a new life into pagan society. They met the persecutions of the State and the old religions with spiritual weapons only, creating a new world, in which purity and righteousness, love to God and man, were recognized as the elements of a higher life than the philosophers had taught.

This new civilization, which transformed the nations then falling into decay for lack of moral power, we call Christianity. It is the product of faith in Jesus. We cannot separate it from his teaching and his personality. No other movement among men can be traced with equal certainty. It was light out of darkness, purity out of moral degradation, life where death was gaining the mastery. It glorified whatever it touched. Men and women of every rank acknowledged Jesus of Nazareth as their Lord and Master, attesting their faith with the joyful sacrifice of all things, even of life when demanded. It found its way into palaces, and all too soon the State acknowledged its power and made the Church serve the purposes of human ambition. Only those nations that have

accepted Christianity have preserved their vitality, making progress in moral, intellectual, and material welfare.

We said truly that Christianity is the miracle of history. Like its Founder, it is not the outgrowth of natural forces. We cannot classify it with other religions as simply the best, the most worthy development of man's spiritual nature. It has been opposed as an enthusiasm and a superstition, but it takes firmest hold and yields its most beneficent results where intelligence and humanity have made the greatest progress. Its history is strange and contradictory only to those who refuse to study it in the light of the centuries. Ambitious men have used it for selfish purposes; its doctrines have been warped by human philosophy into morbid misrepresentations of the divine nature and the plan of salvation, darkening the heavens which it should have made to glow with the proclamation of God's love to man. The Church, as an institution of religion committed to human hands, has sought to build itself after earthly models, usurping authority in spiritual things, and seemingly unconscious of the spirit of the Master. But the word which he taught has been an imperishable seed, a leaven which cannot be destroyed.

Never has Christianity shown greater spiritual activity or won grander victory than in this century. The powers of the world have been arrayed against it; its history has passed the ordeal of critical investigation; its distinctive doctrines have been assailed by every weapon man has been able to devise, but the larger study of the life of Jesus, which these assaults have compelled, has quickened and purified the Churches until they have carried a true word of salvation into all lands and to all people. Its all-conquering word has been that of the first preachers, the crucified and risen Jesus, and now, as then, it has been the power of God unto salvation. The prophecy of its world-wide acceptance is no longer the stumbling-block of a weak faith, for its wonderful progress in this generation attests the divinity of the great Teacher; and we already anticipate the hour when every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Benj. St. James Fry

ART. III.—THE METHODIST EPISCOPAL CHURCH IN THE SOUTH.

IN a private letter to the writer the late editor of the *Review* said our work in the South is a very "delicate and difficult subject" for discussion. In our Church papers it has been treated somewhat sparingly; but in those of the Southern Church our work has found abundant discussion. The attention given to this work by Southern writers is increasing of late. There are two causes for this increase: the settlement of the policy of our Church touching the colored race in our schools, and the necessity for the Southern Church finding some answer to the increasing number of her own young people who are asking why there should be a Southern Church. The writer believes the Southern Church will come to desire organic union with the Methodist Episcopal Church at no very distant day, though for the present there is no such desire expressed by her leaders. Such a desirable consummation would not be hastened by withdrawing from a vigorous prosecution of our work, or by changing our policy to suit the preferences of the Church South. We do not hasten the day of complete understanding by refraining from an examination of the differences existing. If we are to have a union that will be good and enduring we must approach it with open eyes. The Church at large should give careful attention to this field, both on account of the greatness of the work and the peculiar hardships encountered in its prosecution. It is admitted on all sides that the gravest problems in Church and State confront us in the South; and the solution of them is not merely a local interest. Important among the agencies at work for the good of this people is the Methodist Episcopal Church. The bare statistics suggest its vast importance: Thirty-two conferences, over four thousand churches worth nine million dollars, and nearly four hundred and fifty thousand members about equally divided between white and colored. The increase last year was over two hundred new churches. The Freedmen's Aid and Southern Education Society reports two universities, eleven colleges, thirty academies, with two hundred and twenty-eight teachers and seven thousand students. The receipts last year were one

hundred and eighty-five thousand dollars, of which sum thirty thousand dollars was from tuition and room rents.

Before examining the grounds upon which the Church South claims the exclusive right to do Methodist work in the South, it is proper to state that it is the policy of our Church relative to the Negro, both in churches and schools, that is opposed by the Southern papers. Those who look forward to organic union of the two churches to furnish a peaceful solution of all difficulties should remember that some things must be solved in advance of the union. The Methodist Episcopal Church cannot set off her colored members, nor abandon the schools established for them. The Southern Church understands this perfectly, and does not desire union with us. We have not been encouraged by them to expect such an event in the future. Yet union may come sooner than any of us expect. It is the trouble of adjusting the relations between the two races that presents the most pressing and perplexing question in the South. Magazines, reviews, weeklies, and dailies, secular and religious papers, are considering it. And from a great variety of stand-points observers obtain a great variety of views. Our *Christian Advocate* (March 29, 1889) says:

> One of the many grave crises which confront the American people is that growing out of the relation between the white and colored people of the South. This question wears a more serious aspect now than ever—unfortunately, the antipathy of the two races occupying the same territory threatens to precipitate serious conflicts. . . . The attitude of a large number of the whites in the South toward the Negro is one of growing hatred and hostility. They oppose the education of the colored citizen; they insist that he is essentially inferior to the white man. . . . That the position of the Southern whites is exceedingly embarrassing no intelligent man will deny. . . . It is idle to say there is no cause for uneasiness in the South. But however difficult it may be to deal justly with the Negro, it is, nevertheless, the only safe course.

We hear a great deal about the "Plan of Separation," and a constant protest against ours being called the "old Church." But the plain facts of history are, that the Methodist Episcopal Church did not begin nor end in 1844; though she is said to have done both. The Methodist Episcopal Church, South, did begin in 1845. The "Plan" of 1844 was *provisional only*. It stated what the Church would do in the event that certain Con-

ferences, on their own motion, should withdraw from her jurisdiction. No provision of that General Conference would have been violated if no convention had met in Louisville. That convention was the creation of the Annual Conferences represented in it. They had not been directed, or even advised, to take this step. The decision of the Supreme Court of the United States, so often quoted in support of their claims, was not given upon any church or parsonage property. The only matter before that court was the decision of the Ohio court on the division of Western Book Concern property. The declarations of the Cape May Commission are much used to prove that we should give up this work. But these deliverances, except in the case of the several churches specifically provided for, consisted merely of certain general advices and declarations. The Southern press calls it an "agreement" and "contract." The *South-western* says, "that contract was broken and disallowed." Dr. Summers, their chief editor, said at the time he was sorry their commissioners did not distinctly express their understanding of the "agreement" which was to ultimately restore the line of division set up in 1844. But our commissioners could have signed no agreement expressing such intent — they did not so understand it. Upon their own interpretation the Southern Conferences indorsed the action with great unanimity. Our Conferences were mostly silent. And the General Conference said as little about it as was practicable.

Dr. Hartzell has been called a falsifier of history for saying the Methodist Episcopal Church is the mother of all the Methodist Churches in America. "The mother died in 1844"—so says Rev. W. P. Lovejoy in the *Southern Christian Advocate* (February, 1889). It will be a new thing to those unacquainted with Southern journalism, that the Methodist Episcopal Church died in giving birth to two new Churches.

It is because of their efforts to establish this claim that the Southern Church has had no small difficulty with the annex, "South." This part of their name is omitted in references to their church in this city (Newport, Ky.). And here, as all over this territory where both Churches have societies, members holding letters from our Church have been led to unite with the Southern Church, supposing it to be the Methodist Episcopal Church. It is not uncommon to find them dropping the

"Episcopal," as a neighbor of mine whose notices are given by the name of the street and "Methodist"—by which means an advantage is taken of some who know nothing of the Southern Church until after they have become members of the same. Their General and Annual Conferences have labored much over the proposition to change their name; but since the "South" cannot be dropped without some change in the other part that would make it differ from ours, they are compelled to hold on to this troublesome appendage and carry it into Oregon and to the uttermost parts of the earth. One of their superintendents was often introduced, while in Europe and Asia, as "bishop of the Methodist Episcopal Church of South America." And when the little word "of" was transposed to the other side of the "South," the "correction" was most bewildering to the foreigner. Not being able to divest their name of this, they have very much labored to show forth what is in a name. The Rev. Josephus Anderson, D.D., editor of the *Florida Christian Advocate*, published a tract on their name in 1888. And this somewhat lengthy paper has been widely published in Southern Church papers. In it the Southern Church is set forth by some strange statements of history, and ours is denounced by the usual striking epithets. The writer labors to construct a basis for their claims to sole right of occupancy in the South. Some of these statements are worth a careful examination by our friends in the North, as showing what obstacles are interposed to our progress. We are sometimes reproved for bringing forward old issues; but this writer has gone back to the old questions, and it is proposed to examine his course. In the opening paragraph he says: "It ('South') does not mean secession, disunion, or pro-slavery."

Now, every body understands that those three things have been settled, and nothing stands for them now. But in the next paragraph Dr. Anderson attempts to show that the Southern Church did not favor slavery at the beginning. He says:

> Our Church was organized as a separate body in Louisville, Ky., in 1845, and received its name at that time, which was sixteen years before the war; and when its name was given to it it still retained in the Discipline the old declaration against the "evil of slavery;" and the resolution by which our Church settled the question of organization positively declared that the several Annual Conferences represented in that convention *are constituted*

a separate ecclesiastical convention under the provisional plan aforesaid and upon the Discipline of the Methodist Episcopal Church. . . . So that all that the old Discipline had against slavery was retained in the new; and the difference between the Churches in regard to slavery was simply this: That the Northern body regarded it as a sin in itself, to be proceeded against under all circumstances by Church action; and the Southern body considered it an evil, but not necessarily a sin, when State laws would not allow emancipation to take place or the emancipated slave to have liberty. . . . The North condemned the bishop (Andrew) and the South stood by him, but both held that slavery was an evil.

This writer reiterates the statement that both Churches alike considered slavery an evil. But, in certain environments, created by State laws, slavery was not a sin in the estimation of the Southern Church. Truly, this presents a strange thing; an evil ceasing to be an evil because the State law says the evil shall not be put away!

And it would be a sin for the Church to make any protest against such laws. Slavery, *per se*, one thing, and slavery in operation another thing, is absurd. One might as well say that a locomotive, *per se*, never jumped from the track or pulled a train of cars through a draw-bridge. But a locomotive with steam up and fire burning, and a man holding the lever operating it, is a great destroyer of property and life where flaws exist in roadway or fault in engineer. There was too much power in slavery to operate it among men without damage to all parties concerned. If there has been created one race of men to be masters and another to be slaves in order that both races shall reach their highest possible attainments in this relation, they have not come together yet in their proper relation in this world. Dr. Anderson says it was not a difference about slavery that caused the separation. He should read the first Discipline of his Church. Chapter I, section 2, gives the causes as follows:

In the judgment of the delegates of the several Annual Conferences in the slave-holding States the continued agitation of the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the proceedings of the General Conference of the Methodist Episcopal Church in 1844 in the case of the Rev. James O. Andrew, D.D., one of the bishops, who had become connected with slavery by marriage, produced a state of things in the South which rendered a continuance of the jurisdiction of that General

Conference over the Conferences aforesaid inconsistent with the success of the ministry in their proper calling. This conviction they declared in solemn form to the General Conference, accompanied with a protest against the action referred to, assured that public opinion in the slave-holding States would demand, and a due regard to the vital interests of Christ's kingdom would justify, a separate and independent organization.

The foregoing clearly states that the cause was the "agitation upon the subject of slavery." Dr. Anderson ignores all this in his tract. How the Church South regarded the protests against slavery in their Discipline was fully set forth by their bishops, who were directed by the General Conference in 1858 to set forth the platform occupied by the Church. This episcopal address stated that when the Church was organized

we found the Discipline still encumbered with the rule and section on slavery, the testimony was decided though gratuitous, but the legislation in reference to it contradictory and absurd. The section was anomalous. While denouncing slavery as an evil, and pledging the Church to such view, it provided by statute for its allowance and perpetuation. Four years ago we annihilated the chapter and rid the book of its self-condemning enactments on the subject.

So, by their own interpretation, the disciplinary legislation was contradictory upon the subject. That which declares a contradiction declares nothing—or an "absurdity." It did not, therefore, commit the Church to any position on the subject of slavery. And upon this understanding the chapter was taken at the beginning and permitted to "encumber" their Discipline for a short time. The promise that this chapter should be retained in their Discipline was one of the means by which the churches in Kentucky, Maryland, and West Virginia were induced to go into the new organization.

Here is the chapter as it appeared in the first Discipline of the Southern Church (1846, section 9). "OF SLAVERY."

Question. What shall be done for the extirpation of slavery?

Answer 1. We declare that we are as much as ever convinced of the great evil of slavery; and, therefore, no slaveholder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character

in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves conformably to the laws of the State in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on regular days of divine service.

4. Our colored preachers and official members shall have all the privileges which are usual to others in the Quarterly Conferences, where the usages of the country do not forbid it, and the presiding elder may hold for them a separate District Conference where the number of colored local preachers will justify it.

5. The Annual Conference may employ colored preachers to travel and preach where their services are judged necessary; provided no one shall be so employed without having been recommended according to the form of Discipline.

While this chapter was made null and void by State laws which made it crime to teach a slave to read, and which did not allow emancipated slaves to remain in the State, yet, on its face, it was a protest against slavery, and showed the Southern Church to regard slavery as an evil. But the "agitation of the slavery question," given by their bishops as one of the causes of the separation, was the placing of this very language in the Discipline by the General Conference. This chapter, which committed the Church to no position on the slavery question, according to their own interpretation, did serve to conceal the real cause of the separation. It is now used by Dr. Anderson and others to prove that both Churches alike regarded slavery as an evil in 1845. The real feeling and conviction of the Southern Church were expressed by the action of 1854, which "annihilated" it. Nobody believes or pretends that any change of sentiment had occurred when this was done. The chapter had served its purpose, and was disposed of about as quickly as the circumstances of the case permitted. It was not done at their second General Conference. That Conference was hurried to an early adjournment by cholera breaking out in St. Louis; but in 1854 the whole ninth section was repealed. The Rev. J. G. Bruce, now a superannuated member of our Kentucky Conference, alone voted in the negative. The following is from a letter to the writer from him, written in November, 1888:

> The General Rule was spared, a monument to the humanity of our fathers! But the progress of liberal sentiment was so rapid that the General Conference of 1858 was ready to forget all past

deliverances, ignore the constitution, and strike it from the Discipline. The question of striking it out had, by the General Conference of 1854, been submitted to the Annual Conferences. A committee, appointed in 1858 to ascertain the state of the vote, reported that the constitutional majority had been obtained. Having myself examined the records, I offered as a substitute: That the constitutional majority had not been obtained. Some of the Conferences had refused to vote; some of the journals were not present to be examined, etc. This brought on a three days' fight, and resulted in referring it again to the Annual Conferences, the vote to be taken at the next ensuing sessions, so that the new Discipline might be without spot or blemish. Before the next meeting of the General Conference* the year of release came, and the slave went free.

In the same resolution, providing for the aforesaid action, the General Conference requested the bishops to set forth, in a pastoral address, the platform occupied by the Methodist Episcopal Church, South, on the relation of master and servants, agreeably to the principle contained in the preamble and resolution. The following are some of the utterances of that address:

The question of slavery has long agitated the Church and the country. The Southern Church, while yet in connection with the North, avowed her conviction that the subject belonged to Cæsar, and that ecclesiastical legislation upon it is contrary to the teachings of Christ and the example of the apostles. Her counsels were unheeded, her remonstrances disregarded, and the unfortunate policy which at first obtruded the subject into the legislation of the Church maintained it there, notwithstanding history accumulated evidence amounting to demonstration that its continuance was the occasion of strife and trouble, alienation and discord. Its simple presence in our book of laws, while the Methodist Episcopal Church in this great country was a unit, was a pretext which fanaticism employed during long years to insult our feelings, and, in the memorable Conference of 1844, to *outrage our rights*. When the Methodist Episcopal Church, South, under the authority of the General Conference, and with the consent and approval of our people, organized a separate and independent jurisdiction, we found the Discipline still encumbered with the rule and section on slavery.

There is something very remarkable in the foregoing. It was a convention in Louisville that organized the Church South. But here we have the absurdity of a Church before

* There was no session in 1862. New Orleans, where the General Conference was to meet, was occupied by the Federal army.

it had an existence spoken of as "organizing," not itself, but a "jurisdiction!" One cannot refrain from asking, What is an organized jurisdiction? The portion of this remarkable address which declared the legislation of the chapter to be "absurd and contradictory" has already been quoted. In that address it is clearly set forth that the Church, as such, ought not to declare slavery to be an evil. There is an avoidance of the alternative; the Church does not undertake to say that slavery is not an evil. "We have surrendered unto Cæsar the things that are Cæsar's." The State alone is responsible for the institution of slavery, and, *ex cathedra*, nothing must be said of it, good or bad. Yet we are reminded that "the relation of master and servant is recognized in the New Testament, and the duties of each prescribed."

Standing upon this "platform" the Church, South, through her papers, has not ceased to denounce the Methodist Episcopal Church as secularizing the Church, making an alliance of Church and State, and departing from the teachings of Christ and the example of the apostles, because her Conferences have made deliverances upon the acts of States and the Nation where great moral questions have been involved. It was also stated in the address that "the salvation of the colored race in our midst, as far as human instrumentality can secure it, is the primary duty of the Southern Church." As a commentary upon that passage the action of the Southern Church since the slave was freed may be fairly taken. When the way was opened for doing ten times more for the moral elevation of the Negro than could have been done for him as a slave, that Church not only failed to increase her labors in his behalf but almost entirely abandoned it, while she "enlarged her missionary work in other directions."

But the real sentiment of the Church upon slavery was most clearly set forth by Rev. R. H. Rivers, D. D., one of their ministers, in a work on moral philosophy which was published by their Book Concern, which is studied in the schools patronized by the Church, and used as a text-book in their ministers' course of study. The author gave as a reason for the book that

> for many years the institutions of learning have been without a suitable text-book on moral philosophy. Most of the philosophical writings of American authors are exhibitions of fanaticism rather

than of sound logic or scriptural truth when they discuss the subject of slavery. This work is demanded by the schools in the South, and indeed in every portion of the country. It is the only work on moral philosophy that gives a full and correct view of the slavery question. It shows the youth of our land that slavery is not a sin; that it was established originally by the divine Being for wise, just, and benevolent purposes; that it was directly sanctioned by Christ and his apostles, and is not, therefore, "the sum of all villainies."

After giving the Scripture view, the author proceeds:

We argue, in the next place, that slavery is no sin, from its effect upon the slave population. We do not say that slavery would be a blessing to the enlightened Anglo-Saxon. But we do say that slavery has been, and still is, a blessing to the Negro. It is a blessing in whatever light it be considered, whether as affecting his physical comfort, his intellectual advancement, or his moral progress. This we are prepared to prove by facts as impregnable as any that were ever presented in any controversy upon any subject.

Then proceeding to state that the slave is superior to his brethren in Africa and the free Negro in this country, he says:

The direct tendency of slavery is to make the condition of the slave more happy and prosperous than [is] the free operative in the North or in Europe.

Then he observes that the Negro has been greatly lowered by freedom in the West Indies, as a result of "British pseudo-philanthropy and French infidelity." After stating that slavery exerts no evil effects upon the master the author presents his "finally," which was a prophecy most strikingly proven to be false by recent history.* It is worthy of a place here entire, as a literary curiosity, owing to its peculiar style, the furthest removed from argumentation, and as illustrating how one so blinded as to see slavery as he saw it could only foresee what would happen in its destruction as that author foresaw it.

VI. Finally, we argue that slavery is not a sin, from the fact [?] that to abolish it would be attended with the worst of consequences.

1. The abolition of slavery would turn out of employment thousands of operatives at the North. The great cotton-mills would cease to move, for there would be no raw material to supply them. The country would be almost stunned by the wails of anguish that

* The book with this chapter is out of print, I think, but this chapter entire can be found in *Appeal to the Records*, by H. Q. Fuller, Methodist Book Concern publication.

would arise from famishing women and starving children. Age would sink exhausted under its infirmities, and youth would grow sick and die.

2. England would be ruined. She would totter from her high position, and cease to be the "queen of the seas." Her vast and populous manufacturing districts would become a barren Sahara. Every loom and spindle would be stopped. Insubordination would be rife among her subjects, among whom comparative contentment reigns. Men and women and children would be found in the market-places because no man could hire them. Miners and colliers, and machinists and mechanics would all be seeking labor and finding none; and worse than Egyptian famine would starve the land. Her grand missionary and Bible enterprises would languish, and her glory would depart.

3. Commerce would languish. For years commerce has been the handmaid of religion. It has been the leader of enterprise, the "forerunner" of the Gospel. It has advanced science, discovered new lands, and penciled their boundaries upon the map of the world. It has broken barriers which had grown strong by the accretion of centuries; it has opened the gates of China and Japan to the civilized world. It has united together a beautiful sisterhood of nations and lessened the chances of war. Commerce owes its glory to cotton. Cotton sways the commerce of the world. It whitens the ocean with sails, and fills the harbors with vessels. It is the grand motive power that moves the commerce of the world. But cotton is the product of slave-labor. Destroy slavery, and the supply would cease.

4. The abolition of slavery would make the South a field of blood. It would lead to war and prove the utter extinction of the Negro race. The South is rich, and is increasing in wealth. In arts and science her progress is onward. Her enterprising citizens are building railroads, erecting manufactories, establishing schools, printing books, and advancing in all the elements of the highest civilization. And, if let alone, she will work out a sublime destiny. But let slavery be abolished, let three or four millions of an inferior race, unused to liberty and equality, be at once elevated to the character and position of freemen, and the consequences would be the ruin of one race and the annihilation of the other.

We have now closed this argument. In the light of nature and the still more effulgent light of revelation, we have endeavored calmly to survey the whole ground, and to come to just conclusions. We believe our argument is unanswerable. We think our conclusion is infallible. Here we take our stand, and, sustained by His unerring word, we dare maintain it.

The closing sentence suggests a contrast. When Martin Luther put forth his arguments before the Diet of Worms he stood alone in the midst of enemies. The power arrayed against

the truth he proclaimed was so great as to make kings afraid. The dungeon, the fagot, and the rack had been employed to silence men who dared to oppose the Church. That monk of Wurtemburg, standing alone for the truth against the Romish hierarchy, presents a scene of sublime heroism. But in the case of Dr. Rivers all is reversed. The Church and the State in the South approved all that he uttered about slavery. Indeed no paper, or book, or man would have been tolerated in the South that should "dare" to controvert the teaching of this book. It brought forth nothing new; it was a product of public sentiment, and was designed as a conservator of that sentiment. Sanctioned and used by the Methodist Church, South, this book clearly shows how that Church regarded slavery. And this book did not express a single thought relating to that institution that was not held by that Church from its beginning. There was no change of sentiment upon that subject while slavery existed. The book illustrates a truth as old as the pyramids. It shows how the oppressor always endeavors to conceal his operations from the observation of his fellow-men, but best succeeds in hiding the evil of his work from his own eyes. No people have been made to suffer wrongs for a long time who have not been treated as well as the circumstances of the case permitted, as viewed from the stand-point of the oppressor.

George Kennan has made a revelation for St. Petersburg as well as for the rest of the civilized world. If he had borne false witness the autocrat of all the Russias could bring out the truth and expose Mr. Kennan. But the oppressor does not investigate. He must keep out the light or change his business. To persecute a Jew, or burn a heretic, or oppress any part of the human race, requires the same condition—*darkness*—in all the world and through all the ages. American slavery was a great oppression. It could not endure the light. It was necessary to proscribe *Uncle Tom's Cabin* in the South, because it showed the iniquity of slavery.

The illiteracy of both races in the South at this time is an index of the darkness that still remains to be expelled by the light of Christian education. By whom and by what methods this work shall be done are among the most perplexing questions now engaging the attention of the American people.

The Methodist Episcopal Church is on the ground and at work. In the mental and moral uplifting of these needy millions she is destined to bear no inconsiderable part. Carrying on the work for a quarter of a century with a success that shows God's approval—a success achieved under difficulties harder than any man knows who has not encountered them, she still works. Our policy in schools established for the whites is criticised so as to impede the progress of these schools. The following is suggestive, as coming from the Rev. Atticus G. Haygood, D.D.:

> The worst fault of the Southern white people in relation to Negro education is, not that they themselves have done no more, but that they have given so little kind and respectful recognition to those who have done so much. As we get farther from the evil spell that slavery cast upon us we will do our duty in these respects.

In the *Central Methodist* of January 19, 1889, Dr. Rivers, whose book we have considered, gives his present views on the Negro question:

> The question of the future of the Negro race now in the South is enlisting the attention of the bravest and best of our patriotic citizens. If they remain in the South their condition must be one either of equality, superiority, or inferiority. It cannot be one of equality, for that would sooner or later be the end of both races and the introduction of a mixed race—mulatto—in the stead of the two distinct races as now existing. Miscegenation is so repugnant to the white race that it cannot take place in our time, if ever. Indeed, no writer that we have seen proposes the intermingling of the races as a solution of the problem.
>
> We hold, then, as a self-evident proposition, that as long as the two races exist in the country the Negro must occupy the condition of inferiority. Brain, intelligence, civilization must rule. High intelligence is superior to numbers. Negroes can never rule the Caucasian. Ham must be subservient to Japheth. The white race has the advantage of centuries of civilization, education, etc., and we may be sure such advantage will be retained.
>
> 1. The right to vote ought to be restricted to such as can read and write. Let intelligence precede the ballot.
>
> 2. Let rigid justice be granted the race so lately freed from slavery.
>
> 3. Let due benevolence be exercised. Let education be free and universal. Let not a Southern white man be above giving instruction to the Negro. The white people of the South understand the Negro much better than any one else, and let white Southern teachers be engaged to educate the Negro. Let a pure Gospel, unmixed with politics, be preached to the Negroes of the

South. Then if we can have both races the subjects of the kingdom of Christ, we may expect peace and prosperity. Let love, which is the great central virtue of Christianity, be the ruling principle of both races, and then there will be peace.

It is evident that the foregoing is written in the kindliest spirit. But the writer holds to the profound conviction of the inferiority of the Negro. He speaks the sentiment of a very large class of Southern people. Every body understands that the question of slavery was settled at Appomattox. When men say they have no expectation or desire for its restoration, it does not follow that they have changed their old convictions about the inferiority of the Negro race. They accept the inevitable. With these views, under the new conditions of freedom, and the right to vote being restricted among the colored race to those who can read and write, we cannot expect these men to be any more favorable to a good free-school system than the Roman Catholics are. They have opposed the Blair Educational Bill. And where such restriction now exists means have been found by which the illiterate colored voter is kept from voting, while the illiterate white voter casts a ballot that will be counted. His prediction that the elevation of the colored race would lead to "miscegenation" is an old and false alarm. It is a fact that slavery did lead to that very thing so "repugnant" to the Southerner. And so far as education has elevated any of that race it has proven that the tendency is to prevent that very thing. Dr. J. O. Peck, our missionary secretary, received not a little abuse from Southern Church papers when he published what he saw in the South. Here is one of his offending paragraphs:

> The Southern people, who froth with rage about "nigger equality," do not seem to have had any prejudice against this race, male or female, when they could be made to subserve their convenience or pleasure. Said a middle-aged, intelligent colored preacher, with regular Caucasian features, to Bishop Goodsell and the writer, "Our masters were our fathers."

What can be said of the darkness in which men move who still declare, that, under a system permitting such moral degradation in both master and servant, "the South had in the Negro slave the best peasantry in the world?" Let the light of Christian education dispel the darkness. Dr. Rivers would

have Southern teachers for the Negro, and, while he does not say Southern preachers, yet every Southerner understands him to mean that when he says, "Let a pure Gospel, unmixed with politics, be preached to the Negroes of the South."

One grows a little impatient when they upbraid Northern men for bringing up "old issues" while they continually bring the old accusations of politics against the Methodist Episcopal Church. Upon this point Dr. Anderson's tract has some curious and interesting statements:

> While other causes operated to bring about a separation in 1844, the most active and influential was the difference of opinion about politics, the Northern part of the Church advocating the right of the Church to take position on questions political, and the Southern part denying that right. The Northern brethren were for arraying the Church as a body against slavery in State and National politics, while the Southern brethren were against any Church action upon political questions, and for leaving individuals free to vote as they might wish in matters of politics.
>
> God's hand was in the separation, not to produce the strife, but to hold the Northern conscience against slavery, and the Southern conscience to what was justly due to Bishop Andrew and what was duty to the work of Christ in the South. He saw that slavery must go. His purpose was to prepare an agency for the new state of things, a Church weary of strife, anxious for peace, hating politics in religion, and ready to welcome all newcomers and reunite society in love and faith. The Methodist Episcopal Church, South, became the agency of God to do all these things. The old opposition of our revolutionary forefathers to the union of Church and State has taken the form of violent repugnance to politics in the Church, and this has become a ruling passion in Southern hearts, and an historical and inwrought distinction of Southern Methodism. It abhors politics in the Church. It dreads sectionalism in religion. It is at home in the South. It was born and grew up here, and is a part of Southern history. It knows the Negro, gave him the Gospel when no else would, and consented to separation in 1844 rather than give up its missionary work among the slaves. It is a part of the South, but so formed that it is heartily sick and tired of war and war stories and sectional feeling and political antagonisms, and is anxious for peace and brotherhood and social unity and political tolerance. And these facts give Southern Methodism its advantages in the South over Northern Methodism, and qualify it for its great mission in this part of our beloved country.

In the foregoing excerpts there are ten repetitions of the offensive word "politics." Our Church is constantly charged with being political. By denying the right of a Church to say

any thing, good or bad, of slavery, the Southern Church, *ab initio*, has avoided committing herself by Conference action upon the subject. But wherein it was wrong for the Church to utter her protest against an evil in law or legislature, when a moral question is involved, our opposers have never pointed out. It has never been attempted to show how such acts tend to a union of the Church and State. This accusation against our Church has never been supported by argument. It is a cry only. The only answer we hear when we ask, "What evil has the Church done?" is the cry of "Politics." The saloon-keepers have a similar cry against ministers and churches. These corrupters of politics cry out, "Churches and ministers should not meddle with politics." And men who despise Pilate for yielding to a "cry" in the city of Jerusalem have stood back in our cities at the cry of liquor dealers, until the average barkeeper has more influence in selecting our law-makers than the average Christian, be he minister or lay-man. But at length the North Georgia Conference has broken away from the long restraint imposed by the Southern Methodist Church. In 1888 she petitioned the State legislature upon some law relative to parsonage property; and after that precedent, she asked the State to lengthen the school-year for public schools. There has been a good deal of restrained criticism upon this action. It has placed the Southern Church in a dilemma. North Georgia Conference making "union with the State!" She has taken up the "things that belong to Cæsar!" The Southern press cannot safely open their columns to condemn this action, because they cannot show that any evil has been done. Failing to show the evil and rebuke it, the Southern Church must stand convicted of having continued to publish a baseless charge of "Political Church" against us. The writer of the last quotation proceeds to say:

> The Methodist Episcopal Church is a grand agency for good in its own field, but in the South it comes as a superior to an inferior class; comes with the conviction that Southern people are disloyal citizens; comes engaging in the work of reviving sectional feelings by talking about secessionists and rebels, and calling up old recollections of the past; comes with impracticable plans and exciting views of Negro equality; comes as the special favorer of a particular political party—and coming thus, it cannot have a mission of usefulness in the South and must fail.

The writer of the foregoing would not be willing to admit that there is one political party in the South that is endeavoring to help the Negro to rise to intelligent citizenship, and another political party that opposes that party for this very cause; and yet his accusation against our Church is not true unless such a state of things does exist. The Methodist Episcopal Church draws no boundary line of politics or geography. The plans he calls "impracticable" are those which provide for keeping the Negro in the Church, while the Southern Church has set him off into a separate organization. We have been much advised to follow their plan. The "existing views of Negro equality," as he calls them, were definitely set forth in the settlement of the Chattanooga University trouble. It is well remembered how deep was the interest awakened in the North and South when the colored students were denied admittance to a university established by the Freedmen's Aid Society. But what has happened since the Church decided that no person should be excluded on account of color, etc.? The school goes on, these two years, and no colored students have applied. It may be that in Chattanooga the time will come when the presence of an occasional colored student in a school of whites will cause no more trouble than in Harvard or Yale to-day. Many things have come to pass that the Southerners said could not be done; and something more remains to be accomplished.

Our Church is as much at home in the South as it is in New England. About ninety per cent. of our membership is native to the South. It is probable that the Southern Methodist Church has more members who were received from our Church in the North than our own Church here has received from the same source. The great increase of our churches in regions very destitute of houses of worship has been made with about the same amount of aid from the Church Extension Society as that given to churches in the North-west. The money expended by the Missionary and the Freedmen's Aid and Southern Education Societies has been more largely furnished by our Church in the North. But our quarter-million white people in the South have contributed more money toward the $2,300,000 expended in our educational work here than the whole million white members of the Southern Church have put into the same

kind of work since the war. The *Atlanta Constitution* has recently complimented the "Northern Methodist Church" for giving more money in the South for higher education than the South is giving for her colleges. But the great need of our schools that have been already planted is additional *endowment.* If two million dollars were given in one year to endow the schools already begun in the South, the results of our labors here in ten years would prove to the South that none of the dreadful things predicted would result from pursuing the policy of the Methodist Episcopal Church. And this is the only road to pursue to reach organic union. The ages have presented to the Church no opportunity for achievement so great and wide-reaching. And the time is pressing. Nine men are needed to stand in the front with our noble Mr. Gammon, who has endowed our theological school in Atlanta, Ga. It is not a local interest. It is wider than the South—wider than America. Let the foundations of this government be broken up, and let the pillars of this free republic be shattered to pieces when the nineteenth century shall turn over its handiwork to the twentieth century, and the woe of seventy millions of people here would be shared by three times seventy millions of people in other lands. Our mother-tongue is a composite language, and we are a composite people. From all continents, save one, immigration has come —will continue to come. From one continent men were brought to our shores against their will, for two hundred years. In the providence of God, who overruled the wrong for good, the Negro in America gained much over his brothers in Africa. Dr. Haygood calls attention to the fact that the English being his mother-tongue opened the way for the teacher who came after the Negro was free. So all the world is interested in America. And when we hear the names of Livingstone, Stanley, Carey, Bridgman, Bishop Thoburn, Bishop Taylor, yea, and George Kennan, we are reminded that Americans are interested in all the world. The task before us is most difficult. The end to be reached by patient continuance is most sublime.

J. D. Walsh

ART. IV.—PROGRESS IN ASSYRIAN RESEARCH.*

THE publication of a grammar of the Assyrio-Babylonian language, by the distinguished Professor Ordinarius Honorarius of Assyriology and the Shemitic Languages in the University of Leipzig, is an event of great importance, not only to professional Assyriologists, but to all men who have little or much interest in Oriental studies. To men who teach Assyrian it comes with the hope that the days of laborious and unsatisfactory dictation of Assyrian grammar are past; to men who teach Hebrew, and who by reason of the practical difficulties in the way have not learned Assyrian, it opens the way to acquire the use of a new and indispensable tool for linguistic and historical research; while to all those who, without being special students of Oriental languages, are yet interested in the progress of knowledge concerning the East it comes as an encouragement in their favorite studies. Apart altogether from the question of the value of Delitzsch's book as a correct statement of the facts of Assyrian grammar, it is certainly a matter of the greatest interest and importance that Assyrian study has reached a point where it can successfully lay claim to have an Assyrian grammar placed alongside of the Hebrew, Syriac, Arabic, and Ethiopic grammars of the famous "Porta Linguarum Orientalium" series.

The appearance of such a book may well give us pause while we ask what were the steps in Assyrian research which have led up to this logical conclusion. This is not the first grammar of Assyrian, but it is the most pretentious, and will doubtless claim the field until the publication of Haupt's larger and more complete treatment of the subject. It is a milestone on the way, and suggests a view over the road already traversed.

At the beginning of this present century the exact locations of Nineveh and Babylon were unknown; the cities which had swayed the destinies of Western Asia for centuries had perished so utterly that men knew of them only what the historians of other peoples—Jews or Greeks—had said when they spoke of their own people. What language these Assyrians

* Assyrische Grammatik mit Paradigmen, Ubungsstücken, Glossar, und Litteratur, von Friedrich Delitzsch. Berlin: H. Reuthers Verlagsbuchhandlung, 1889.

and Babylonians spoke—whether that speech was Indo-European or Shemitic, or whether it belonged to that limbo of unclassified tongues, the Turanian—these were questions that no man could answer.

Not only was this true in 1800, but it was not until 1820 that the site of Nineveh was located by Rich at Kujundschik* and Nebi Yunus, while the location of Babylon,† Nippur, Erech, and others was yet further delayed.

But these discoveries of the sites of ruined cities added nothing immediately to our knowledge of the history or language of these forgotten peoples. That knowledge was to come later, as soon as scholars should be able to decipher the curious inscriptions which were to be found in these newly-determined but very ancient sites. The preparation for this process of decipherment had been a long and laborious one. As far back as the sixteenth century travelers in Persia had been impressed with the magnificent ruins of Persepolis, the capital of ancient Persia, but no detailed account of their appearance was published until the visit of Antonio de Gouvea in 1618. And while the observations of this traveler on architecture were important, the most far-reaching contribution to science made by him was a description of certain inscriptions found upon the rocks near the ancient capital. He describes the letters of these very strange-looking inscriptions as "composed of small pyramidal figures diversely combined."‡

Later travelers, notably Chardin (1674), made some copies of these markings and spoke at length of them, but without any success in determining either their origin or their meaning. It was reserved for a Danish scholar, Carsten Niebuhr,§ father of the distinguished historian, to make careful copies of the inscriptions, and to show that they generally existed in groups of three, consisting of from one to three lines each, and not written in exactly the same kind of characters, the second of each group of inscriptions appearing in more complicated characters than the first, and the third being still more complex.

* Rich transliterated the Arabic word thus. I usually prefer to write *Kouyunjik.*

† C. J. Rich. *Babylon and Persepolis.* London, 1839.

‡ Comp. Menant, *Les Langues Perdues de la Perse,* Paris, 1885, p. 49.

§ C. Niebuhr, *Reisebeschreibung nach Arabien und andd. umliegenden Ländd.* Kopenh., 1778.

Niebuhr, following some hints gleaned by previous writers, determined that the first of each group of inscriptions was written in an alphabetic language, and distinguished forty-two (42) separate characters.* The tedious labor was here taken up by Olaus Tychsen, of Rostock (1798), who added the suggestion that the individual words were separated by a diagonal wedge; while Friedrich Münter (1802) proposed that the inscriptions should be read from left to right, as in so many Oriental languages, and not from right to left, and even suggested meanings for certain signs. The honor of finally deciphering some of these inscriptions belongs to Georg Friedrich Grotefend,† who, by a process of ingenious guessing, found on several inscriptions the royal names of Xerxes, Darius, and Hystaspes, and by the characters thus obtained was able to make out the rest of several of these small and apparently unimportant inscriptions. The translated inscriptions only contained such legends as "I [am] Cyrus, the Achamenid;" "I [am] Darius, the great king," etc. What an empty return for all this labor! So it seemed to be; but in reality the decipherment of those words was one of the greatest achievements of the nineteenth century, for its results did not cease with these small beginnings. The second of these groups of inscriptions was shown to be in the language of Media,‡ and the third in the Assyrio-Babylonian language. The same words were repeated in each of the groups of inscriptions, the king having had subjects who spoke all of these tongues; just as a Turkish governor of to-day would write his public decrees in Turkish, Arabic, and Persian.

The translation of the old Persian gave thereby a means of studying the Assyrio-Babylonian inscriptions. It was through Grotefend's labors, coupled with such other light as had been secured after his time, that Sir Henry Rawlinson was able to publish in 1851 a translation of the great inscription of Darius on the rocks at Behistun, and this work of Rawlinson's may fairly be considered as the beginning of Assyrian study. Let

* Schrader, *ABK*, Leipzig, 1882, p. 4.

† Grotefend was born at Münden (Hanover), June 9, 1775, and died at Hanover, December 15, 1853.

‡ This is still somewhat in doubt. Further study of the second of the groups is needed, but is of doubtful value without more matter.

it be noted that all our knowledge of the history, language, art, civilization, and religion of these great empires at Nineveh and Babylon has been gathered in but little more than a half-century. Assyriology is certainly a science with a brief and brilliant history.*

During the latter part of the time when this process of decipherment was going on, excavations were being prosecuted which gave abundant material for the study of scholars in this new field.

In 1842 Emil Botta was sent by the French government to Mosul as consul. Himself a man of scholarly tastes, he needed only a word of counsel from Julius Mohl to induce him to try excavation at the mounds near Mosul, which had been visited by Rich. Botta's first attempts at digging were impeded by the natives, and after futile attempts to pacify them, he transferred his efforts to the mound of Kouyunjik in December, 1842. Here he worked without any discovery, save that of pieces of alabaster, brick, and pottery, until, one day early in 1843, an Arab from Khorsabad, four hours north of Mosul, observing the search for inscribed bricks, informed the workmen that abundance of such things was easily to be found about his home. On the 20th of March excavations were begun at Khorsabad, and a shaft sunk into the mound ended, to the greatest astonishment of all, upon the floor of a great room lined with alabaster, and containing various fallen images with inscriptions, all in the same characters as had been found in the third of the groups of Persepolis inscriptions. On the 5th of April Botta wrote a joyful letter to Mohl, narrating his successful excavations; and on May 2, he sent another letter containing sketches of the objects found and descriptions of the walls of the room which had been unearthed. The publication of Botta's letters awakened the greatest interest in Paris, and the French government promptly supplied 3,000 francs to continue the work. The Turks, however, offered every possible hinderance; one sage pasha, Mohammed by name, being in fear lest Botta should annex the country to France. Mohammed fortunately died; and the Sublime Porte gave permission to

* See on the history of decipherment, in addition to works above cited, especially the following: Fr. Kaulen, *Assyrien und Babylonien*, 3. Auf. Freiburg, i. B., 1885. Fritz Hommel, *Geschichte Babyloniens und Assyriens*. Berlin, 1885, *sqq.*

carry on the work. The excavations soon unearthed great winged bulls, in most cases covered with inscriptions. And the French government sent an artist named Flandin to make drawings of them, which were published on his return, November, 1844, at the expense of the State.*

While Botta was making his first unsuccessful attempts at Kouyunjik, the scene of operations was visited by Austin Henry Layard, and his encouraging words doubtless helped to keep Botta at the work. When the news of the brilliant successes at Khorsabad reached England, Layard was fired with a desire to undertake diggings at the great mound called Nimroud by the natives. Funds for the doubtful experiment were raised privately, and in November, 1845, the first shaft was sunk in the great mounds. The difficulties were almost insuperable. Fever and famine, heat and cold, floods of water and storms of sand, were all successfully overcome; and, severe though they were, the superstition, the cupidity, and the meanness of Turkish people and officials were harder to bear. But startling results were at hand. During the first four months of 1846, the entire north-west palace of Shalmaneser I. (about 1330–1310 B. C.†) was uncovered, then the palace of Asurnasirpal (884–860 B. C.), then the palaces of Tiglath-pileser II. (745–728), and of Esarhaddon (681–669). The import of these discoveries was not then known; ruins of palaces were found, but to whom they had belonged no one could determine. The inscriptions there found were to tell that story, and the reading of those inscriptions was soon to be accomplished, for the inscriptions discovered by Botta had been sent to Paris and deposited in the Louvre, and the superb publication by the government placed them in the hands of scholars. When Layard's finds began to arrive in London scholars were ready to decipher them, and their story was soon made known. Layard's work was resumed in 1849, after a short suspension, and continued until 1851. He had numerous successors: among them Loftus and Taylor in the South, where also the unlucky French expedition under Fresnel and Oppert lost its collection in the Tigris, May 23, 1855, while in the North, Hormuzd Rassam worked from 1852–1854.

* Mürdter, *Geschichte Babyloniens und Assyriens.* Stuttgart, 1882, p. 6.

† Hommel, *Geschichte Babyloniens und Assyriens*, I, p. 504.

It was this latter explorer who, in 1854, at Kileh-Shergat—the mound that marks the site of the ancient imperial city Assur—found the palace of Tiglath-pilezer I. (about 1115–1050 B. C.),* and in its corners four handsomely written eight-sided clay prisms containing the annals of the king. In the same year he also discovered at Kouyunjik the palace of Sennacherib (704–681 B. C.), with the buildings added by Asurbanipal (668–626 B. C.). In this latter palace he found the library of the king just where it had fallen when Nineveh was burned in 607. Here were thousands of clay tablets—the books of that day—some broken badly and lying in shattered fragments, some scarcely scratched, but all filled with the story and the learning of that great Assyrian empire. All these collections went to the British Museum in London, where George Smith, with almost inconceivable care, arranged and catalogued many of them, and translated some of the most important. In 1873 and 1874 Smith himself made successful expeditions to Mesopotamia, and died August 19, 1876, at Aleppo, when about to conduct another. Rassam made other important discoveries between November, 1877, and July, 1882; especially in 1878, when, at Ballawat, fifteen miles east of Mosul, he found the bronze gates of the palace of Shalmaneser II. (860–824 B. C.), and in 1881, when he identified the site of the biblical Sepharvaim.

The French scholar, E. de Sarzec (1875–1880) made excavations at Tel-Loh, the results of which are now in the Louvre at Paris.

Here ends the long series of brilliant discoveries on the sites of the lost cities. An American expedition, led in 1884–1885 by the scholarly editor of the New York *Independent*, Dr. William Hayes Ward, made such a careful survey of the ground and brought back such valuable information that all friends of science have hoped that an American expedition, fully equipped, might soon be in the field. An expedition sent out by the University of Pennsylvania, led by Professor Dr. John P. Peters and well manned with competent Assyriologists in the persons of Professors Drs. Hermann V. Kilprecht and Robert F. Harper, is now in South Babylonia, and great results are hoped for from its investigations. It has met with the same difficulties as other

* Hommel, *ib.*, p. 514.

expeditions at the hands of the Turks, and the outcome no man can predict.*

The Assyrio-Babylonian literature thus far recovered consists of inscriptions cut upon rocks and upon the stone images of kings and of winged bulls, and upon the walls of palaces; but beyond and above all these, which are comparatively few in number, of thousands of clay tablets, which are to-day stored in the great collections in the British Museum in London, the Louvre in Paris, the Museum at Berlin, and in other small collections in different parts of Europe and America. Its extent is surprising to those who have not by long study grown accustomed to it. Dr. Bezold's examination has shown that the British Museum has about 39,000 numbered tablets, and of those still unnumbered, about 11,000 more.† Of this number only about 1400 or 1500 have been published, and yet that which has been published greatly exceeds the entire Old Testament in amount. Scholars who have published these 1500 have naturally chosen chiefly those which appear to be of the greatest importance, and the larger part of the important historical inscriptions have been edited; yet is there left in the British Museum alone a vast mass of interesting and important inscriptions to be given to the world. Great as this all is, it is as nothing to be compared with that which still remains buried and untouched in the various parts of Mesopotamia. Most of the digging has been done at and about Nineveh. Babylon has been scarcely examined; Sepharvaim, Ur of the Chaldees, Erech, and hundreds of other cities, many of

* The account above given of excavations is necessarily so limited as to be almost a mere catalogue of names and dates. It is a pity that no satisfactory account of these important facts has yet been given in English. Brief statements are to be found in Sayce, *Fresh Lights from the Ancient Monuments*, Lond., 1885, chap. i, and in Ragozin, *Story of Chaldea*, New York and London, 1886, chaps. i–iv. Professor Sayce is so brief as to be very unsatisfactory, while Mme. Ragozin is inaccurate in places; for example, on page 102 she ascribes to Layard the discovery of Asurbanipal's library, the credit of which belongs, as above said, to Rassam. It is difficult to explain this error, when one finds on page xv, among the "works consulted," "Mürdter, F., *Kurzgefasste Geschichte Babyloniens und Assyriens*," in which (p. 268) Professor Delitzsch expressly corrects Mürdter on this very point, and cites *T. S. B. A.*, vii, 37, *sqq.* Mürdter himself also, on p. 228, gives the true statement.

† Bezold, *Die Thontafelsammlungen des British Museum*, p. 9. *Litzungsberichte der Academie der Wissenschaften zu Berlin*, 1888, *Litzung vom* 5 *Juli.*

them the *known sites of royal libraries*, lie waiting till that longed-for day when the oppression of the Turk shall be ended, and when men of wealth will give the means for adding so largely to the knowledge of a great and interesting past.

With the decipherment of the inscriptions there began also grammatical study of their languages; words were laboriously picked out, and by comparisons with Hebrew, Arabic, Aramean, and Ethiopic, the languages of the Assyrio-Babylonians were speedily shown to belong to the great Shemitic family. Then came the discovery of the personal, possessive, and relative pronouns by De Saulcy* (1849–1850), closely followed by the brilliant work of Rawlinson in translating the Behistun inscriptions. To Edward Hincks,† however, belongs the credit of laying the foundations of Assyrian grammatical study, in a long series of papers published chiefly in the *Transactions of the Royal Irish Academy* between 1846 and 1866. To the same period belong the investigations of Jules Oppert, who contributed largely to the advancement of etymology and syntax. After these giants of earlier days there have been many scholars of great ability who, in the translation of texts, have also discovered principles of grammar, and have helped to settle many difficulties suggested by other workers. Of those especially noteworthy are Schrader, Delitzsch, Lotze, Lyon, Bezold, Zimmern, Pognon, and Helprecht; but in grammatical study, as Delitzsch well says, "before all is Paul Haupt," whose grammatical studies, pursued since the publication of his brilliant *Die Sumerischen Familiengesetze*, in 1879, have made him incomparably the greatest Assyrian grammarian of the world, while to Delitzsch himself belongs the honor of being its greatest lexicographer.

Though Delitzsch's grammar belongs to the "Porta Linguarum Orientalium" series, the object of which is to supply *brief* elementary grammars of Oriental languages, it really attempts and attains much more than this, being considerably larger than the other books of the series.‡

After a brief introduction, occupying but sixteen pages, the

* Delitzsch, Gram., § 4.

† *Ibid.*, § 4. See also Cyrus Adler in *Proceedings of the American Oriental Society*, May, 1888, xxii, *sqq.*

‡ It contains in all 449 pages; Nestle, *Syrische Grammatik*, has 277; Praetorius, *Æthiopische Gram.*, 237; Socin, *Arabic Gram.*, 308.

grammar begins with twenty-four pages of handsomely autographed lists of signs, the arrangement of which is somewhat different from that adopted in the "Lesestücke." Here the list is divided into three parts: (*a*) simple signs; (*b*) compound signs, and (*c*) ideograms—an arrangement which it seems to us is not so convenient for a beginner as the continuous arrangement of all the signs; for example, the sign *ku*, has also the compound values *dur* and *tus*, and is the ideogram for *tukultu*, and *subatu*, but does not appear in either of the following lists. A student, therefore, who meets this sign in a passage where the context makes it reasonably clear that it is used as an ideogram,* and who accordingly seeks it under the list (*c*), does not find it, but must turn to (*a*), and thereby loses just that much time. Similar illustrations might be multiplied.

The discussion of the method of writing which follows these lists is a fine piece of scholarly work, while the practical hints in section 24, as to the reading of the signs, are simply admirable, containing just those suggestions which one rarely finds in a text-book and has to learn laboriously for himself or from his teacher. It is section 25, however, that will arouse the greatest interest among general readers, as well as among scholars, for it is this which discusses, in over ten closely printed pages, the vexed question of the origin of the cuneiform writing. This question, which might, at first blush, seem to possess interest only for the paleographist, is really a question of the deepest importance to the history of Babylonia in general, and to its *Cultur-Geschichte* in particular. Perhaps no better way of showing this importance could be found than to quote Professor Sayce's statements as to the origin of Babylonian culture, religion, and writing. In his little book, *Fresh Light from the Ancient Monuments*, London, 1885, pp. 20, *sqq.*, he says:

> Babylonia . . . was divided into two halves, Accad (Gen. x, 10) being Northern Babylonia, and Sumir, the Shinar of the Old Testament, Southern Babylonia. The primitive populations of both Sumir and Accad were related, not to the Shemitic race, but to the tribes which continued to maintain themselves in the mountains of Elam down to a late day. They spoke two cognate dialects, which were agglutinative in character, like the languages of the modern Turks and Finns; that is to say, the relations of grammar were expressed by coupling words together, each of which re-

* For example, in V. R., 5. 90.

tained an independent meaning of its own. Thus *in-nin-sun* is "he gave it," literally, "he it gave;" *e-mes-na* is "of houses," literally, "house-many-of." At an early date, which cannot yet, however, be exactly determined, the Sumirians and Accadians were overrun and conquered by the Shemitic Babylonians of later history. . . .

The Accadians had been the inventors of the pictorial hieroglyphics which afterward developed into the cuneiform or wedge-shaped system of writing; they had founded the great cities of Chaldea, and had attained to a high degree of culture and civilization. . . . When the Shemitic Babylonians, the kinsmen of the Hebrews, the Arameans, the Phenicians, and the Arabs conquered the old population, they received from it, along with other elements of culture, the cuneiform system of writing and the literature written in it. The sacred hymns still continued to serve as a prayer-book, but they were now provided with interlinear translation into the Babylonian (or, as it is usually termed, the Assyrian) language.

The quotation is a long one, but it has its justification in the fact that it expresses in clear and popular language the ideas that have prevailed extensively among Assyrian scholars as to the origin of the method of writing used in the Assyrian language. It would be difficult, without the use of cuneiform type, to explain the grounds upon which scholars have based their belief in the existence of this language.* It will be sufficent for present purposes to say that in the Assyrian vocabularies there are frequently three columns, of which the middle column contains an Assyrian sign, while the right-hand column tells the value of that sign, and the left-hand column gives another value which was supposed to be the value of that sign in another language, namely, the so-called Proto-Chaldean, or Accadian. In the same way there exist also inscriptions with apparently interlinear translations from Assyrian. Ever since the beginning of the study of this so-called Accadian, there have been protests against it from different scholars, and chiefest among them from Joseph Halévy, a distinguished French *savant*. Halévy, since his first article in 1874 down to the present, has, in frequent able papers, contended that this was no language, but only another and chiefly ideographic method of writing Assyrian. Halévy's battle has been fought almost single-handed against Sayce, Lenormant, Oppert, Schrader, Haupt, and others, who with great learning

*For full discussion see Schrader: *Ist das Akkadische der Keilinschriften eine Sprache oder eine Schrift? ZDMG*, xxix, 1875, 1–52.

have successively contended for the language theory, as over against the method-of-writing theory. Delitzsch, however, has for a long time shown signs of weakening in his attachment to the language theory. In 1885, in his remarks in Zimmern's *Babylonische Busspsalmen* (p. 113), he expresses great regard for the services of Halévy, and then says of the Sumiro-Accadian question: "It appears to me necessary to test afresh, without prejudice, this fundamentally important tradition, which has come down to us later Assyriologists."

That is a very significant remark, which received its explanation and completion in April, 1888, when Delitzsch announced in his *Worterbuch* that he had come over finally to the "Anti-Sumirian stand-point of Halévy,"* and promised to give the grounds for this in his forth-coming grammar. It would not be fitting in this place to discuss the arguments presented by him; suffice it to say that the whole has been admirably well done. The question is not yet settled; there are many to be heard on the other side, and a lengthy discussion will doubtless result. Should Halévy and Delitzsch finally succeed in establishing their position, there must be a complete rewriting of the early history of Babylonia. The passages above quoted from Professor Sayce will illustrate the extent of the changes that must take place. No longer will he be able to say that the Assyrio-Babylonians were preceded in their occupation of Mesopotamia by the Sumiro-Accadians, because such a people has not existed.† All allusions to, and comparisons with, Finnish and Turkish must be stricken out; no such forms as *in-nin-sun* may be cited, for these are only ideographic expressions for real Shemitic verbal forms; and the latter part of the passage must be entirely reconstructed, with such corrections as the following: The cuneiform system of writing was Shemitic in its origin, and was not received from the "old population," nor were "other elements of culture" so received; while the beautiful hymns and penitential psalms must be given the Shemitic Babylonians. It will be seen by such comparisons as these that this noteworthy paragraph in Delitzsch's grammar possesses deep interest for others than paleographists.

No other passage in the book will awaken such general in-

* *Assyrisches Worterbuch*, von Dr. Friedrich Delitzsch, i. u. ii, Leipzig, 1887–8.
† So Delitzsch, *Grammatik*, p. 71.

terest, and our comments may properly be brief. The etymology is wonderfully complete, and the syntax fuller than previous books in the series would have led us to expect. After this there follow thirty pages of paradigms, clearly and scientifically arranged, in which all important forms of the language are represented by their types. The chrestomathy is disappointing, containing only two selections, covering in all but six pages. The first, a good specimen of easy Assyrian style, is from Asurbanipal's campaign against the Manneans, published in V. R. 2, while the second, a selection from Sennacherib's campaign against the Cosseans, from I. R. 37, serves to illustrate a more difficult type of writing. Delitzsch apologizes in his preface for this brevity, but gives no satisfactory explanation. Every other book in the series is immeasurably better supplied with material for reading than this grammar, and Assyrian is the language where above all others a good introduction to translation was necessary.

We have told, in outline, the story of that brilliant series of investigations by which a people have been restored to history, a literature to our libraries, and a language to the families of human speech. And the end is not yet. Assyriology has laid history and philology under deep obligations already, but it has yet greater secrets to tell in the near future. This present sketch will have fulfilled its mission if it arouses some one to participation in the labor which must precede all future, as it has all past, discoveries, or if it gives to others an increased interest in the development of Assyrian study.

We have also, as far as the scope of this Review would allow, discussed the new grammar, reserving for another place an examination of detailed linguistic points. We have made some slight criticisms as to manner and method, but these have in no wise dimmed our enthusiasm for this masterly work. We congratulate Professor Delitzsch on the superb realization of his promises, and yet more do we congratulate Oriental students on this indispensable addition to their tool-chest.

Robert W. Rogers.

Art. V.—THE ITINERANTS' CLUB.

At the closing session of the Dakota Annual Conference of the Methodist Episcopal Church, held in Huron, S. Dak., last October (1889), the presiding Bishop invited to the front the four classes of undergraduates. The young men "admitted on trial" took the first seat. On the second sat the class "continued on trial." Behind these were the "deacons of the first class;" and on the last seat the "seniors" of the Conference—the "deacons of the second class." The Secretary was then requested to read the names of the "Conference examiners" for the incoming year, including the examiners of candidates for "admission on trial" in the fall of 1890. All these, members of the Conference "faculty," at the request of the Bishop occupied places on the platform. The "class of the first year" and their examiners then stood up and were introduced to each other. The other classes were in the same way permitted to look into the faces of their respective "committees on examination." Thus all the "theological students" of the Dakota Conference were duly presented to the Conference "faculty." The Bishop gave a brief address to the young men on their duties as "students," the importance of beginning at once their preparation for the next year's examination, and of doing the work conscientiously and thoroughly. Resolutions were adopted organizing an Itinerants' Club, appointing a committee of one from each class to draw up plans and arrange for meetings for the coming year. The young men and their examiners received inspiration from the new organization, and left the seat of the Conference determined to do worthy and satisfactory work between this and the coming together next October. It was encouraging to the "effective elders" to see this fine body of young men—the ministers of to-morrow—enlisting with such force of resolve and enthusiasm in a movement for better work by better workmen.

The action of the Dakota Conference theological classes is only one of a series of recent projects for promoting higher ministerial education under Conference auspices. The Itinerants' Club, held in Lexington, Ky., April 9–17, 1889, was

the first of this series. More than eighty ministers were in attendance for ten days. Dr. Arthur Edwards, of the *Northwestern Advocate*, who was present, says:

> The main body of those who attended are under-graduates in the Conference. . . . The programme might easily be imagined by those who should hear that for good and sufficient reasons the course in a theological seminary must be pressed into eight days. . . . It was far more than an ordinary Ministers' Institute, for the club members came as confessed pupils, and nearly all the lecturers attended as expert, interested, and experienced teachers. . . . The enthusiasm rose almost to the shouting point from the first. Never have we seen a convention, class, club, or Conference more a success from the first prayer to the benediction. The club aims to magnify the Conference studies of Conference graduates.

Another "club" of the same character was held a month later at Mt. Union College, Alliance, O. This club furnished an admirable illustration of what an educational institution may do in the cause of ministerial improvement for the members of patronizing Conferences, and for the young men already in the institution who expect to devote their lives to the ministry. The club at Mt. Union was well attended, and in a series of spirited conversations the following topics were discussed: "The Conference Course of Study—How Use; How Improve; How Employ by Colleges and Seminaries, by Assemblies and Itinerants' Clubs;" "Post-graduate Reading Courses;" "Church Music;" "The Minister as a Man of Church Business—Keeping Church Records, Making Church Reports, Superintending Church Repairs, Buildings," etc.; "the American people, and other people in America, whom we should Know and Evangelize and Elevate;" "Social Meetings of Believers, Class-meetings, Religious Conversations, Cottage Prayer-meetings," etc. After the session of the club at Mt. Union College, a chair was endowed in that institution which aims by regular classes, and by quarterly and semi-annual gatherings at the college of ministers within easy reach, (1) to promote the more thorough prosecution of the Conference courses of study; (2) to encourage the more critical study (professional and devotional) of the English Bible; (3) to promote among ministers the more careful and scientific study of the American people of all classes—their opinions, habits,

perils, needs, how to approach them, how win them to Christ, etc.; (4) to bring the under-graduates of the Conference and of neighboring Conferences together as frequently and for as long a time as possible during the Conference year.

At the Waseca (Minn.) Assembly, last summer, an Itinerants' Club was held on the general plan of that at Lexington. Fifty-two ministers were present. Several young men passed their Conference examinations, the committees of the Conference being present. A permanent organization was effected. In pursuance of suggestions made by the presiding bishop at the South-west Kansas Conference, last March, "the class of '93, being the class received on trial, met at the German Methodist Episcopal Church, and organized by electing Matthew T. Long, President; Steven T. Sulliger, Secretary and Treasurer. The following resolutions were adopted:

Resolved, That we will hold a meeting for self-examination on Conference studies at the appointment of the brother having charge nearest Hutchinson on the Thursday preceding the next Conference.

Resolved, That we will further endeavor to keep up a class-spirit by special prayer for each other, and by keeping ourselves posted in regard to the work of each other through our secretary.

On Sunday afternoon the class met and solemnly consecrated themselves and their all to God and his service, prayed with each other, told their Christian experience, and wished each other "God speed."

The "class of the second year," in the same Conference, "organized for mutual assistance by electing H. C. Wharton, President, and I. B. Case and J. F. Irwin, Secretaries. The object is to help each other. The class will meet at Nickerson and spend five days in the review of their studies some time during the year by order of the class." One of the classes met, before the last session of the South-west Kansas Conference, in a town near the seat of the Conference, spending a week in study, preaching in the evening, and holding special evangelizing services. During the week of this study and preaching twenty-five souls professed conversion. This was a beautiful blending of educational and spiritual work.

It is in pursuance of the same suggestions that the South-west Kansas College, at Winfield, has announced that it will

give instruction during the coming year in all the branches required of candidates for admission to the Annual Conference; a series of lectures will be delivered to classes by members of the South-west Kansas Conference, as follows: "Church Law," Rev. T. S. Hodgson; "History of the Methodist Episcopal Church," Rev. R. A. Carnine; "Church Doctrines," Rev. C. E. Beach; "Methods of Church Work," Rev. L. M. Hartley; "Sunday-school Work," Rev. J. W. Anderson.

Under date of October 3, 1889, the Rev. G. G. Keith, of Larrabee, Iowa, writes:

A class of twenty-two young men united with our North-west Iowa Conference this year, and we have organized a club. Our plan is to have an annual meeting for the study of the Conference course previous to the examinations at our Annual Conference.

An Itinerants' Club was advertised to be held in St. Joseph, Mo., December 16–20, 1889. The announcement says:

This is to be a school in which all are students. The course in Biblical Introduction and Systematic Theology will be limited to the course for the first and second years for probationers in the Annual Conference. Lessons are announced to be given in Biblical Introduction, in Systematic Theology, in Church History, in Homiletics, in Rhetoric, Logic, etc., with "Conversations" on "How to Study," the "Pastoral Work," "Pulpit Manners," "Woman's Work in the Church," "How to Conduct Prayer and Other Social Meetings," "Our Benevolences," etc.

A general interest has thus been awakened on the subject of Conference study. The young men clamor for such direction as the Itinerants' Club provides. In making a report of one of the clubs, one of our most efficient pastors says:

The organization of correspondence classes for the special benefit of those pursuing the course of study will be proposed in this way: Students can be grouped in regular correspondence with instructors during the year. This will stimulate diligence in study, quicken thought, and promote fraternal sympathy and helpfulness.

Dr. Fry, of the *Central Christian Advocate*, says, in reporting some of these movements:

Few young men admitted on trial into our Conferences have had a college education, or have studied at one of our theological schools. During the first four years of their ministry, at the very time when, on account of inexperience in ministerial and pastoral work, the greatest demands are made upon them, they must give attention to the Conference studies. The result is, that

hardly one of ten has really mastered the Conference course of study, and the greater part fail to derive the benefits which would come from a thorough study of the course.

Dr. Fry also asks:

> Why should not our colleges and seminaries arrange to teach the Conference courses of study? These courses, pursued under competent teachers, would enable our young men who cannot attend on the regular college course to enter Conference at an immense advantage. The review of these studies during the four years would not prove burdensome, as at present. The effect of such studies would be seen at once, and improve our ministry a hundred per cent. in ten years, or less.

What does this eager adoption of the new proposal indicate? There is a wide-spread demand which it is hoped the movement may meet. The demand comes in clear tones above confused murmurs of dissatisfaction with present methods. We have in use an educational plan which does not educate. One dare not, in this public way, tell all that he knows or has heard about our present system of conference studies and examinations. Our rivals are glad to publish such reports, and our enemies exaggerate its defects. This much we are bound to concede: The Conference examinations are often conducted in a careless way. They are often inexact and superficial. They are at best testings on the "contents of a book," or "the views of the author," rather than a call for definitions by the student of doctrines which he accepts, his own statements concerning their historic development, their basis in Scripture and reason, the formidable oppositions which they have encountered, from what sources and with what results in theological thought and ecclesiastical usage. "The author does not discuss that point," says the student. "But, what do *you know* about that point?" asks the wise examiner. "And how can you understand the subject as a whole unless you have thought about and arrived at some conclusions on this very aspect of the matter in hand?"

It may be the fault of the men who have selected the books to be studied and read by young men seeking full recognition as Methodist Episcopal ministers that certain important bearings of great theological and ecclesiastical questions are not sufficiently presented in the required books; but when they are not considered by the young men in the course of their preparation it is the fault of their examiners. For, if I rightly

understand the object of the conference course, candidates who pursue it should find it a real school of theology, opening to its members the world of knowledge belonging to their office and profession.

The ends of the conference study, therefore, require thoroughly trained and expert examiners, as well as thoroughly prepared and competent students. A failure here is a failure all around. Incompetency on the part of the men who occupy the place of teachers must excite suspicion in those students who have even a slight knowledge of study and of public-school class work: it must excite contempt in those who have enjoyed seminary advantages: and it certainly engenders dishonesty and promotes moral enfeeblement in those who, knowing nothing about educational precedents, find out that although they do not know much about the books in which they were examined they do "pass," and reach seven or seventy per cent. in their reports, and that a six per cent. in some studies, although below conference standards, is allowed to count in their favor in view of a presiding elder's report about a "great revival" in some school-house, where forty or more souls were "converted;" as if the pastor's service in the "conversion" and enrollment of forty probationers were an excuse for ignorance of the biblical arguments in favor of the essential doctrines of our faith, in which these converts are to be built up if they are to be of any value to the Church, and if the Church is to be of any value to them.

The time usually spent in conference examinations is short, the burden of it coming at the closing up of the year's pastoral work. The making out of reports, the packing, the "good-byes," and the nervousness and anxiety of the candidate, put him then at great disadvantage. However, he learns to hope that the examining brethren will be "easy" and "sympathetic." And he has the assurance from men who "got through" without much trouble last year or the year before that they are likely to be both "sympathetic" and "easy;" and it happens, to the shame of the men who as examiners allow it, or who as ruling *presbyters*, whether over "districts" or over "the whole connection," wink at it, that men creep into our ministry through examinations that should make a grammar-school boy blush.

Our Church makes provision for the use of lay talent. She

has her "class-leaders," "exhorters," and "local preachers." A man not qualified to enter the regular ministry may do good service as a lay preacher. There is a modern Greek proverb, "If a priest, be a priest; if a plowman, be a plowman," and one akin to it among the Danes, "The priest to his books; the peasant to his plow." But under the gospel dispensation, in which all believers are priests, men who pursue business six days in the week, but who have gifts, the habit of reading, some power of thought, ability to express themselves clearly and effectively, and whose personal and Christian character has the confidence of their neighbors, may serve as lay preachers, co-operating with the regular pastors and doing an untold amount of good. Or such men may serve temporarily as "supplies." But the "traveling preacher" belongs to another, a higher and more important class in the Church. He is more than an "exhorter." He is more than an "evangelist." He is more than a "preacher." A preacher he must be, but he is also "pastor" and "teacher." And for this twofold function he needs a peculiar preparation. This demand is imperative. He must "give himself wholly" to the work, and in its early stages he must give himself wholly to the work of preparation. Therefore he should not be admitted, even on trial, until he gives full proof that he appreciates the demand for a prepared ministry and is determined to meet it. No soft sentimentalism should here have weight. The locomotive engineer who is color-blind has no business to mount an engine. Keep him off! It may grieve him, and it may cause his wife and children to weep, but keep that engineer down from the locomotive! Do not let his hand touch the throttle! The railroad company that yields through sympathy in such a case ought to lose its charter. We need in the ministry more wholesome rugged sense, less sentiment, more wisdom, and less compromising sympathy when we deal with candidates for this divine office. Therefore let the tentative examination be rigid. Hew to the line. Drop the weakling who has not energy enough to master the required studies or ingenuity enough to find a way to buy the needed books. Away with mawkish sympathy among men and about men who put on God's armor and become captains of God's host.

The preacher must be a student. He must know how to study, how to think, how persistently and with concentration

to apply his mind and heart to a subject until he can hold it firmly, turn it over, penetrate it, discover its anatomy and relations, and put it into shape for effective application to his hearers.

The conference course of study, as to its material, its processes, and its examination, should teach the untrained candidate to do these things. It should be to him a school of discipline. He should know at least enough of Hebrew and Greek to be able to consult his lexicons, and to read with intelligence the scholarly expositions of English commentators. He should know books and authors and authorities at least well enough to know where to go for full information on any topic. He should know the outlines of theology—biblical, systematic, comparative, natural, historical, exegetical, pastoral. He should know the names and characteristics of the great leaders of theological thought in all the schools, the great reformers, the giants of the councils, the orators of the Christian ages. He should know the civilization in which he now lives, the men who are the leaders of it, and the "people" who are the victims of its vices and follies and the sharers in its responsibilities and benefits. He should especially know the American people —the people to whom he is to preach: their antecedents, the influence of heredity upon them, the power of "classes" in our society; the causes of modern poverty; and the basis, present power, future possibilities, and plausible excuses of socialism and anarchy—all these living issues of the day in which the men and women to whom we preach are interested, and in which we, as ministers of Christ, who is the Friend and Saviour of the people, must also be interested. The Christian minister must understand human nature. He must know to the heart and in his heart the people he deals with. He should, therefore, study the great masters of the human soul, who in history and poetry and fiction have written truest truth about mankind.

The minister of God should know about the dangers to which our homes, our parents, our youth are exposed from false science, from lax theology, from bad ethics widely circulated in these days through current literature, the rostrum, the lyceum and the drama. By vigilance, by reading, by conversation, he should be ready to give a wise man's answer to a fool's folly. He should, in a general way, be abreast of the times in matters of literary taste and general culture. It does not require much

time, when one has wise direction, to catch the current of popular thought; to take a wise view of the topics which are every-where exciting popular discussion. The minister must understand the literary elements which quietly antagonize his gospel, and with taste and ability so deal with them that his matter and manner will command the respect of the most cultivated in his community.

Above all, the minister should be familiar with the English Bible: how it has come to us in the English, the English people through whom it came, and the English in which it comes. This is the minister's one text-book. It contains the word of God, whose witness he is, whose law he is to declare, whose Gospel he is to proclaim, whose promises he is to announce. It is a book of books; THE BOOK of books: full of history, biography, philosophy, ethics, poetry, prophecy; and in its English form it has been given to us illuminated by the advance of archæological and of philological science, and by the illustration of its principles in the history of that wonderful race a part of which we are. The preacher of the word should be a master of the English Bible. But the minister should study the English of the Bible—pure, simple, and full of vigor; forming in the critical and loving disciple a clear style, full of classic grace; a style both strong and keen, like a sharp sword which the Lord himself hath made for the man who would do well the work to which the Lord hath called him.

The leaders of our Church in the higher education—the representatives of our colleges and theological seminaries—will certainly have no solicitude lest an efficient non-resident theological training, such as our Church has always contemplated, may lessen the value or weaken the influence of the institutions they represent. The fear is absolutely without foundation, for, whatever provisions we may make, and whatever pressure we may bring upon our young men in behalf of theological education in the regular schools, we may be morally certain that the majority of the ministers of the Methodist Episcopal Church will continue to prepare for the work under the conference supervision and by the conference course of study. During the year 1888 there were admitted to our ministry "on trial" eight hundred and ninety men; continued on trial seven hundred and ninety-eight men; enrolled as "deacons of the

first class" six hundred and sixty-one; and as "deacons of the second class" five hundred and two; making a total of two thousand eight hundred and fifty-one students in the General Conference Itinerant Theological School of the Methodist Episcopal Church.

What, then, shall we do to increase the educating power of our present itinerant theological school, with its three thousand students? I answer:

1. Insist upon attendance at the college and theological school wherever practicable. Let our young men be taught by bishops, presiding elders, pastors, and wise counselors in the laity, that in our times one cannot have too thorough an education to fit him for the holy office of the Christian ministry.

2. Recognize the fact that all cannot attend either college or seminary; that, whatever our ideals may be, and however persistently our bishops may make appeal in this direction, the future will reproduce the history of the past, and we shall find divine Providence calling men into the ministry whose educational facilities have necessarily been limited, and inspiring them to an immediate occupancy of the field.

3. If this be the case, let us make the best possible provision for them; endow chairs in all of our colleges; set the faculties of our academies and seminaries at work anticipating the conference course of study by class work and lectures, that the young men who are now with them may be the better prepared when their time shall come.

4. Appeal to the bishops, whose business it is "to prescribe a course of biblical, ecclesiastical, and literary studies upon which those applying for admission upon trial in the Annual Conferences shall be examined and approved before such admission, . . . and a course of reading and study proper to be pursued by candidates for the ministry for the term of four years," to give us books which shall present in compact form the subject-matter which every minister should master, and then a wide range of wise reading for which the mastery of the compact text-books should prepare the students. The course should provide thoroughness in a prescribed course of study, promoting mental discipline by the most rigid methods, and then a wide survey of the world of knowledge which every minister should make his own.

5. Organize the Itinerants' Club. Call the institution by what name you will. As a "club" it suggests the idea of fellowship, and is at least in pursuance of the precedent given by the "Holy Club" of Oxford. The term "itinerant" defines the persons who may become members of the club—the ministers of our traveling connection. This organization may some time give way to a more thoroughly organized society, association, or school for the training of candidates for our ministry under the direction of the General Conference, with a faculty duly elected and a bureau of correspondence managed by our ablest men.

6. In the meantime let the Conference make more of the examination by appointing the best men to perform the duty, and by giving them more time for their annual work. There is no reason why the college or seminary within a Conference should not, once or twice a year, bring to its halls all the undergraduates and their examiners for lectures, conversations, drills, reviews, and partial examinations. In this way the work may be well done. The examinations will be fair tests of ability, and with new incentives for fidelity there will immediately appear a marked improvement. The examiners should be specialists in the subjects assigned to them. The office should never be given as a matter of honor, because it "would please this old brother" or that. And a man who is especially devoted to a branch of study, and has acquired some reputation in it as lecturer, author, or student, should be assigned for a term of years to the examinations on that subject.

7. A number of young ministers may adopt a system of co-operative work for the reading of a large number of authorities on a given topic. Each member of the club might read critically, every six months, a single volume of sermons, with a view to the collection of definitions and illustrations on a special doctrinal theme. The memoranda thus prepared may be forwarded to the secretary by all the members of the club, or passed around from one to the other, each man making such notes as he may see fit.

8. The students in this General Conference Theological Seminary of the Methodist Episcopal Church *should have an organ* to contain helps, required readings, general and specific directions to students, analyses of books to be studied, ques-

tions and answers on professional topics, lists of the latest, freshest, most suggestive books, choice sermon-outlines, old and new, as a guide in the study of homiletics; the experiences of eminent students taken from their biographies or furnished autobiographically. Papers might be published in the magazine, from time to time (and discussed in Itinerants' Clubs), on useful and important topics. The organ of our great Non-resident Itinerant Theological Seminary is the *Methodist Review*. Shall it not be ordained by those in authority that every one of the two thousand eight hundred and fifty-one under-graduates of our Conferences shall be required to read the *Review?* Every page adapted to these students would increase its attractiveness to the general reader.

9. It may be well to provide that college and seminary students, while taking their regular academical and theological courses, be permitted at the same time to take up the appointed conference course, that, as they finish the former, they may find themselves ready for ordination as elders. Our Church has not been wholly wise in discriminating against college and theological students. Under our plan a young man comes from the plow to the pulpit, passes his examination as a candidate, serves two years as a probationer, is ordained deacon, takes two years more and is ordained elder; whereas the man who, having completed a seven years' academic and theological course, must yet pursue a four years' course before possessing the full rights of a minister. There is, indeed, in these latter days, a provision by which a student may sustain his relation to the Conference, but he is expected to come to the seat of the conference sessions to pass his examinations. Would it not be practicable for an Annual Conference to select from the professors and resident clergymen of the college town a board of examiners, so that during his college and seminary life the ambitious student may also prosecute to its completion his conference course?

Of post-graduate Conference courses I need not now write, but certainly it would be easy to respond to demands like the following, coming from one of our most cultivated and progressive Methodist Episcopal pastors:

Can we not have a course for post-graduates of the Conference in the usual departments of philosophy, literature, science,

æsthetics, ethics, politics, and history? And may we not have a committee to recommend the best new books, say a dozen a year, so that men away from book-stores should not be dependent upon fugitive and incorrect book notices?

These crude thoughts are presented to our brethren of the ministry in the hope that they may find further response in the lines suggested and reported in the opening of this article. In school or out of school our ministers must be trained and consecrated men.

There was once a great school of theology—of Christian theology—with a Teacher who "spake as never man spake." Its pupils were divinely chosen. They were companions, fellow-travelers, friends, brethren, for three years, and their Teacher was Companion, Fellow-traveler, Friend, and Brother. Theirs was a peripatetic school, and a school of practice. It abounded in demonstrations. Its Head Master was in himself a perfect proof of the words he taught. He proved his doctrines by his deeds, and made both deeds and doctrines radiant and vigorous by the spirit that pervaded them all. He vitalized old and familiar truths till, like dull carbon points, they shone with dazzling light.

Wonderful Teacher! Favored disciples! Famous school, that built no marble halls, collected no great library, but turned the whole of every-day life into opportunity, making houses and streets, mountain and sea-side, places of discipline and recitation and delight! Once this great Teacher walked to Emmaus with two of his pupils. He opened the word, and he opened their eyes, and they saw—him! So, blessed Lord, open the eyes of this great multitude of disciples in thy Church that they may see—Thee!

John H. Vincent.

[While the Editor and Publishers are gratified to learn that the *Methodist Review* has been voluntarily adopted by the Non-resident Itinerant Theological Seminary as its organ, they reciprocate the compliment implied by congratulating the students of that Seminary on the wisdom of their choice, assuring them in advance that whatever can be done to stimulate both the theological and literary spirit in the ministry it will be our pleasure to do, and to do it as efficiently as possible. In adapting

the *Review* to the needs of our properly called under-graduate classes it is not necessary that it undergo any special structural change, or that its ideals be in the least modified. In its present form and arrangement the *Review* addresses the entire body of the clergy, and it is intended to serve the under-graduate as well as the post-graduate in the pursuit of the ends of his high calling. However, as Bishop Vincent kindly suggests, it may in a specific department so conform to the specific wants of the under-graduates as to make it increasingly attractive and helpful to those who need guidance and inspiration in the formative period of their ministry. We have, therefore, concluded, without changing the *Review* in any particular, to introduce another department, which will appear in the next number, specially suited to the nearly three thousand under-graduates in the Methodist pastorate. This will undoubtedly add to the usefulness of the *Review*, and aid in accomplishing the purpose for which it was established.

It may not be out of place to remark that the *Review* aims to represent the best Christian thought in its orthodox and Arminian tendencies, and that it is opposed to all processes or methods of inquiry which tend to undermine faith in established truth or uproot the foundations on which the Church has reposed since the Master chartered it for the conquest of the world. As the scientist is "conservative" when the laws of gravitation and chemical affinity are attacked; as the astronomer is "conservative" when the laws of reflection, refraction, density, and velocity are disregarded; and as the mathematician is "conservative" when the axioms and theorems of geometry are assailed—so we are "conservative" when the great truths of inspiration, the historical credibility of the Scriptures, and the doctrines of incarnation, atonement, resurrection, and final judgment are reduced to myths, or treated as inveigled superstitions, or renounced as the dregs and remnants of a fast-fading orthodoxy. On the other hand, we are as "progressive" as the scientist, as open-minded as the theologian, and as far-searching as the higher critic, only insisting that progress shall be made on the basis of facts or well-founded beliefs irrespective of the sudden theories and the foregone conclusions of destructionists, now too prevalent in the country. In these respects the *Review* is properly the "organ" for the orthodox ministry in general, and may be particularly useful in guiding unsettled or undisciplined minds into the old paths of the prophets, the Christ, and the apostles, who, as aforetime, are still the teachers of men.—EDITOR.]

Art. VI.—STUDY OF SCIENCE AND THE CHRISTIAN FAITH.

That science is not in any true sense opposed to the Christian faith will probably be admitted by every one who has taken the pains to inquire into their relation to each other. But it is equally true that the study of science cannot fail to have a great influence on the faith of the scientist, and yet certainly it ought to have no injurious effect. True science is the reading of the truths of the eternal One through his works, and the Christian religion is founded upon the reading of his truths through his revelation. If both are true they cannot disagree; if both are false the probability of their agreeing is infinitely small; and if one is true and the other false they cannot agree. If any actual conflict arise between these two sources of truth it must be due to the fact that one of them is in error, and the question arises, Which is the false one? I suppose, if any actual disagreement did arise, most people would be inclined to believe that the revelation must be on the side of error; for it is possible to believe that revelation, even if fundamentally true, may have been falsified by interpretation, but it is impossible to believe that nature is false without destroying all belief—belief in revelation as well as in every thing else. Such, at all events, would be the verdict of science; and, judging from the history of thought, it is certainly not too much to say that such would be the general verdict. It is, however, hardly worth while to discuss this possibility at present, for the indications are that true science and true interpretation of revelation are not in any sense at variance with each other. Such is my own belief, and with this thought the following pages are written.

Whatever be the general verdict in regard to the relative authority of the two sources of information, it is certainly necessary that the student of each should place implicit confidence in his own department of learning. The student of theology must take, and thoroughly believe, the position that in any case of seeming conflict revelation must be placed first and be received, by him at least, as of greater authority than science. And there is certainly no difficulty in finding arguments in

favor of such a position. When we consider the numerous vagaries of science, the numerous theories advanced, supported as fact and afterward abandoned, the many wild speculations offered in the name of science, and the prolific imagination of many of its devotees, the authority of science seems certainly questionable. I think, therefore, we must agree, though many scientists would not admit it, that when what is called the advance of science comes into conflict with revelation the advance of science should not be accepted until it gives abundant support to its theories. But, if this is recognized as a legitimate position for the theologian, the student of science should be at least granted an equal privilege. He must be allowed to regard his book of nature as the trustworthy one, and to give his adherence to it when it comes into seeming conflict with revelation. We must allow the scientist to question revelation in certain points, without accusing him of heresy and a lack of belief. The foundation of science is a trust in the truth of nature, and in the ability of the student to interpret it. If, then, we wish to have any Christian scientists in the world, we must allow them to accept what science teaches them, even if they cannot always reconcile it with the present interpretation of revelation. One cannot be a scientist if he is checked in his researches by what he thinks he must or must not discover. And when we consider how, in the last few centuries, science has been slowly and yet surely bringing the whole world to its mode of thinking in all of its important occupations—when we consider the many battles that the Churches have fought with science, nearly all of which have been won by science—there are certainly sufficient facts to justify the scientist in his confidence in his own subject.

Yet there is no reason for a disagreement between the two. All of these battle-grounds of the past are now recognized as of no importance to faith whether won or lost, and in many cases faith is simply increased when science has won the battle. No scientist would ask that revelation should be found in harmony with the false theories and speculations of science; and every student of theology will recognize that revelation must not be out of harmony with the true facts of science, or else the revelation, in that point at least, will be at fault. The present interpretation of science and the present interpretation

of revelation may both be wrong. The chief difficulty in the way of any reconciliation seems at present to lie in the way of determining what are the facts of science in distinction from its theories, and what is the true interpretation of our revelation. With the present condition of scientific and pseudo-scientific literature it is unfortunately impossible for the general student to decide this question in regard to science. Scientists themselves are the only ones who are in position to understand the evidence, or, indeed, even to know what it is. They alone are capable of judging of the cogency of scientific truths. But they will certainly be biased, and it is a rare thing to find a scientist who can judge fairly of the various theories in vogue. Even when they themselves are able to decide, their writings are usually in the line of argument for or against this or that theory, rather than a candid statement of its probabilities. For the ordinary reader it is therefore impossible to decide what is proved by science, what is probably true, and what is simply suggestive. Herein lies the most fertile source of the perennial conflict of thought. Who can tell how much of what is said to be the teaching of modern science will some day be replaced? There is practically no neutral ground where one can find a true statement of scientific discoveries in the order of their probability. If some one could only be broad enough in knowledge, and impartial enough in judgment, to formulate scientific facts, and distinguish them from the speculations, much of the conflict would disappear. And if some one were only able to tell which of the scientific theories are so strongly founded in fact that they will remain as the permanent teachings of science, in all probability all conflict between revelation and science would disappear. But the scientist cannot do this; and if he cannot it should not be expected of others. Hence, from knowing that many scientific theories have been shown to be false, there is frequently a tendency to place a stigma upon all that is not in exact accordance with our previous beliefs, and thus to condemn, for the want of a knowledge that is really unattainable, some of the best-attested facts of science, and many others that are to become so in a few years. The effect of this course has been very disastrous to all harmony between science and religion in the past. And yet how can it be avoided? Certainly revelation ought not to be found in har-

mony with all the theories of science; and when science cannot always distinguish between the true and the false what can be expected of theorists? If it were possible to do so, it might be the best course for these two subjects to pay no attention to each other until the time comes when each shall have weeded out all interloping theories; then may they look for harmony in what remains. No one can do this, however, without laying himself open to the accusation of being behind the times. The result is, that the theologians oppose science and the scientists reject theology because their present theories are not in harmony. So long as scientists are thinking and studying there will remain somewhat of this conflict. But it can be lessened in a great measure if there can arise a class of thinkers who will study science as science, and at the same time accept the Christian belief; if there can be produced a class of students who are in full accord with all science and yet have left to themselves their belief in God and Christianity. Is this not possible? That the answer should be "yes" I think can easily be shown.

The study of science has had a profound effect upon thought, and perhaps its greatest effect upon religious beliefs. It is not our purpose to deal with this subject here. A matter of more personal interest is the effect that the study of science has on the faith of the student. That the study of science does have a considerable effect on the student's belief cannot be doubted. A well-known saying runs: "A little learning is a dangerous thing." And it is certainly true that a smattering of science, if wrongly taught, is apt to render a young person more or less uncertain in his beliefs. It is also a fact that a longer pursuit of scientific thought serves in a great measure to counteract this tendency. Nevertheless, the study of science does have a marked effect upon faith.

One of the first points that strikes our attention is, that if one wishes to be a scientist he cannot rest with simply accepting those scientific facts that have been demonstrated. If he could do so he would be in exactly the same position in regard to Christian belief as other thinkers are. It is not in accepting scientific facts and better understanding them that a scientist differs from others. It is rather in his attitude toward thought which makes him think in certain ways, and inclines him to ac-

cept from the same data, perhaps, the opposite conclusion from what others might do. In order even to understand science one must be in sympathy with what is called the *tendency of scientific thought.* To say just what is meant by this term would perhaps be impossible. And yet every one who has any acquaintance with scientific thought understands its meaning and appreciates its force. A thinking person cannot long read science without seeing certain lines along which scientists are moving; and these lines of thought he must appreciate and be in sympathy with or he will soon be left behind as a scientist. Here it is, and here, I think, solely, that we find the point of divergence between the scientific thinker and the non-scientists. For while it is better for most people to insist on adhering to the present condition of demonstrated fact, this the scientist cannot do. He is obliged to foresee, and to be prepared for, certain future results, and he must direct his experiments in accordance with them.

As a grand example of this general fact, and as an illustration of its tendency, let us notice briefly a few points in the history of thought. When men first began to think about the significance of the external world, there appeared to them thousands of phenomena that were beyond their comprehension. The only originating force with which they were acquainted was that of personal volition. Naturally, therefore, the phenomena of nature were explained as the activities of supernatural but personal agents, and each phenomenon that could not be explained was regarded as a supernatural event. The polytheism that thus arose gave place in later times to a truer and nobler monotheism. But even after this God was for a long time only regarded as necessary to explain the mysterious phenomena of nature. Not until recent times has it been fully appreciated that God is required just as much to explain the common facts of nature as to explain those that are uncommon. With Newton began a new phase of thought, which is characterized by the gradual comprehension of numerous miscellaneous facts and numerous subsidiary laws of nature under great and comprehensive laws. From that time the advance of thought has been all in one direction, and that is in the direction of including more and more of the formerly mysterious phenomena of nature under one and another of the great classes of facts that

are called laws. Astronomy was almost immediately brought into order by the application of the first great law. Later there were discovered laws that underlie the phenomena of chemical combination; and in more recent times the attempt has been made to include the phenomena of living things under the same sort of categories.

It is in regard to this last realm of the application of natural law that we wish to speak, since it represents the extreme in this direction. The phenomena of the living body have always been looked upon as mysterious, and it has been regarded as almost a sacrilege to attempt to explain them. Indeed, in former times even the study of physiology was looked upon as questionable. This feeling has passed away, and physiologists have been at work on the matter until we know now that many of the processes of the body are no more mysterious than the phenomena of the laboratory, but are comprehended under the ordinary laws of nature. We no longer look upon the brain as producing, in some mysterious way, a quantity of vital force that is poured down the nerves and causes the power of contraction to appear in the muscles. We know that man's physical force is derived from the assimilation of food, and that the force was placed in the food through the action of sunlight or green plants. The physical energy of our bodies is therefore only transformed sunlight. Whatever there may be left to the idea of vital force it is not something that creates energy; and so far as the production of the physical energy of the body is concerned, the process is fundamentally similar to that of a steam-engine, for both obtain their energy by the oxidation of food. We can no longer regard the digestion of food as a phenomenon of an utterly mysterious nature, beyond solution; for we know that it is nothing more than chemical change. Many other similar instances might be mentioned. Nothing is plainer, however, to the physiologist, than that he has not succeeded in explaining every thing connected with the body. In regard to the details of the processes above mentioned very little is known, and practically all the phenomena of the nervous system are as yet unsolved. But the point of all this for our discussion is, that the tendency of scientific advance has for years been in the direction of explaining more and more of the vital phenomena in terms of natural law, and every year more and

more are thus included. The student of science must not only understand this tendency, but he must be ready to search after and accept any evidence found in this direction. He must not rest with what is proved, but must always entertain the possibility—which, indeed, he must regard as a probability—that much, that is as yet only indicated in the general tendency of thought, will some day be proved. Nay, more, he must take this tendency as his guide in planning his researches. As a natural result of this he will be ready to accept conclusions lying in the line of this tendency upon evidence that others would rightly regard as insufficient.

Let us continue the illustration a little further. This study of physiology is in the direction of using common physical laws and forces in explanation of vital phenomena, and the tendency of science to-day is undoubtedly in the line of increasing this bond between the animate and the inanimate. This idea of finding in physical forces the foundation of vital force has been carried into the study of protoplasm. As a result, there has been gradually arising the conception that even the more mysterious phases of the activity of protoplasm are in reality to be explained by the laws of molecular physics. Now it is easy to see that a continued application of this same principle, unless we limit its extent, will lead to what is known as the mechanical theory of life. This theory is, that all of the phenomena of life, at least all except those of the mental and moral nature, are based upon, and will some day be explained by, the laws of molecular physics; that there is no special force or power in living things that is not found in non-living things. This theory supposes that living things differ from non-living things only in their complexity and in their resulting complex properties. It also assumes that the first life in the world was spontaneously generated in accordance with the laws of chemistry and physics. This theory is as yet nothing more than an expression of the tendency of thought, and there is no scientific evidence for it beyond the fact that it is certainly in the line of the present and past advance in science. Most of the arguments for it are of a theoretical character, based upon the fact that it is a necessity to the truth of our scientific theories. It is a theory, therefore, which the non-scientific thinker has a perfect right to reject, or rather to disregard, for he has not

evidence enough to reject it. But the scientist cannot treat it thus with indifference. Whether he is inclined to accept it or not, whatever he thinks as to its final demonstration, he must at least recognize it as a probable result of the line of thought in which he is thinking, and therefore for him it is a result which he must seriously entertain. He must be willing to accept it if he thinks it necessary without any question as to its results. With any other attitude than this scientific thought is impossible; and unless we wish the study of science to be given over entirely to those who do not wish to have any belief in religion, we must allow our Christian scientists the freedom of sympathy with scientific thought and its tendencies. The scientist should in his turn remember that what is necessary for him should not be demanded of others.

It does not follow that because a certain conclusion lies in the line of scientific thought therefore it will some day be the accepted conclusion of science. The thoughts of science may, of course, be occasionally drifting in the wrong direction, as has been proved in many instances in the past. But this will only apply to details. For thus far in the history of thought there has been no great deviation from the general plan of bringing more and more of nature under simple laws. I think that science may be trusted in the long run to correct its own deviations from the truth. If the mechanical theory of life is not true, science will some day discover the fact by the continued application of the theory to the facts of nature. And this is the only way that such theories as that of evolution, or that of the mechanical theory of life, can be either proved or disproved; for no metaphysical or theological argument will ever be able to disprove a scientific theory. That science will correct its own errors has been abundantly shown in the past. Indeed, the strongest reason for accepting the teachings of science is the fact that science is able and willing to correct its own mistakes by the continued study of nature.

A more serious objection to the acceptance of all the conclusions that seem to lie in the line of scientific advance is the difficulty of drawing a line beyond which this tendency shall not lead us. It is perfectly plain that there must be a limit to this tendency. For what is the tendency except the attempt to reduce the number of laws and forces that are found in

nature? When we recognize facts and classify them we have reduced them to law; but we are no longer satisfied in the simple discovery of a law, we must know how it is related to other laws, and whether or not it may be considered as a special phase of some one of them. Before the formulation of the law of gravitation many laws had been discovered in connection with astronomy. But these were complicated as well as numerous; they seemed irregular in their action, and many of them, as we know now, were simply statements of isolated facts with no relation to any law. Newton showed that by the formulation of his one law of gravitation all of these inexplicable laws were made the simple and the natural outcomes of the one, and uniformity took the place of irregularity. He offered one general law in the place of the numerous special laws that had been conceived before. And so elsewhere. The advance in the line of chemistry has been in formulating a few laws of chemical affinity and combination, and then the attempt to combine all the phenomena that belong to the domain of chemistry under these laws. Thus, in regard to the laws relating to living things, science is trying to reduce them to as simple forms as possible, and trying to find their relations to the other laws of nature, to see if the forces that are at play in living things cannot be regarded as special phases of other forces. We wish to know whether, in living nature, there are any forces at play beyond those found in chemistry and physics; and the mechanical theory of life is only an attempt to reduce the number of forces and laws in our conception of nature, and, of course, to render those that we do recognize so much the more comprehensive. Science is perfectly justified in pursuing this course, for history has shown us that wherever several disconnected laws have been brought under one general law, great simplification results, and nature becomes much clearer. Our mind is so constituted that we must believe that the simplest is the truest. But of course there must be a limit to all this. Some laws and forces will inevitably be final. No one, not even among the most extreme, hopes that they will all be reduced to one. The law of gravitation seems to be entirely different from that of chemical affinity, and no one expects that the one will be reduced to the other. Even among the most extreme we cannot find any one who hopes that consciousness will ever be

reduced to the terms of molecular physics. Evidently, then, there must be a limit to this reduction in the number of laws and forces of nature. When, therefore, we speak of such and such a conclusion as the result of the tendency of scientific thought, we must recognize that this tendency is limited, and perhaps the conclusion in question will not be included within those limits. While, as we have seen, it is certainly in the line of scientific thought to reach the mechanical theory of life, and to accept the idea of the origin of life through the laws of chemistry and physics, it may be that we shall in the end find it impossible to reduce the number of forces and laws to such a degree. There are certainly laws governing chemistry that are not included in the laws of gravitation, and certain forces at play in the one that are not in the other. It is therefore possible, even in the terms of the most extreme science, that there may be forces and laws connected with living things that are as different from those of chemistry and gravitation as these are different from each other. Because the scientist sees the mechanical theory of life as the result of his present line of thought, it does not follow that it will come within the limits that must be set to this tendency. Unless we recognize a limit to the advance of thought in the direction in which it has been going for many centuries, the outcome would be the final absorption of all laws and forces into one. Even if such a position were reached there would be no rest, for this grand law and force would be as insoluble as ever; it would inevitably contain some of the same ideas that are in the Christian thought of God. Plainly, then, in accepting the conclusions of science every scientist ought to bear in mind that there is a limit beyond which his analysis of nature can never carry him.

While, then, this tendency of science may in some cases be misleading, it is none the less a real thing to the scientist. For unless he be in sympathy with it he cannot think in terms of science, nor can he do any work of any scientific value. No scientist who is opposed to these thoughts ever accomplishes much. Even if he feels keenly that the tendency may lead him wrong, he will not accomplish any thing by opposing it. For it is a matter of history that scientific theories have not been corrected by simple opposition. There is not a conclusion of science that has not been opposed. Fallacies are corrected by

the substitution of better theories, and not by the opposition to the old; and one who wishes to introduce them must be in sympathy with scientific advance, otherwise he cannot understand them and appreciate them well enough to propose any thing in their place. Thus, even for the purpose of correcting any thing in the tendency of thought, one must enter into the spirit of it. Assuming, then, that such must be the position and spirit of the scientist, we come to the central question of our discussion. Such ideas as those presented above, even though they be regarded as simply working hypotheses which may or may not be true, will inevitably have a marked effect on one's beliefs. We must ask, therefore, does the acceptance of scientific theories and the recognition of the tendencies of scientific thought in any way make more difficult a belief in God and his revelation? To my mind there seems to be no doubt that a negative answer must be given to this question. There is absolutely nothing in the discovered facts of science—absolutely nothing in the tendency of scientific thought—that the Christian need fear; nothing that removes from the human mind the necessity of a belief in God. If it were possible to show that all the laws of chemistry were only phases of the law of gravitation, that the forces manifested in living things were only those of chemistry and physics under different conditions; if it were possible to show that life could arise spontaneously in accordance with these laws; if it were possible, in short, to show that all phenomena of nature could be reduced to a single force, we should no more have explained nature than the ancients did when they said that the thunder was a bolt thrown by an angry god. We should have simplified our ideas, and have removed the difficulties further from the front; but the one law, the one force that is left, would require a foundation in an omnipotent Creator. To reduce a phenomenon to a law does not explain it, nor can it do so, unless we read into the law some of the omnipotent attributes of the Creator. The scientist who ever really thinks about the meaning of the laws and forces that he discovers recognizes that he explains nothing when he formulates a law to cover it. If our conception should ever reach the extreme position of conceiving only one law, one force, one mode of activity, our awe and reverence would only be increased for the Creator, who is the embodiment of this grand

law of the universe, who alone explains the existence of such a law, and who produces from such magnificent simplicity such a wonderful complexity. To my own mind this grand conception of simplicity amid the seeming complexity of nature has only added to my faith in the Almighty. To me, the discovery that the phenomena of life (with the exception of those of the mind and soul) are only modes of the action of other forces, if such a discovery were ever made, would only add to the reverence with which I take the name of the Creator upon my lips. For we must recognize that to a Christian thinker a law and a force is only a method of divine activity.

We have now reached the point where the study of science has its effect upon the belief of the student. If he is a person who thinks logically he sees that his scientific theories do not really remove any of the mysteries from nature; they do not explain any thing; they do not relieve him from the necessity of believing in the Creator. Wherever there is a mystery there will the human mind find evidence of God. And the student of science is not brought to say there is no God, but simply to look for the evidence of his power along different lines from those in which he was accustomed to look before he had studied nature so completely. When he has given his scientific explanation to a phenomenon the details cease to be mysterious to him, but the fundamental factors connected with it are as much beyond his grasp as ever. Every one sees the mysteries connected with the higher animals that we know so well. But the student of biology dives with his microscope into the lower scale of nature, and soon leaves behind him all of the complexity, the existence of which has so puzzled him in the higher animals. The circulatory system, the digestive system, the nervous system, and all others whose operation has seemed so marvelous to him disappear. Finally, he reaches an organism so low and simple that all that he can discover is a mass of transparent jelly. Has the mystery of life gone when he has reached this low grade of life? Nay, rather has it just begun. For here is this transparent jelly-like mass without complicated organs, and yet capable of carrying on all of the vital functions. We have reached the seeming end of analysis in this direction, and still have left living matter with its vital functions as mysterious as they are in man, though they are more simple. We

sometimes hear speakers illustrating the power of God by describing minute organisms, microscopic in size, and yet provided with all of the complicated systems of organs found in the larger animals. But to the scientist, who has seen the activities of the simplest mass of protoplasm, this illustration has no force. The *simpler* the organism that shows the phenomena of life the greater seem its mysteries, and the greater the reverence with which he will watch its activities. We must not omit to mention that protoplasm, though very simple, is in reality extremely complex, as is being proved by recent discoveries. If this were not so I am inclined to think that science would soon abandon its attempts to solve the phenomena of life. For if an absolutely simple substance should exhibit the complex phenomena of life, the only possible explanation would be that of some special external force acting through it. The study of science and its analysis of nature, while it may remove the mysteries that are connected with details, only increases the awe with which we think of the factors that lie at the foundation. As the biologist studies living things he finds his reverential regard increased, not so much for the higher adaptations of life as for the marvelous powers exhibited by the simple *amœba*. He no longer marvels at the force exhibited in muscular contraction any more than he marvels at the force exhibited by the revolving of the fly-wheel of the steam-engine. Both are unsolved problems, and he feels that he will never understand them until he understands the Creator. The digestion of food is no more mysterious to him than the burning of the coal in his furnace; both are governed by laws and forces that he can perhaps discover but cannot explain. In short, the details of nature are all equally inexplicable. We are unable to explain the simplest phenomena except by assumption of laws and forces that we cannot understand. A Christian finds it no longer necessary to believe in God simply to explain the few remaining mysteries connected with life, but recognizes that a belief in the activities of a divine Omnipotence are just as necessary to explain why a stone falls to the ground. He finds that he was not only created by the power of God, but that every breath which he draws, though its mode may be explained by the action of physical and chemical forces, is only done in accordance with the laws of nature that are the external expres-

sion of divine activity. He appreciates, in a way that no one else can, that "in Him we live, and move, and have our being."

It is not, of course, pretended these are the thoughts of all scientists. Nothing would be farther from the truth than such a supposition. In past years scientists have, as a rule, held opposite views. Their line of thought has led them away from any desire to formulate their relations to the powers of the universe, and they have refused to think of religious matters at all. They have regarded it their duty to discover laws, and not to try to explain them, and have thus frequently come to regard the discovery of a law as explaining the phenomena that are governed by the law. There are, however, enough scientists who have such feelings of reverence; and there are enough earnest Christians who believe in the Christian religion and live earnest Christian lives, and at the same time are in full sympathy with all of the actual and problematical advances of science, to prove that a full acceptance of the advance of science, and even of the so-called tendencies of scientific thought, is not in the slightest degree hostile to a full belief in the revelation of Christ. For what is science, except the attempt to discover the laws of nature? And what are the laws of nature, except the modes of divine activity? How can our faith in God and revelation be in the slightest degree weakened if science does succeed in discovering that God's method of creation has been by slow evolution and development, instead of by sudden fiats? The great hope of any reconciliation in this conflict is to permit and to encourage men to be both scientists and Christians. This can only be done by allowing our Christian scientists to enter, without question, into the full spirit of scientific advance, sympathizing with the tendencies of scientific thought, confident that if they do this reverently and earnestly truth will inevitably result, even though there may be intermediate steps of error; and the final outcome will be a greater faith in God and a greater reverence for his works.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

Occasionally a critic or theologian may be found who may insist upon a disagreement or irreconcilable antagonism between Paul and James in their teachings respecting the fundamental characteristic of the Christian life. The assumed conflict between the "faith" of the one and the "works" of the other has been fruitful of numerous attempts at reconciling these *doctrinaires* of the early Church; but the weakness, if not failure, of all such harmonizations may be explained by the fact that the interpreter has magnified the problem in hand entirely beyond its warrantable proportions. He has imagined an existing contradiction of doctrine which, in his judgment, it is necessary to obscure, palliate, or remove; and, accordingly, he has invoked the aid of his genius, together with all other agencies within reach, to bring together two apostles who seem on first reading to be widely at variance. Elevating his task into the region of the impossible, he makes magnificent efforts to do something, but all to little purpose, and his final conclusion is that there is a mistake somewhere. The mistake is, not with the problem, but with himself. For in the calm light of their own teachings the two apostles are seen to be very friendly, and a harmonization is unnecessary, because the alleged contradiction is the product of an erring imagination. The problem is a simple one, and as such it requires little skill either to state it or to solve it. We have only three things to remember in order to perceive that the doctrine of the one dovetails the doctrine of the other, and that the two teachers converge by different lines upon a common end—the integrity of Christian character: 1. While both are devoutly religious, Paul is strictly theological, and James is purely ethical. The former considers religion as a theological scheme, omitting not a single doctrine that belongs to it, but building the whole up in its vastness and solidity. This is the "faith" delivered to the saints—the *scheme* of redemption. James is on an entirely different line, exhibiting religion in its working aspects, and insisting that, whatever may be the theology, it must express itself by a corresponding externalism in actual life. Thus far the two, though they are considering religion from different view-points, are not in conflict. The one is intellectual, philosophical, theological; the other is practical, ethical, external. 2. Specifically, Paul represents the *sources* of the Christian life, James the *proofs* of it. The one urges regeneration, justification by faith, adoption, sanctification, and all the internal forces of spiritual existence. This is religion by faith, the crowning doctrine of the New Testament. "Faith" here is not a system of truth, or a single truth, but an experience, a vital reality, the transformed life. James is neither introspective nor centripetal in any sense, but centrifugal in impulse, activity,

achievement. He recognizes the works of Abraham and Rahab as the evidences of internal goodness, and exhorts the Christian to fidelity in service as the test of his profession. In these respects the two teachings are the two hemispheres that constitute the globe of truth. They differ, but do not conflict. 3. Studying Paul carefully, one will observe that he perfectly agrees with James in his doctrine of works, and furnishes James the ground of his teaching. It is sometimes said that James contradicts Paul; but we reply that Paul confirms James. It is Paul who says to the Galatians, "Let every man prove his own work," and that they must crucify the flesh and show forth the fruits of the Spirit; it is Paul who writes to Timothy that women should adorn themselves with "good works," and prays that he himself may be delivered from "every evil work;" it is Paul who writes to Titus that the Lord Jesus will "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" it is Paul who tells the Corinthians that they will be judged according to their works, whether they be "good or bad;" and it is Paul who, in his epistle to the Romans, extols the law as holy and just, and exhorts them, "Let not sin reign in your mortal body," and comforts them with the assurance that they may be made free from sin. Paul's doctrine of works, harmonizing with that of James, is superior to it because it is more comprehensive in its scope, and intimates the connection between the inward, or spiritual, and the outward, or ethical. So complete is Paul that we might dispense with James, but James cannot dispense with Paul. Let us hereafter cease to speak of the conflict between the two teachers, but rather emphasize the evident harmony between them.

Scholarly opinion as to the critical excellence of the Septuagint varies from the high belief of Jerome, that the translators of the Hebrew into Greek were inspired, to the descending declaration of Graf, that in its textual form it is unreliable, and is worthless as a key to the hidden meaning of the Old Testament. Both extremes are without warrant, for the Septuagint is nothing more than a translation in which the aid of inspiration was not necessarily involved; but it is, nevertheless, an authentic translation, which entitles it to credence, and constitutes it the safest repository of the Hebrew revelations now in existence. We should remember that the oldest Hebrew MS. now in use carries us back not more than a thousand years, while the Septuagint was completed about 280 B. C., or more than two thousand years ago, and that it is the test of the accuracy and fidelity of all Hebrew MSS. in the libraries of Europe, or in use anywhere in the study of the Old Testament. Even if the present Septuagint is an alteration of the original copy, as is sometimes claimed, it is substantially the same, and is our only guide into inspired Hebrew literature. The chief argument in defense of the original copy is, that the New Testament writers quoted very largely from it, Paul depending upon it almost altogether, and recognizing it as valid and every way authoritative for his purpose. We cannot conceive of Christ and the apostles frequently quoting from it if it were incorrect, unreliable, and an abandoned book among

the Jews. According to the Talmud the Jews in Palestine condemned it; but this is not certain, and if they refused to receive it, the reason may have been, not that it was inaccurate, but that it was in a foreign tongue. Various attempts were made to prejudice the Jewish mind against the translation, as it was said that the translators were poor Greek scholars, and others said they knew little of Hebrew, and still others maintained that the translators were not Jews; and so opinions of no value were circulated among the Jews, and have been revived in these times, to discredit the credibility and standing of a work that for a long time was virtually the only form of the Old Testament in use in the Christian Church. Respecting the alleged deficiencies of the Septuagint, we must admit that the poetical books of the Old Testament are poorly translated; that Esther and Jeremiah differ from Masoretic manuscripts; that proper names are not always transferred correctly, and that, as the translators had before them manuscripts in Hebrew without vowel points, they failed at times to bring out the sense as it is now understood by the aid of the vowels. Taken together, these deficiencies signify that the Septuagint is an imperfect translation of the Old Testament; but Pope's *Homer* is equally imperfect, and yet no one doubts that the English poet has reproduced the story of the Greek bard. We may magnify the smallest imperfection into a mountain, or we may obscure it altogether in the light of the superior worth of the book as a whole. Without the Septuagint the Bible student would be dependent on a post-Christian Hebrew, and on numerous versions; with it, he is certain that he is leaning upon a translated Old Testament that once was in the highest authority, and still is superior to any version, edition, or copy of Hebrew made since the time of Christ. With the fall of the Septuagint will be recorded the fall of the Old Testament. So long as assaults continue upon the word of God, Greek scholars may retreat to the old fortress of the Septuagint to find in it some ammunition with which to check and destroy their adversaries.

The missionary idea is a controversial idea, or an idea ever running the gauntlet of criticism and misunderstanding, but it is triumphing over misconception and the unwarrantable assaults made upon it. It has had to fight its way into recognition both as the embodiment of a divine purpose and as having the divine right to draft the human energy of the Church, and is rapidly overcoming, even while apparently instigating, the opposition raised against itself, or the method of its execution. It has not succeeded in establishing its claim to the right of way in this world without argument, an appeal to facts, an interpretation of the Scriptures, and a constant exhibition of the moral necessities of the race. The position that the missionary project is divine, both in inception and final tendency, has been resisted by the Church itself; not, it is true, by Arminian thought, but logically by the conclusions of ultra-Calvinism. The doctrine of election, as applied to the heathen, involuntarily paralyzed the first attempt to recover the pagan world to a knowledge of truth; and yet the Calvinist now claims that Calvinism is a revival and a missionary

religion! At the present time Universalism is by its very terms opposed to aggression against pagan conditions; and the dogma of second probation renders every effort for the salvation of the heathen innocuous and unnecessary. Startling as it may seem, both the old and the new theologies represent a contradiction of the missionary idea, and if those adopting either are aggressive in spirit against paganism, it is in spite, and not the result, of the theology they have received and profess to teach. In the Arminian churches the opposition to the missionary movement is neither theological nor speculative nor founded in evident error, but it arises more from ignorance of the ultimatum proposed or indifference to the methods used for its accomplishment, or the greed that wealth too often inspires as an obstacle to well-understood duty. The Methodist Episcopal Church needs not to correct its theology in order to adjust itself to the missionary purpose, but only to stimulate its people to the performance of the great duty involved in the very conception of a positive Christianity. It is to call its people from sluggishness to activity, and from small views of benevolence to a philanthropy as large as the Gospel teaches in order to quicken the spiritual condition of the races. It is significant that the missionary committee, which recently held its annual session in Kansas City, Mo., did not trouble itself with theological discussions, or consider the missionary movement in any other aspect than as representing the divine plan for conquering the world to Christ, and that the people must respond to it with the enlarged liberality of which they are capable. No unfounded dogmas are in the way of the Church; no doctrine of predestination smites its activities with despair; no "eternal hope" remands the salvation of pagan empires to the eternities, but the trumpet-call is for myrrh, frankincense, and gold. Any Church with right theological conceptions, and able to command the gifts of consecrated minds, can take the world. Not faultless by any means, it is difficult to see wherein the theological basis of Methodism is an infirmity or a hinderance; it only remains for the Church to spread its gold before the Lord and the work shall be done.

The evangelical, or orthodox, party in Germany has lost one of its noted leaders in the death of Theodore Christlieb. Dying at the age of fifty-six years, he lived long enough to observe the erratic theological tendencies of his country and to strengthen the cords of Christian faith in the Prussian Church; but he passed away all too soon, because of impending conflicts in the arena of scholarly thought and inquiry. Naturally gifted with broad intellectual powers, he was quick to understand the significance of religious movements, and as alert to plant himself on the right side of Christian teaching and belief. His devout tastes, coupled with meditative aspirations, induced a studious habit that resulted in large literary achievements and prepared him for twenty years of professional service in the university at Bonn. He was an acute thinker, a terse and strong writer, and voluminous as an author, though his reputation rests largely upon one book from his hand, entitled *Modern Doubt and Christian*

Belief. We write of him chiefly as an evangelical leader, who, whether in the pulpit as preacher, in his study as author, in the class-room as lecturer, or in the forum as defender of orthodox views against the rationalism and loose theology of his times, never compromised the truth, or exhibited that intellectual vacillation which so often characterizes the unsettled religious teachers and professors in Germany. Though a student at Tübingen he did not imbibe the vagaries of Ferdinand Baur, nor freight himself with antagonisms to a Pauline Christianity. Though breathing the atmosphere of doubt, so prevalent in his younger days, it did not corrupt his faith, or prejudice his thought against the true forms of religion. His resisting power against the insinuations of infidelity was marvelous, though it was refined by scholarship and beautified by the reverent touches of the divine Spirit. Impervious to rationalistic influence, he was more stable in purpose, as he was more fascinating in manner, than that strong representative of the school of conciliation, Friedrich Tholuck. He occupied no midway position, he was not unsettled in religious convictions, he was not temporizing in belief; he was independent of schools, scriptural in sentiment, and a giant against religious error. To his name must be attached the asterisk of death; but orthodoxy laments the fallen leader and rationalism has one less sturdy foe to conquer.

Time is a reality. We may not be able to prove it further than to say objectively it is measurable, and subjectively it is recognizable, by the consciousness which conforms itself to the law or fact of succession in thinking and feeling. To define it is no easy task. Intelligibly to convey an exact idea of what it consists, or how it reproduces itself in successive years, is beyond the expression of the metaphysician or theologian. But the difficulty of definition or representation by no means furnishes an argument for its non-existence. Whether it exists as a mental conception, or is a subjective process, or is an objective fact, casting only its shadow upon the pathway of life, *it exists*. This is the first thought possible in connection with it. It is as much a fact as space, as a landscape, as the ocean, as man himself. Idealism cannot extinguish its factoral character, nor may materialism reduce it to a mathematical form. If philosophy or theology can make nothing of it, it is no evidence that it is nothing; rather, it is proof of their insufficiency to deal with a great mystery. But the Holy Scriptures, ever suggestive of mysteries, often treat them in a practical way, giving force to their meaning, and establishing their relation to things that exist. The apostolic exhortation to redeem the time implies that time is the subject of redemption as much as a house or a mountain, and is something, *per se*, therefore. It is impossible to conceive of atonement, wrought out upon Calvary, if time is absolutely nothing, or even if it were only a subjective reality. How can creation be understood, whether it was an instantaneous act of God or the process of evolution, if time must be considered a nonentity? This is a practical view, and answers the one-sided objection of the idealist. Fire burns; this is practical and establishes its reality.

Time passes, flies, moves, is something, does something, and, though mysterious, plays such a part in the universe as to make the universe what it is, and it is useless to deny its existence. If we reject the old mythology respecting time we should also reject the metaphysics that would reduce it to a mere thought, and rob it of its title to objective honors. It is not the new year that we particularly hail, for it is an incident, a mere fraction, but Time, a piece of eternity, in whose mysterious presence we pause, and to whose work we consecrate the powers of life.

It is a significant evidence of the efficacy of the machinery of Methodism that it is adapted to emergencies. In its ordinary working, as respects the itinerancy, it may excite only commonplace approval or unfraternal criticism, though very wise men outside of its influence admire its regularity and discern in it one of the secrets of Church progress; but when an exigency arises either in the pastoral or other official relation the unused or reserved forces are brought into action and immediate results are secured. The death of an editor, book agent, secretary, or bishop, however great the personal loss, does not confuse the Church any more than the death of a pastor or layman. At once our machinery fills the vacancy, or applies a remedy where needed, and the work goes on undisturbed by loss or interruption. The *Western Christian Advocate* had a new editor very soon after the sudden departure of Dr. Bayliss. The Book Committee unanimously decided in favor of Rev. D. H. Moore, D.D., of Colorado, who commenced wielding the editorial pen with as much ease, grace, and power as if he had been familiar with the position all the days of his life. It is, or has been, the policy of the Methodist Episcopal Church to thrust untried men into places of responsibility, such as the episcopacy, secretaryship, book agency, editorship, and whatever requires courage and resources, nor could it do otherwise; but it has rarely made a mistake. The men whom it calls may be untried in the particular spheres to which it introduces them, but usually they are tried men in the fields of scholarship, in positions of trust, and along the lines of ministerial efficiency and heroism. Dr. Moore is one of the tried, heroic men of the Church, and is known for pre-eminent qualities of character which are the guarantees of power and success. Fascinating in style, eloquent in speech, versatile in thinking, and broad and accurate in his observations, he is fitted for the new position committed to him. True to Methodism, loyal to humanity, and courageous for the right, the *Western* will be fearless in the defense of Methodist thought and institutions, and conservative only when radicalism will be premature. The instinct of the Book Committee in the selection of the editor was a combination of tact and wisdom, and Providence is loaning approval upon the choice as made. If the future prosperity of the paper shall not exceed even its record in the past, it will not be because of a want of ability, energy, and industry in the new editor. We welcome him to peace, conflict, honor, and to all that editorial life may have in store for him.

CURRENT DISCUSSIONS.

REVELATION, OR REASON.

WHEN the Holy Scriptures are represented as embodying a divine revelation addressed to human intelligence and entitled to human reverence and obedience, more than a single fact is intended by the statement. It must, at least, include not only the truths given, but also the manner by which they were communicated; and, considering the subject at all, one is warranted in pushing the inquiry touching the latter with as great diligence as in urging the former. The word "revelation" refers to the truth received; the word "inspiration," as commonly used, refers to the influence that prevailed or controlled in making the communication. Revelation has reference to *truth;* inspiration, though sometimes used interchangeably with revelation, strictly applies either to the divine Being as the initial *mover* or to man as the *writer*. Revelation refers to fact, object, content; inspiration to manner, power, source of revelation, or person. Or, if we may distinguish them as cause and effect, we may know at once how to speak of the Bible, either as a revelation merely expressing truth, or as an inspiration communicating truth from a divine source, or as an *inspired revelation*, fully authenticated by its own contents, or furnishing testimony to its own supernaturalism, and representing all that the divine will chooses to make known to man. In this last or expanded sense we write of the Bible, and shall attempt to present grounds for its high position, as being different from all literature, as being incomparable in its contents, and subject only to literary criteria and tests within clearly specified limitations.

Perhaps no one, however averse to the theory of supernaturalism, will question the general statement that the Bible contains truths, or represents certain intellectual notions as truths, which human reason did not and could not originate, or, under the circumstances, even suggest. As to an accurate account of the creation of the world, it is evident that with all the light nature throws upon its history, but unaided by revelation, no writer could or would have conceived the scientific process or order of world-building as recorded in Genesis. No one would of himself have projected the theory of the creative days. Even if Moses consulted ancient traditions on the subject, the origin of a correct traditional conception of the universe is as much involved in mystery as the origin of any correct view at all. Moses did not scientifically originate the account, nor did a prior traditionalist, nor did the first man; for no one could *think* out a correct account of the origin of the universe. If the account as given be correct, it must be accepted as a revelation to somebody who sent it out into the thought of the race. If this be true as respects prehistoric or prehuman events, it is equally true as respects the prophetical outlook of the future. Prophecy, pointing to the doom of cities and empires hundreds of years in advance of fulfillment; indicating time,

birthplace, works, life, and death of the Messiah; and, in its wide apocalyptic grasp, heralding the thunderings and lightnings of the last decades of time, was entirely beyond the intellectual province of statesman, historian, or theologian; and that such prophecies were made is proof of the fact of an inspired revelation. The attempt made to extinguish the predictive element in prophecy means the destruction of prophecy and of inspiration. Whether, therefore, the book of revelation refers to antehuman history or to the progressive, but always future, history of man, the events it discloses were beyond human power of conception and expression at the time of the disclosure. While this is certainly true of the ancient history and prophecy of the Bible, it is also true of certain doctrines affirmed by the Church as essential to the system of Christianity, and goes far to show that reason had very little to do with the original construction of the biblical religion. The doctrines of the trinity, atonement, and justification by faith are just such doctrines as human intelligence would not originally propound, and are yet, in the light of the accumulated research of the centuries, held in suspense in many quarters, and rejected in others where reason professedly predominates. The only point we are now making is, that human reason did not originate, and could not suggest, the historical, prophetical, and doctrinal foundations of biblical science or the biblical religion; and such biblical religion, whether founded on the old history and prophecy, as was Judaism, or on the tenets of the New Testament, as is Christianity, was, therefore, as respects its original construction, entirely independent of human reason.

Given the biblical or revealed religion, in the manner above stated, it logically follows that many of its truths must be beyond the complete solution of human reason, or, as the apostle says, we must expect things "hard to be understood," and difficult to adjust to the human conception of truth. The doctrine of the incarnation is a thorn in the side of a rationalist; the doctrine of the resurrection is a very troublesome theme in Christian circles; the doctrine of immortality reason finds difficulty in supporting, because it seems scientifically improbable; and the doctrine of inspiration, by which these truths come to us, is the greatest conundrum of all. Such truths, constituting the essential material of biblical religion, though not violative of an intelligent faith are resisted by that reason which demands a solution before it receives them. There is no objection to the attempt now making to remove the cloud of mystery with which these truths entered the world; but it must be confessed that, while it is easy enough to believe them, it is not so easy to explain them. This but confirms our preliminary statement, that revealed truth, by virtue of its refusal to answer the interrogation of reason, considers itself to some extent beyond the touchstone of reason.

Still further: revealed truth, in exercise of its reserved rights, at times utters itself in such form or by such theatrical process as to contradict the ultimatum of reason, and humiliate it in the presence of its advocates. The very idea of an inspired revelation, or any direct communication of God to man, is contrary to the narrow presumptions of our knowledge

and experience, which suggest that truth must wear a human or natural complexion, and clothe itself only in divine garments when in the presence of divine worshipers. Reason, with its enfeebled franchise, is unequal to the comprehension of the supernatural, and it cannot very well be otherwise. Of itself it cannot find God, though it may suspect his existence; it cannot draw aside the curtain that hides the eternal; it cannot explain the supernatural when it is revealed. Reason is not a supernatural but a natural faculty; hence, it does not ascertain, relish, or approve the religious or the supernatural. Hence, it disposes of miracles as the toys of the superstitious, or the inventions of a corrupt priesthood with mercenary ends in view. According to its instinct the story of the resurrection of our Lord is the tale of fanatics, propagated by the pious in the ages past without any regard to its credibility, and in antagonism to all the canons of historical intelligence. Therefore, in the judgment of rationalists, Christianity exists against the protests of natural reason, and will ultimately fall, as intelligence grasps the reins of religion and drives it toward the pessimistic goal of human vision.

If, then, the subject-matter of revelation is, in origin and significance, largely independent of reason, being communicated by a process unknown to the human mind instead of being arrived at by a process of the mind, and having an internal significance underived from the external resources of thought, it becomes a question if such revealed truth is in any degree amenable to intelligence, or whether intelligence is amenable to revelation. We are not ready to assume that the human mind is in bondage to truth, although it may be indebted to and dependent upon it. This dependence must first be acknowledged before independence may be proclaimed, after which the province of the human intellect in the sphere of revelation will be discerned.

The first thing for the reason to do is to acknowledge the situation. There are truths it did not originate—it must confess the fact without prejudice or malice. There are truths it cannot explain—it must not arise in fury and tear such truths in pieces. Though mystery is the word that expresses ignorance, it must be confessed that man is ignorant, and he will be ignorant until he shall know as he shall be known. Supernaturalism implies conditions, facts, and truths outside of the plane of the natural, and is of necessity beyond human achievement. Properly, mysterious truths are found in religion, or the records of religion, and are the basis of all religious teaching. It cannot be otherwise if the religion is supernatural or of divine origin. In humility, therefore, the human mind, recognizing its own limitations, must accord to an inspired religion certain truths that may perplex its faculties, and even seem to contradict the intellectual judgment and intuitions. This is not slavery or superstition, but an honest submission of the mental faculties to the problem, and prepares the inquirer for a more intelligent application of his powers to the divine truth and to those things within his sphere of thinking.

Keeping this limitation in view reason must not subordinate the teach-

ings of inspired revelation in its wholeness or in its parts to its own standards of truth and falsehood, or trouble will result. The divine system of religion has as much right to apply its standards to the human intellect as the latter has the right to question the former; but if this were done what would become of finite mind? It will assist us in realizing the subordination of reason to religion if we consider the reason as an instrument or faculty of investigation, and inquire what kind of an instrument it is, to what it may be applied, and what results usually follow its use. If scientific truth must be tested by scientific methods, is it narrow to insist that truth which is not scientific cannot be tested by the scientific method? Is it not rational to insist that spiritual truth, without an atom of scientific or natural teaching in it, shall be tested by spiritual methods? If spiritual, non-natural truth must be investigated according to the scientific method, it will be fair to insist that scientific truth shall be tested by spiritual methods. But as in such a case the scientific method may wreck the proof of the supernatural, so the spiritual method may wreck the teaching of the natural, which leads us to write that each sphere is limited to the methods belonging to it; the natural being subject to natural methods, the spiritual to spiritual methods. This clears the atmosphere a little, and makes it possible to determine whether reason has any function in the realm of supernatural truth.

What is the reason? It is not the *religious faculty* in man; it is the natural, scientific, philosophic faculty, working along natural lines according to natural methods and for the purpose of establishing natural results. Faith is the religious sense that discerns the supernatural, is in sympathy with religious truth, and (Heb. xi, 1) "is assurance of things hoped for, the proving of things not seen." Any one who hears Bishop Foss's great sermon on Faith as the proving faculty in the realm of the spiritual will apprehend the superiority of faith to reason in the highest field of inquiry. In conformity to Paul's teaching, to compare spiritual things with spiritual, we find that revealed truth answers to the religious faculty of faith; "for (1 Cor. ii, 14) the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged," or examined, or determined. According to the New Testament, reason is not the religious faculty, nor is it capable of judgment of spiritual things, faith having this office, and having accomplished it in the long line of worthies recorded in the eleventh chapter of Hebrews. The act of the reason, then, is not a religious but a philosophic act; the movement of the mind is not a spiritual but a natural movement, confined to natural ends. Hence the mistake of the rationalist, as a writer in the *Unitarian Review* (Sept., 1889, pp. 193–209) ably shows, is the regarding of a mental movement as a religious instead of a philosophic movement. In pure rationalism, as he says, the religious movement has expired, and left nothing but a movement of thought. Channing said Christianity must be studied, not by the rationalistic method, but by the spiritual. Dr. Hedge, in *Reason in Religion*, says, "Reason, in its own original capacity and function, has no knowledge of spiritual

truth." It is evident, then, that reason, or a pure mental movement, when revealed truth is the subject, will conduct not to a religious concept, but to philosophy; that is, that the reason, in handling religion and failing from necessity to discern its spiritual significance, will reduce it to a philosophy, and turn the Bible into a human book and merely declare its literary character. The starting-point is natural and philosophical, the process is natural and philosophical, and the result is natural and philosophical. Rationalism, or the application of pure reason to the Bible, has resulted in its dethronement from its high position as a supernatural revelation; and it could do nothing else. What is rationalism? Some one-sided minds have undertaken to limit its meaning by its etymological sense; but such limitation robs it of use. Historically it has several meanings; some fairly reputable, but others essentially vicious. On the whole, it is a word of bad reputation. Kant introduced it into philosophy, and then it passed into theology, where it has been used as an instrument for the investigation of divine truth. In its purely philosophic character it had no business in the spiritual realm, for it has been Jesuitically wrecking proofs of truth ever since Semler first manipulated it. Like Calvinism, or Arminianism, it is a word representative, not of etymology at all, but of a *system* of thought; and though it has vacillated in its meaning from a sincere and moderate form of questioning of certain sacred truths to the most complete elimination of the supernatural element in revelation, it has throughout preserved the essential spirit of opposition to the doctrine of inspiration in history, prophecy, and established biblical authorship, or to the thought of an inspired revelation. A Christian rationalist is one who professes to believe in the supernatural, but whose work is destructive of it. We determine what he is, not by what he professes to believe, but by the results of his work. He dislikes the definition because it describes him so accurately. The Nestorians and Pelagians professed to accept certain supernatural facts as recorded in the Scriptures, but they were heretics. A biblical critic may believe in the resurrection of Christ, but deny the Old Testament, and much of the New Testament, in which case he would be a rationalist. A "higher critic" may be as orthodox as Paul, or he may be as rationalistic as Baur, Kuenen, and Renan. If he is solely governed by reason, deciding what is true and false, or human and supernatural, in the Scripture, he is on the way to a desperate form of rationalism, because he cannot help it. Though he may not intend to go there he *is* going there. Faith, not reason, is the faculty in man that will save him from the abyss of unbelief. Professor C. A. Briggs, in his *Biblical Study*, speaking of higher criticism, says, "Many who are engaged in it are rationalistic and unbelieving, and they are using it with disastrous effect upon the Scriptures and the orthodox faith." This is just what we have claimed all the time, and we now insist that the rationalistic perversion of higher criticism in this country shall cease. By it the supernatural in prophecy, infallibility in history, and the authorship of Old Testament books as determined from the New Testament have been assailed, with no other purpose than to overthrow them. The rationalist

has turned higher critic, and many higher critics have advanced to rationalism. Against this result we are making war. We cannot consent that revealed truth shall be subordinate to the reason; but reason must be subordinate to truth.

In close connection with this conclusion we must insist that reason is not at liberty to apply to biblical truth every method of research with which it is familiar. It is sometimes said that revelation must not resist the natural method of investigation or it will excite suspicion against itself; whereas suspicion is aroused when one undertakes to apply criteria that are unadapted to the end in view. Professor Stuckenberg, in the August number of *Our Day*, shows how German theology has been injured by a philosophic rationalism, or a biblical and historical criticism which started with philosophic principles that were destructive of religion. This is just what is going on in this country at the present time.

As spiritual truths are not in the category of natural truths, the selection of method by which to determine them is a question of commanding interest. Historical truths in the Bible may be subject to the historical method; but is the doctrine of atonement, or that of the incarnation, a matter of historical or any natural investigation? Neander applied the psychological method in his study of the apostles in order to ascertain the working of the religious spirit in harmony with diverse temperaments and education; but the result was unsatisfactory. Baur applied a speculative hypothesis to the historical phenomena of the Bible, and was equally unfortunate. To some of the biblical problems historical, scientific, and philosophic methods may be applied; but to the great spiritual truths that constitute biblical religion, natural or rational instruments are inapplicable; for if used the supernatural is ejected and religion becomes a human science or philosophy. While not unwilling that the Bible shall be critically exposed to appropriate tests, we must remember that the test and the truth to be tested must be correlated; which is the same thing as saying that question and answer must correspond. If asked if the Bible may be examined as Herodotus may be examined, we swiftly write an affirmative. But let us ask if the destructive "higher critic," or rationalist, is willing that Herodotus may be tested as he proposes to test the Bible? *This is the crucial question.* Dividing the Pentateuch until it is destroyed, and partitioning its several portions among several writers; cutting Isaiah to pieces, and declaring Daniel a forgery—is the "higher critic" willing to handle Herodotus in this way? Herodotus would disappear in such a process; and so does the Bible. He dare not apply higher criticism to profane literature, for it would destroy it altogether; and yet he insists that this is the rational method by which to determine the authority of the Bible! Against the misuse of reason and the destructive reconstruction of the Bible we have from the beginning protested, and must again characterize it as the grossest treason to truth and righteousness.

But if reason is thus under restraint, what is left to her in the realm of biblical literature and religion? Would you banish reason as a foe to revelation? This brings us to specify the function of human reason in

the sphere of revelation, and to declare its independence in the task of biblical investigation. The real duty incumbent upon the reason is to determine if the alleged revelation is genuine, containing such evidence of itself as to pass unchallenged as a book of revealed literature. It has the right to demand credentials of the claim that it is a divinely given record, that there may be no imposition, and that the record itself may have a fair chance of success. We may try the spirits, try the truths, try revelation. To this task it is likely that the reasoner will bring *à priori* conceptions of what a revelation should be, but, unless bolstered in prejudice against the truth to be tested, his previous conceptions may not militate against right conclusions. At any rate, he may find it difficult to lay aside the preliminary notions, and so is at liberty to hold them. The investigation will probably dispose of his prior conceptions if erroneous, and confirm them if correct. He may inquire if the Bible is a revelation—or if it contains or is only the form of a revelation—the main point being that he has in hand a document alleged to contain a divine revelation, and it is his business to satisfy himself that he is not deceived in the first step of his faith. Nor in the settlement of this primary question is he to be governed by outside law or authority, or the enforced belief of organizations respecting it. He knows that prior to the Christian period the Hebrew Scriptures were accepted by the Jewish people as containing divinely given laws, prophecies, and religious doctrines; and that since the first century the New Testament has been regarded by the Church-world as embodying still larger and richer revelations of the divine wisdom and the divine purposes respecting the race. The great fact of the historic standing of the Bible as a book of revelation, or as Paul (1 Thess. ii, 13), speaking of a part which is a key to the whole, styles it, "the word of God," or as the Methodist Discipline speaks of it, as the "written word," will not be triflingly banished from the reasoner's consideration; he will give it the weight that belongs to it, but he is free to reject such presumptive evidence provided he can satisfy himself that it is without foundation in truth. Nor may the Church, in the exercise of her authority, impose upon him, without satisfactory proof, the teaching that the Bible, as a whole, is a divine revelation. He will respect that authority, but he will not be in bondage to it. He will make use of all the help that history, discovery, civilization, theology, and philosophy may place in his hands, inquiring solely with reference to the final point, consciously free from the dictation of the reverential sentiment, and equally free from the influence of an educated prejudice adverse to it. What more can be asked for the reason than that it shall have in its hands the determination of the initial problem of revelation? The fact of revelation is a provable fact, if not by ordinary processes of logic, yet by the overwhelming force of itself as a fact, which placates the reason and answers the remotest suspicion of the intellect touching the improbability of a revelation.

Deciding upon revelation as a divine principle, the next step justly allowable to reason is to inquire concerning the *form* which revelation

has assumed, and to determine if the form corresponds to the substance, or if one is the veritable expression of the other. Is the Bible the true exponent of the divine principle? Does it formally represent the substance of revelation? As the human form of Jesus Christ was the vehicle of his divinity, and the two were indissolubly connected, so is the biblical form of truth the divinely chosen expression of revelation, and the two are woven into a unity that cannot be impaired. In canvassing the details of this statement, or in limiting the inspection to one or two cognate branches, the reasoner will be led into the historical and literary questions of present-day higher criticism, which is undertaking to supersede questions of greatest moment in theology and religion. In the present temper of things he will gladly avail himself of the issues made, for he will be able to settle some things, if he has the perseverance of the saints, that rationalists at least have unsettled. The literary question of the authorship of the biblical books; the historical question of the infallibility of the Scriptures; the theological question of the fate of the doctrine of inspiration, as connected with authorship; the lower criticism of the text, and the higher criticism of the authority of the book will come before him as among the latest questions, and he will not be satisfied to ignore them or superficially investigate them. Here is room for the exercise of all the intellectual powers; and so vast are the subjects, so recondite and obscure some of the questions, that the student must be alert if he would not be overcome by extreme conclusions on the one hand or fall short of an accurate estimate of what is true on the other. He has the unimpeachable right to look into the matter of authorship; but he must remember that there are books of the Old Testament that are without the authors' names, without superscriptions of any sort, and are absolutely anonymous. It is undetermined who wrote First and Second Kings, First and Second Samuel, Esther, and Job, and some others; but it is singular that higher criticism, instead of raising a controversy over the anonymous books, indulges its propensity in a controversy over books historically credited to specific authors. It wars with history, tradition, and internal proofs of such specific authorship when it controverts the Mosaic authorship of the Pentateuch, the Isaianic authorship of the book bearing the name of that prophet, and pronounces the book of Daniel a forgery. On *primâ facie* grounds the historical authorship of these and other books may be rigidly maintained, and only on conjectural grounds can it be disputed. From the standpoint of reason it is more likely that, when the books were first submitted for a place in the canon, critical examination respecting their authorship, which was the prime question, would result in a right conclusion than that modern examination, centuries afterward, with many of the circumstantial facts and evidences lost or forgotten, could arrive at a truer conclusion. To begin with, reason is against, not the proceeding, but the probability of modern criticism being able to determine the question as well as those who originally decided it.

The benefit of doubt belongs to historical authorship, and the burden of

proof belongs to modern criticism. It is said by a class of higher critics that orthodoxism rests the proof of the doctrine of inspiration upon the fact of an alleged authorship, and, therefore, it must hold that the Bible is not inspired if it were not written by the specific writers to whom it is attributed. This is in part, but not wholly, true. When Christ and the apostles quote Moses, David, Solomon, Isaiah, Jeremiah, Jonah, Joel, or any other prophet, it means that these men wrote certain books, or parts of books, which constitute the Old Testament, or the Old Testament as we have it is not the volume from which they quoted. This is the dilemma of the higher critics. So far forth as quotation plays a part in the problem the authority of the Bible does depend upon the historical authorship; for, while God could inspire any man to write his will, the question is narrowed to whether the particular men quoted were the instruments of inspiration. If the higher critics have found that the men quoted did not write the Pentateuch or the prophecies, but that men not quoted did write them, they must name them; but by so doing they silence the New Testament quotation and dispose of the Old Testament as the book referred to in the New. This procedure disposes of the entire Bible.

When the question of the infallibility of the Scriptures is in issue the same guardianship of the historical doctrine is necessary, or a luckless denial of the said doctrine may destroy the ground of faith in the Scriptures as a divine revelation. It is difficult to separate inspiration and infallibility, for though the "higher critic" has no trouble with these related doctrines, the orthodoxist holds that if the Bible is the "word of God" it must be absolutely true. It cannot be true and false at the same time. It cannot be true as to doctrine or spiritual teaching and false as to history or facts, for if we may discredit the historical records of the Bible we shall be induced after a little to suspect its doctrinal teachings. Faith and unfaith cannot co-exist in the mind respecting a book professing to be an inspired revelation. To be sure, the solution of this problem somewhat depends on the definition of the terms used, but any definition or adjustment of the complication, by which truth and error may be joined together in revelation, compromises the whole, and renders invalid the original claim of a divinely given book. We must, therefore, cautiously guard the one point that the other may not prove to be a Trojan horse in the citadel of truth.

As to all other historical and literary problems, the reasoner may take them up with the conviction that he has the right to examine them, but he will ever remember that he owes something to the results of rational investigation secured by scholarly research in other times and under circumstances quite as favorable as his own environment. *We* must read dead languages; scholars in other ages read them when they were spoken by millions. *We* must study broken cuneiform tablets and badly bruised monuments; biblical scholars in other times concreted their facts when they were fresh in the public mind. *We* rejoice over archæological results, few, partial, uncertain sometimes as they are; the Bible-makers preceded archæology, and biblical students of eighteen centuries ago

needed none of the clumsy instruments by which we are figuring out authorship and the historical questions of the ancient period. We should not forget that while the former scholars largely worked in the light we are working in darkness, and we should be humble when tempted to contradict them.

Determining the initial problem in a way satisfactory to itself, and grappling with the form of revelation, it does not follow that the work of the reason is completely done, or that it may now readily accept without studious searching and testing all the contents of the established revelation. In nearly every step of the way, from primary faith to the fullness of a knowable experience of the truths of the Gospel, the intellectual spirit has something to do, and may be helpful or obstructive as it undertakes or refuses to ascertain the significance of the truth it is asked to accept, and its relation to character and destiny. Accepting revelation as a principle, the substance of revelation, or the truths revealed, properly comes next before the inquirer. If he may decide both as to the *fact* and *form* of revelation, he may also and finally decide as to the substance or the *significance* of revelation. He now turns interpreter or theologian, asking what revelation means, and this inquiry he may push until he exhausts it. The right of interpretation of the Scriptures was guaranteed to the Protestant world by the Reformation; and though it has resulted in numerous and contradictory theologies, it has broadened the scope of inquiry and developed the possibilities of exegetical construction. It has proved that the revelation is too broad for any existing theology, and that the latter must measure up to the level of the former if it would not suffer repudiation by the devout scholar. The Bible must dictate our theology, not theology our Bible. Evidently Christian scholarship is in the right direction when, more than ever, it is loosening the theological bonds and pushing back the horizon of biblical truth. The destruction of theologies loaded with false teaching and the revival of faith in pure biblical conceptions are results toward which devout scholarship is marching, and it will finally reach them. Reason, as interpreter of revelation, exhibits its highest function, and renders the best service to religion when it unfolds its hidden meaning, points out its divine beauty, and exalts it as the revelation of God.

The function of reason in the sphere of revelation is explicit. In the philosophical sense it determines the fact of revelation; in the scientific sense it decides concerning the form of revelation; and in the theological sense it defines the substance or significance of revelation. Its threefold office is its glory; its high endowment is its heritage from God; its independence atones for its dependence; and its efficient work compels us to write, not—as in the title of our article—revelation *or* reason, but *revelation and reason*, the brotherhood of forces to lift the world out of darkness into light.

THE LIMITATIONS OF BIBLICAL CRITICISM.

In the whilom days of theological controversy, biblical criticism was narrowed to a few simple questions, chiefly suggested by the text, or the history of the pending conflict; but in these days of wider grasp it includes many historical, literary, scientific, and even philosophic questions, subtly emerging from a closer and profounder study of the Bible. We now deal with such subordinate matters as authorship, date and circumstances of composition, and the historical inerrancy of the sacred books, as well as the superior themes of inspiration and interpretation. The range of inquiry is as broad as the book itself; and the right of investigation of its great subjects, though it be an entirely original research, or savors of independence of orthodox limitations, or even professes to unearth the orthodox basis, is as legitimate as the inquiry into the existence of any literature, or the reason for any religious faith. With an unlimited right judicially to examine whatever the Bible intimates or propounds, the Christian scholar should find ample opportunity for the exercise of his restless genius without claiming also the right to investigate, in connection with the Bible, what it does not even remotely hint or indicate. If restrained at all in investigation, therefore, he is restrained by the Bible itself, just as the psychologist is limited by mind, and the geologist by the facts of nature in the sphere of inquiry.

Unlimited and yet limited in the sphere of inquiry, the scholar must next ascertain if a certain mental attitude, or if any attitude at all, is required for the solution of the problems the book itself propounds. It would be anomalous indeed if a certain mental fitness or condition were not necessary to consider the biblical forms of truth.

If the atheistic mind is as well qualified to examine biblical truth — monotheism, for example—as the theistic mind; if the infidel may understand the divine teaching quite as well as the believer; if the full-blooded rationalist may interpret Christianity with as much accuracy as the orthodox Christian; if deniers of the historical credibility of the facts of the Old Testament are as competent judges of the historical books as are advocates of their integrity, and if rejecters of the supernatural are as likely to detect its manifestations, and as able to estimate its relation to the natural as those who recognize it in providence, nature, history, and religion, it is time to know it, for no other truth, historical or scientific, can be safely investigated by minds entirely out of sympathy with it. It has come to pass, indeed, that faith is considered a disqualification for the comprehension of the thing believed, or for an analysis of the evidence by which it is supported, and doubt is exalted into an instrument of helpful influence for ascertaining what is true and what is false. The *dictum* of Hume, that "doubt is the sum of knowledge," is in some Christian circles appropriated in lieu of faith as a guiding principle, and boldly announced as the only safety for faith itself. Hence the opposition among critical Christians to pure orthodoxy, or traditionalism, as it is sneeringly called, or Christianity as accepted in the Church.

Faith, as an instrument of progress, is disowned, and doubt is honored with ovations. This explains the popularity of the Christian doubter; or at least the notoriety that is achieved if he is bold enough to renounce some of the leading points of orthodoxy. If he will only deny the Mosaic authorship of the Pentateuch, or deride the Messianic prophecies, or bisect Isaiah, or again "saw him asunder," or eliminate Daniel as a sacred writer, or do something that the Church has not approved, he is considered heroic, scholarly, and progressive. He may be just what the coterie of critics think he is, but he may also be entirely wrong, or a subverter of the faith, without knowing it, or without caring to know what evil he hath done.

In the investigation of a biblical problem there is a starting-point, a mental attitude, which may determine the direction of the investigation and largely influence the final result. The investigator may commence with a repudiation of all accepted views respecting the problem, or with an acceptance of what is supposed to be established, or he may assume that he is unbiased by any view and really holds no opinion at all. If he insists upon the last position, he is not a Christian believer, but an agnostic; if he thoughtfully reject all accepted views he is not a believer but an infidel; if he announce his predilection for the orthodox theory of the Bible, is it possible that he is more likely to fail in reaching right conclusions than the agnostic or infidel? Have the agnostic and infidel an advantage, by reason of their agnosticism, over the orthodoxist in the investigation of biblical problems? History does not answer this question in the affirmative, nor does reason give it any countenance. If the agnostic is the only competent critic of biblical questions, the sooner the orthodoxist becomes an agnostic the better; and this is the drift of things—to put a ban on orthodox and to encourage agnostic investigation.

To the contrary, we assume that an orthodox prepossession touching the settlement of a biblical problem is rather a stimulus to right investigation, and that faith is a more powerful auxiliary in the comprehension of the Bible than is doubt. It gives direction and authority to the inquiry; the inquirer, too, knows what he is trying to do, whereas the agnostic has no definite aim before him; the sincere inquirer also is ready to accept facts and change conclusions when the evidence is in hand; he works not with a theory before him, but with a belief, a system, a truth, which is all-powerful and all-stimulating; and he is afraid of nothing. What is it that he accepts in advance as guiding facts? What truths does he seek to establish?

In our controversy touching destructive "higher criticism," so-called, we have done little more than attack and expose the policy of a class of destructive critics, without clearly advancing our own views or advocating special positions and interpretations. Hence our critics have suspected that we were in league with abandoned conservatism, or old exploded views touching the great problems of the Bible, and that the *Methodist Review* represented a reaction in scholarship. Our positions, however,

have been unassailable, because they have not been announced, except that we have endeavored to make it clear that we are opposed to destructive criticism, or a criticism essentially rationalistic and subversive of faith in the Bible as it is received by the Christian Church. It is time, therefore, to state definitely the orthodox position touching the problems of higher criticism, adopting that position as our own; and this we do in the following order:

1. We believe in the right of investigation of the problems that the Bible itself makes, and that neither reverence, superstition, education, nor belief should impair this right when exercised within the named limitations.

2. We hold that some traditional views need modification, some proofs need emendation, and some facts need verification. Let archæology, philology, and history speak with the *facts* they can furnish, but not impose the theories of investigators upon our belief.

3. We hold that some biblical problems have been settled, and reject the view that the Bible, with all it contains, is an open question. The Bible has been too long in the world to turn out to be nothing more than an interrogation-point. We are not radical enough to deny every thing, or to unsettle the settled.

4. We approve of higher criticism so far as it aims at the development of biblical problems and the establishment of biblical facts and truths. If we were infidel or agnostic, we should believe in destructive criticism. If we were rationalistic, we should be opposed to the orthodox conception of the Bible; but, as a Christian believer, we must vindicate higher criticism up to, but not beyond, the limits of conservative faith in the integrity of the Bible as a supernatural book. The Earl of Shaftesbury says: "It would be easier for me to give up revelation altogether, and reject the whole Scriptures, than accept it on the terms, with the conditions, and the immediate and future limitations of it imposed by higher criticism." It is unquestionable that higher criticism must be under limitation if it be not subversive of a proper and rational faith.

5. Holding that higher criticism beyond a certain point is agnostic and rationalistic, we also hold that such criticism in this country has reached the danger-point, and is in spirit rationalistic. Dr. McCosh says we borrow our heresies from Germany, and, as some of our critics are thoroughly Germanized, we discover in them the heretical or rationalistic taint. There are many higher critics in the land who are as safe in their inquiries and as prudential in their utterances as the most conservative believer would require. Such we hail with congratulations, and shall move forward with them in the thorough investigation of the great book which courts a trial before the world. Individually, we assume to be a conservative higher critic, agreeing with Dr. James Strong, of Drew Theological Seminary; Professor Harman, of Dickinson College; Professor Green, of Princeton, and many others in the land, because conservative criticism builds up and confirms Protestant faith in the Bible.

6. We hold that the investigation thus far made in archæology, philol-

ogy, and history destroys the rationalistic theory of the Bible, and supports the beliefs of the conservative critics. Professor Sayce, speaking of the newly discovered Assyrian library, says it overthrows the conjectures of historical criticism. *This statement we accept.* Professor Warring, in our last issue, shows that the Babylonian account of creation is contrary to that in Genesis, and, therefore, that the latter was not borrowed from the former, thus silencing the critics. *This conclusion we accept.* The expedition to Babylon from the University of Pennsylvania reports in favor of the biblical account of the tower of Babel, thus establishing, so far, the truthfulness of the Pentateuch, and once more confounding the critics. *This result also we accept.* The Society of Biblical Archæology reports that on one of the cylinders unearthed at Babylon much of Nebuchadnezzar's history, as written in the Book of Daniel, is confirmed. *This fact we accept.* M. Naville, an explorer in Egypt, has discovered monumental proof of the fulfillment of the prophecy of Ezekiel in reference to that country, *which proof we accept.* In short, the evidence thus far accumulated is against the destructive critics, which is one reason why we cannot agree with them; and, accepting the Bible as true, we are willing to wait until the evidence is all in before we change our view. The trouble with the destructive critics is, that they commenced with the foregone conclusion that conservative criticism was incorrect, and now that they are wrecked by the facts in the case it is not surprising that in humiliation some of them are undertaking to find a way back into the faith of the Church. We welcome them, but not their errors, with open arms.

The reader will observe that our statements, as given above, are general, but they may serve to relieve him of any suspicion of our attitude toward higher criticism, and will prepare him for a specific announcement of views respecting the questions involved in criticism, which we do in the following order:

1. We hold that there is a Pentateuch, and reject the theory of a Hexateuch. Is not this plain enough?

2. We hold that Moses was, not the compiler but the *author*, of the Pentateuch. He may or may not have used certain documents, transmitted from other generations, or written by contemporaneous writers, in the preparation of his books, but the use of such documents would not constitute him a compiler any more than the fact that because Gibbon used documents he was the compiler rather than the author of his *History of the Decline and Fall of the Roman Empire.* There are more documents quoted or used in a single volume of Neander's *History of the Christian Church* than in the entire Bible, but no one disputes his authorship or refers to him as a mere compiler! The complex "documentary hypothesis" of the higher critics and rationalists is a very different thing from the simple theory of "documents," as applied to the Pentateuch. The former implies a large number of writers as the authors of the several portions of the Pentateuch, which were brought together not by Moses, but by unknown hands at an unknown time and without

regard to unity of purpose or the claims of a supernaturalistic revelation. It does not even allow that Moses was the compiler, or that he had any thing to do with Genesis or any other book; so that the Pentateuch is reduced to a collection of miscellaneous documents, gathered from Babylon, Egypt, Arabia, and Moab, with no more authority than Homer's collection of songs or the legends of Assyria. Much of the Pentateuch is history. The account of the exodus and the wanderings of Israel is not post-historic, but written by one who journeyed with the people; hence, there is no need of outside documents at all. As to the account of creation, it is settled that it was not borrowed from Babylon. Why not accept it as a revelation from God? In this event there would be no need of documents. The critics will have to try again. We therefore reject the "documentary hypothesis." The other theory of "documents" implies that Moses, like any other author, made use of data at hand in genealogical tables, historical parchments, and current traditions, but it does not rob him of authorship nor reduce him to a compiler. This theory is not fully established, but it may be, and is tentatively held for purposes of investigation as it does not compromise inspiration, infallibility, or any other doctrine current in Christian circles. We therefore pronounce Moses an *author* and not a compiler. Jesus said (John v, 45–47): "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: *for he wrote of me.* But if ye believe not his writings [not only his law or prophecy], how shall ye believe my words?" Moses was a writer, an author, and the Pentateuch is his product.

3. We hold that the Book of Isaiah was written by the prophet of that name, and that the Book of Daniel was written by the prophet Daniel.

4. We hold that the prophetical Scriptures are predictive of the Messiah, and that their highest value arises from the predictive element in them. The rationalist rejects this element, and reduces prophecy to a form of religious instruction. This we oppose as destructive of the inspirational character of prophecy.

5. We hold that the historical books of the Old and New Testaments are infallible. Such apparent exceptions as mistakes in dates, numbers, etc., in translations, are incidental to the main fact, and subject to correction as research shall justify. Slight errors, attributable to copyists and expunged as the facts shall be ascertained, do not invalidate the fundamental position of infallibility any more than slight errors in a book of arithmetic invalidate the science of arithmetic. Certainly by reason of such things, if they exist, we are not authorized to form a school or party whose chief programme is to declare against the infallibility of the Holy Scriptures. Far better is it to work to eliminate the errors through the purification of the text—a work for "lower" critics—and establish infallibility, than to hurrah over the errors and pronounce against infallibility. Hence, we reject Renan's *History of the People of Israel*—because it reduces Old Testament history to a myth, and we reject higher

criticism so far as it refuses to accept the divine history as infallible and inspired.

6. We hold to the *fact of the inspiration* of the Bible. Some have imagined we have a theory of inspiration to propound; not so; we believe that holy men of old, as they were moved by the Holy Ghost, wrote the sacred books, Genesis as well as Matthew, Joshua as well as John, Job as well as James, the Chronicles as well as the Acts, Isaiah as well as Peter, Daniel as well as Paul, poetry and history as well as doctrinal epistle and Apocalypse. Spiritually guided in the preparation of the books, the Bible stands forth in its wholeness as a supernatural book in contradistinction to all human and uninspired books. What believer can find fault with this position? A theory of inspiration that reduces the Bible to a *human* book we reject; but the inspiration it teaches for itself and the theory that exalts it into a supernatural book we approve. Higher criticism is at one with rationalism in rejecting this teaching; hence we oppose the infidel position.

As we understand conservative or orthodox critics, such are the general and special beliefs they hold, and such we are quite willing to maintain. We have no merely personal or esoteric views to thrust into the controversy, but those beliefs which the Church, through its scholarship, is now declaring we propose to defend, and if there are those who are of a different mind they must be willing to be understood as having gone beyond the limits of conservative criticism and as sharing the beliefs of rationalists. We have not drawn the line between the two classes of critics; *it exists;* and we have recognized it.

It is frequently said that, no difference what the higher critics may do, or what results they may announce, it is impossible for them to overthrow the Christian faith, or to do any substantial harm by any attack they may make upon the Bible. This is true. We never have had the least fear of any permanent injury resulting to the Bible, or that the rationalist is greater than Moses or Paul. Why then oppose the critic? Why resist a movement that can destroy none of the fundamentals? Dr. McCosh says, "I believe that in the age on which we have now entered the Church will have to engage in a fight for the faith once delivered to the saints." We must defend the faith, not because it can be destroyed, but because it cannot be destroyed. It is our duty to show the rationalists that they can do nothing and should surcease their vain attempts. Truth does not take care of itself; it is propagated by human agency, and the divine order implies defense. We resist pessimism, agnosticism, atheism, and infidelity by argument, not because they can destroy, but because they cannot effect any thing, and because they ought to be destroyed. Did not John answer Gnosticism? Did not Paul, who said "For we can do nothing against the truth but for the truth," assail error whenever he met it? Did not John Wesley resist error and want of faith in the Established Church? Did not Dr. Whedon mightily assail Calvinism, not because it would triumph, but because it delayed triumph? Nor did any of these heroes, nor do leaders of thought now, consult denominational courtesy,

or ask of the errorists the privilege of attacking them. Truth is under no such restraint as the critics would impose upon it, but, going forth to conquer, it presses to the front, and decapitates the boasting Goliath without any regard to his feelings, or the feelings of the Philistines behind him. In this special work of defending orthodoxy, or propagating the results of criticism, Methodism will not be an idle spectator or a timid participant. We quite agree with Dr. O. A. Curtis, who, at his inauguration as professor of systematic theology in Boston University, declared that if theological conflicts are before the Church "Methodism will be the most conservative force in the battle;" that is, we shall see to it that biblical truth, modified in expression as orthodoxy may require, shall be maintained against rationalism, and all the destructive forces of criticism, radicalism, and infidelity. In such conflicts the Church will have no difficulty in understanding where to find the *Methodist Review*, or how to interpret its advances and defenses.

THE RACE QUESTION.

History is the picture of a struggle of human ambition with the divine doctrine of the brotherhood of man. From the time of the recognition of racial distinctions, selfishness, oppression, and war have characterized nationalities, tribes, families, individuals, and kingdoms; and the self-centered programme is in some lands still in process of execution. When Shem and Japheth separated their interests, each drew boundary-lines around his possessions and demanded of the other to keep his distance at the peril of his life; hence, the anti-Semitic agitations in Europe from the dawn of the modern period to the present time. Ancient Egypt was so circumscribed in national feeling as to forbid the settlement of foreigners in her cities, though the Phenicians by special dispensation were exempt from the rigorous rule; but generally the presence of a stranger excited public animosity and almost immediate revenge. The Greek looked upon an outsider as a barbarian, and felt that he owed him none of the rights that belonged to the inhabitants of the Peloponnesus; but Paul proclaimed in his ears that God hath made of one blood all the nations to dwell upon the face of the earth. The Hebrew and the Samaritan hated each other with a perfect hatred, and fought each other's religion with the angry fury of wild beasts. In our day the same insanity of race antagonism, though not as intense as in the past, owing to the diffusion of Christianity, is still prevalent—Celt and Teuton, Anglo-Saxon and Chinese, American and Negro, disputing with each other over rights, boundaries, interests, and the providential lot assigned them in the order of the world, and disturbing the peace of society and the progress of government with quarrels and conflicts that indicate a great deal of depravity latent in mankind. One wearies with the incessant turmoil over human rights, as if birth north or south of Naples, east or west of Greenwich, nearness to or remoteness from the equator, the more or less of pigment in one's person,

the character of hair on his head, or the facial contour he offers to the world, in some way determines whether one is really a human being, or something else, to whom extension of privileges is a great courtesy and condescension. On the broad teaching of the divine Gospel we affirm that it is a crime to raise human rights into a question at all, or to discuss their limitations and applications, for he who was born under a favored star is no more than he who is clothed in black raiment or the yellow garments of nature; and to insist upon distinctions which qualify rights is as absurd as it is criminal.

The problem of the rights of races is not new in the United States, nor is it in such an advanced state of settlement as to allay anxiety, or suppress inquiry into its probable evolution. The existence of slavery in the South introduced a dividing-line between the white and black races that even the sacrificial blood of the war did not erase, or for the time being more than obscure. It was believed by many that thereafter the Negro, by nature as much a human being as the ruler who emancipated him, and endowed with certain constitutional rights, would disarm the hostility of the white people, and share with them the results of our common civilization. Whatever may have been the hopes of philanthropists, or the expectations of the Negro himself, it has come to pass that an actual social war is in progress in the South, and that the future is not at all encouraging, either for the black man or the country. Many are still hoping, as they have hoped, that an adjustment of differences between the races is still possible, and that peace and unity will prevail in all the South; but there are some facts that are opposed to this optimistic view of the situation, and they might as well be considered now as later in the conflict.

In general terms, there are twice as many white people in the South as colored people, but in twenty-five years more the latter, it is estimated, will have so increased as to constitute nearly one half of the population; but even if this is an over-estimate, the most conservative view must allow that in a majority of the States of the South, as in a few of them now, the Negroes will exceed the whites, and if permitted to exercise their rights will control political affairs and practically rule that section of the country. To those whose fears are excited by this probability it appears that the time will come when, as once the white ruled the black man in the South, so the black will be in authority over the white man; and to prevent this consummation, which seems inevitable, a war, first upon the Negro's rights, must be carried on, and, if unsuccessful, then a war upon the Negro himself must be precipitated. ' We do not say that this general apprehension of an increase of population and of a substitution of black for white authority is justified by any thing more than a reasonable probability; but the opposition to the Negro is whetted into cruelty by this apprehension.

The alarmist is also disturbed by the evident fact, that, notwithstanding the accusation of indolence against the black man, he is industrious enough to accumulate property; and, going on at the present rate of success, he will be the capitalist of the South not many years hence. The

war cost the Southern people their wealth, and they have not yet recovered it; but the quiet, honest blacks already represent millions in real estate, bank stock, manufactories, and in the general industrial interests of the South. In the slavery period the black man was an economic factor upon which the property of the whites was based; he is now no less an economic factor, but it turns to the account of himself. Politicians may discount the energy of the colored people; but statistics contradict their statements and prove them to be formidable rivals in the race for wealth, all of which the sober-minded whites begin to see, and, seeing, begin to calculate their own final displacement, both in political authority and in the influence that wealth controls. We are not prepared to dispute the conclusion of the alarmist, because the facts as given seem to justify it; but, admitting the facts, they no more authorize a conflict than, admitting that foreigners may exceed the native population in twenty-five years, and that they may be the owners of our soil, our government would be authorized to confiscate their property, expel them from our coasts, or exterminate them in a speedy war. If the facts are as stated, a problem is on our hands; but they do not furnish a single reason for oppression, curtailment of rights, or a war of extermination.

It is not affirmed by the whites that the presence of the colored people among them is an offense, because that would be refuted by history; but the fear of what they may be, and what they may be able to do, in the near future is quoted as a defense of all the precautionary measures the whites are now taking for the prevention of what, according to present signs, is inevitable. If by colonization, legislation, or extermination, they may be checked in population, or reduced in political influence, or limited in acquisition of wealth they will be tolerated, and treated as superiors treat inferiors; hence, while the more violent outrages against the race are mildly denounced by those of generous sentiments, it may be taken for granted that the Southern people, as a whole, are in perfect sympathy with the ends of the more vindictive oppressors. As time passes on we can hardly expect a reversal of social facts, or a change in political status, but rather an approach to the larger influence of the black man in the South. To prevent the inevitable, colonization schemes will again be revived, but they will prove insufficient; two or three Southern States may be assigned to the blacks, but this will not avail, for they will soon be too small, and, besides, it will disintegrate the republic; then the annexation of Lower California or upper Mexico will be proposed as an asylum for the race, but, unless driven from their homes, they will not go there; and then a war of extermination will commence, but it will settle nothing, for when peace shall have been restored the two races will still occupy the South.

All these theories are based upon the supposition that the black man is not a citizen, or even a resident with any natural rights, but that either by law or the sword the white man may dispose of him as readily as he did when he was a slave. To reckon thus can only result in mischief. Patient, and inclined to bear much, the Negro as he increases in self-respect, self-knowledge, and appreciates his manhood, is increasing in

self-assertion, and will not tamely submit to being crushed. Nor will the people of the North look with complacency upon any attempt to deprive him of his rights, or to coerce him into a form of expulsion from the land; nor as God is just will he look upon the iniquity of the white man in his oppression of the black man with special favor. The continued oppression of the Negro will finally be met by the three forces just named, and the South should carefully consider the odds against them.

Some facts compose the problem that the people must consider, for they are too patent to be denied, and they underlie the situation in the South. The Negro is here. He was not originally here, but the story of his coming, and why he happened to stay, are too well known to require recapitulation. He would have gone back one hundred years ago, but it is too late now to ask him to go. He means to stay, and the nation cannot say nay. If it should be hinted that the presence of the colored people in the South in such overwhelming numbers and with such threatening probabilities is in answer to the original demand for slaves, and may be viewed as a providential punishment for the sin of slavery, the South will be embarrassed if it should attempt to contradict it. We are not philosophizing on this matter, but we wish definitely to state that any theory that contemplates the expulsion of the Negro from the Republic must reckon with history and Providence.

He is a wise man who, foreseeing the conflicts of the future between the races, suggests methods of reconciliation, or the means by which such conflicts may be averted. Statesmanship seems inadequate to the task; the Southerner seems chiefly bent on reduction of the ex-slave; the black man proposes nothing, and the drift is toward confusion and collision. We frankly say *there ought to be no race question in this country;* and this is the foundation of what we further say respecting the situation. The recognition of the rights of the Negro to which he is entitled will dispose of all the factors of the race problem, if not of the probabilities so horrifying to the native Southerner.

The Negro, as a human being, is possessed of all the rights that naturally belong to human beings, and to repudiate them is to strike at humanity. He has the right to life, liberty, and the pursuit of happiness, or Governor Morgan of Georgia has no such right. He is a native of the soil, and cannot be driven from it any more than Senator Butler of South Carolina. No natural right can be named as pertaining to any white man in the South that is not a part of the providential outfit of the black man, and interference therewith is in contravention of nature, and therefore of Providence. We may classify men on other grounds, but not on the basis of natural rights. Epictetus in slavery had all the human nature, with all the rightful belongings, of his master, and it was a crime to dispossess him of them. It is as great a crime to dispossess the free man of his natural rights as to deny them to the slave. In refusing these rights to the black man the white man is fighting not so much with the man as with humanity, and this increases the crime by so much as humanity is greater than the individual. The right to life implies

home, clothing, food, and the necessaries of existence, and any interference with this right by legislation, custom, or forced colonization is of a murderous tendency, and to be reprobated as criminal. The right to liberty implies freedom of occupation and accumulation of property by legitimate methods without the fear of persecution or prevention, and any disturbance of this right is of the nature of oppression, and cannot be justified. The right to the pursuit of happiness is so patent that it scarcely requires an allusion; but the colored people, ostracized and persecuted in ways many, are not the contented, happy people they would be if the oppressor would cease his oppression. To all these rights the Negro is as much entitled as any governor, senator, or citizen in the South, and until he is permitted to exercise them without fear or favor there will be friction, and finally social revolution. We must either reconstruct the general theory of natural rights, which is the principal doctrine of the Declaration of Independence, or we must allow the colored people, without any regard to future results, to exercise them as we ourselves exercise them, and without calling them to account for them. Humanity, therefore, pleads for the Negro in his conflict with the white man.

Nor less secure should be the Negro in the possession of rights guaranteed him by the Constitution of the United States, which, broken and despised in his case, may lead to breaks when other interests may be involved, and by other methods of evasion to final overthrow. It is not pertinent to discuss the merits of his constitutional rights, or whether it was wise to confer them upon him; for if faithful service to the country in time of danger would entitle a people to the reward of freedom, with all that it implies, the colored people earned all that has been bestowed; and if we add that the productive slave labor of the South for nearly a hundred years could only be compensated by the bestowal of the rights of citizenship, it will be difficult to dispose of the argument in their behalf. The chief point to be considered is, that, like the white man, the Negro is a citizen, possessed of all the rights under the Constitution that belong to any other citizen, and it is treason to the Constitution to interfere with him in the exercise of those rights. His right to the elective franchise is as sacred and genuine as the same right exercised by Mr. Bayard, and it would be as legitimate for a mob of Negroes to prevent his voting as for a mob of white men in his State to prevent the Negro from voting. It is the Negro's right to hold office if he can secure a majority of votes, and for the minority to organize against the majority and prevent the free expression of their will at the ballot-box is treason of a hateful kind, which should be expiated in the penitentiary or on the gallows. Whatever is guaranteed to the Negro by the Sixteenth Amendment, or what civil privileges are his by virtue of law, he should claim without any fear of interference on the part of the white man, and resent his opposition, when offered, as treasonable. In the name of the Constitution, we plead for the colored people, and urge them steadily to persist in holding to all that they have earned, and all that is theirs by legislation, if they would enjoy the full blessings of citizenship.

The chief ground of defense of the black man is neither nature nor the Constitution, but the Bible, under which he may refuse to call any man master, and by virtue of which he is entitled to both education and religion. As a responsible being, he may insist upon knowing some things, and if he cannot obtain such knowledge as others obtain, then he may seek it in his own way, whether it conform to public taste or usage or not. The school is the birthright of white and black in this country. Instruction in the common branches, in the laws, in ethics, and in our system of civilization, should be guaranteed to every one of school age in the country, for the sake of the republic and the individual. Schools, seminaries, and colleges should multiply in the South until both whites and blacks shall attain to common education and be fitted for the great responsibility of American citizenship. The blacks, however, until within recent years, have not shared in the calculations for general education in the South; but the time has come when the States should provide as liberally for them as for the whites.

In the matter of religion the duty of the Church is so plain that the merest statement is sufficient; but it may be emphasized by remembering that under the slave *régime* the colored people lost some original ideas of right and wrong, and still hold to some superstitions that only years of discipline will effectually destroy. Unfortunately the native Churches of the South have not exhibited that religious concern in the colored race that even self-interest, to say nothing of the Gospel, would enjoin, leaving their religious instruction and evangelization to the more enterprising Churches of the North. If the South could realize the importance of the education and religious advancement of its ex-slaves, and provide for them with an open hand, the problem now confronting the whites would be simpler in form and easier of solution. If, again, the natural and constitutional rights of the Negro were recognized all over the South, there would be peace, progress, and unity, and the problem would not appear so momentous or distressing as it does to the timid and cruel Southerner. Instead of conceding the rights of the Negro according to Humanity, the Constitution, and the Bible, a policy of repression has been instituted for the sole purpose of extinguishing the rights or the race that dares to exercise them. It is this policy that makes the problem great and its evolution uncertain; it is this policy that complicates right and interest, and furnishes ground for belief in future conflict; it is this policy that Christian sentiment condemns and the patriotic spirit reprimands. It is, therefore, in the power of the South to solve the problem without conflict, and it is to that better consciousness in man that we appeal for the settlement of the difficult question. But if no method of adjustment can be devised and conflict must come, then the Nation's appeal, as in times past, must be to that Providence which, accepting us as the people of his covenant, hesitates not to scourge us for our iniquities, to deliver us from the evils that are destroying us, and to protect among us the innocent and unfortunate from the hands of the oppressor and destroyer.

THE ARENA.

THE DIVINE OVERRULE OF EVIL.

In the September *Review*, in his "Genesis of Human Responsibility," Dr. L. D. McCabe says: "While it is true that every sinful volition is an act that never ceases to be felt for evil in the divine government, God can, and often does, partially overrule, in the interests of righteousness, wicked volitions after accountable beings have shot them forth into the eye of a witnessing world. But a divine sovereignty that in some subtle manner reaches as a causing force into the sinful volitions of accountable creatures . . . is too shocking to logic to be entertained." This statement, carefully examined, is seen to be in antagonism with his argument. If God cannot produce the incipient act in the volitions and approve the act in its essential qualities when executed, neither can he utilize the sequences of the act. God cannot make that act a blessing which he has already condemned in the volitions; and the sequences of an action cannot glorify God, while the volition that gave birth to the action works unceasing evil against the divine government. If the volition is wicked the act is wicked, and the sequences are evil forever. "Every thing after its kind" is a universal law of God. It is a fatal conception "that God can and does overrule wicked volitions in the interests of righteousness." To concede that proposition is to grant the correctness of the major premise of the Necessitarian Philosophy; and when we grant the major premise, we concede all that is claimed by the system, and it is puerile to add further argument or deny the force of our own admission.

Suppose we state as a primary and fundamental fact "that God is by necessity of his own essential being" always an active factor on the side of right. If we accept that statement we must grant that he continually works for his own cause in harmony with all the divine agencies that go out from the person and work of the Lord Jesus Christ. God, the supreme Law-giver, personally co-operates with all of these for the ultimate destruction of evil. Therefore, when a wicked man or a devil "shoots forth" a vicious volition, instead of seizing that and using it as his own, or as if it had originated with him, God defeats satanic power by counter agencies set in operation for that purpose—defeats it by forces which go out from himself. The effort of the wicked agent furnishes occasion for special manifestation of divine power. The satanic effort is not overruled and made tributary to the glory of God, but it is defeated by divine power; and the good which we see remaining after the discomfiture came from God and his auxiliary forces, and is not a sequence of the wicked volition which is still warring against the government of God. God destroys evil, but never utilizes it; the admission that God does bring good out of evil is an acknowledgment that he, of himself, is not the absolute fountain of all good. Moral responsibility is not conceivable of any being who is not the originator and proprietor of his own volitions; therefore Dr. McCabe is right when he says the genesis of responsibility is in the

volitions. But as God cannot do himself that which he has made it unlawful for me to do, and as a perfect being cannot be divided against himself, God cannot utilize, for his own glory, that which in its origin and essence is evil.

WILLIAM JONES.

Kansas City, Mo.

THE GOSPEL FOR ROMANISTS IN THE UNITED STATES.

The reasons are many and various for the planting of missions among this people.

1. The Gospel should be preached to them, because the Church of Rome is a corrupt religion. Its rule of faith is a garbled Bible—the decrees of councils, the bulls, encyclicals, and other *ex cathedra* utterances of a pope who is declared to be infallible. Many deadly doctrines are taught by this rule of faith. As a man "thinketh in his heart, so is he."

2. Because the nations the Church of Rome has ruled have declined in material prosperity and in intellectual and moral life.

3. Because, from immigration, a complete organization, and the presence and power of the Jesuits, the Church of Rome is growing in political influence here, and steadily aims at the overthrow of those bulwarks of our nation—a free school, free speech, a free press, a free conscience, and an open Bible as the only and the sufficient rule of faith and practice. She caresses, and in turn is caressed by, all political parties. She controls the Atlantic sea-board, as well as the growing cities of the interior. The evangelical Churches are cowering before her Jesuitical intrigue, her political designs, and her commercial power. In some places, as in New York, she has sought and obtained the support of vast sums for her institutions.

4. Not for geographical, nor for ethnic, but for moral and theological reasons, has the General Missionary Committee planted missions among the people of this faith in Mexico, South America, and in Italy also, with encouraging results. Why should the zeal of evangelical Christianity be a "burning bush," unconsumed, for these people when distant, and as cold as an iceberg concerning their salvation when they are at our doors, led by men who are the foes of all that is spiritual in religion and beneficent in government? Let our apathy continue a few decades longer, and the claims of the papacy will be realized, as declared in an encyclical; namely, "The Romish Church has a right to exercise its authority without any limits set to it by the civil power;" "the pope and the priests ought to have dominion over the temporal affairs."

5. There are neglected districts in the great cities, where these people most do congregate, as truly pagan as to gospel influences as the valley of the Congo. Moreover, within some of these districts there are churches, almost deserted by Protestant congregations, which could be used at once as throbbing centers of missionary life, without the loss of time or money consumed in learning a foreign tongue.

6. One of the most potent reasons that can be adduced is the fact that

there are in the cities of this Union hundreds of thousands of young men questioning and doubting the errors of Rome, and, among these, many priests. At this critical period they must be shown "a more excellent way," or they will drift into a sea of infidelity agitated with the storms of communism and gloomy unbelief.

7. Finally, there is an international awakening among the people; evidenced by the Old Catholic movement in Germany and Switzerland, the work of Père Hyacinthe, of Paris, and the movements headed by Fathers O'Connor and McGlynn, of New York. While these are diverse in their typing, they can all be classified under the general head of *protestants* against the errors and tyranny of the Church of Rome. The prayers and sympathies of the entire Church of Christ should be given them. The Methodist Episcopal Church, by reason of her omnipresence in all the land, her unity and strength, her tongue of fire, her glowing and rich experience, her humanitarian sympathy, her reliance upon the Holy Ghost to convict, to regenerate, to fashion into the image of God, is pre-eminently adapted for this great work. Pointing to "the cross all stained with hallowed blood," her cry should be, "*in hoc signo vinces.*"

Centerville, Iowa. D. MURPHY.

DENOMINATIONAL COLLEGES.

The recent controversy over the religious status of certain universities, which the editor of this *Review* had the honor of introducing, suggests some practical considerations which the wealthier church members ought to take seriously to heart. If young men reared in Methodist families, for instance, prefer undenominational or State colleges to those of their own Church, it is almost always because the former furnish them the means of getting what the latter do not. My own observation leads me to believe that there are comparatively few young people in attendance upon American colleges and universities who have not pretty strong denominational leanings, and who would not be found at denominational colleges if these offered, in their judgment, equal advantages. No matter how highly one may value the influence of a wholesome religious atmosphere upon a mind in its formative period, our young people ought not to be expected to accept this as an offset against the best obtainable facilities in the arts and sciences. Many of the most valuable positions are filled from candidates about whose religious preferences no questions are asked. A great many people are, no doubt, of the opinion that our denominational colleges provide, on the whole, as good facilities for instruction as the others. The intelligent public does not admit such a claim; and indeed a careful examination of their relative merits will make it pretty clear that there are in this country not over two or three strongly denominational universities that can be regarded as furnishing facilities for instruction equal to those provided by at least a dozen State and individual institutions. If the New York students of Methodist parents prefer Cornell to Syracuse, or Maryland and Pennsylvania students choose the Johns Hopkins instead of

Dickinson, and a considerable number of Methodists are found at Yale who could with equal convenience have gone to the Wesleyan, the reason is not far to seek. The whole influence of a Church will not make facts other than they are, nor can it impart merit to that which has it not intrinsically. Merit is pretty sure to win in the long run. It is as certain as death and taxes that the more ambitious students, those who covet earnestly the best gifts, will continue to seek those schools which have in their faculties the ablest exponents of the subjects they wish to study, without regard to what their religious opinions may be; and the only possible way to turn the current toward denominational institutions is to make them equally good with the others. The Methodist Episcopal Church represents wealth enough in its membership to thoroughly endow and equip at once, on an average, one university in each State. But the good work seems at present almost at a stand-still. It is strange that the persistent efforts of the clergy to convince the wealthy laity of the importance of this question produce such meager results.

Athens, Ohio. CHARLES W. SUPER.

HONESTY, CONSISTENCY, AND SIMPLICITY IN THEOLOGICAL STATEMENT.

It is the boast of science that it seeks to express its facts in the simplest and most accurate manner in the use of terms as specific and perspicuous as possible. Ought not religion to display at least an equal zeal in the same direction; to emulate this example of its younger sister on the line of strictly honest dealing in the embodiment of its essential ideas? Certainly it would seem that in theology, if anywhere, we might reasonably expect not only tolerably clear thought, but especially judical accuracy of expression—the employment of a dialect, or terminology, utterly uncolored by biases or prejudices of any sort, in the setting forth of its fundamental and most momentous facts. Unfortunately, quite the reverse of this, there is reason to believe, has been the policy that has too often prevailed. Many years ago, we are told, there was a machine-shop up in Vermont, over whose portal was displayed the following significant legend: "All sorts of turning and *twisting* done here." Might there not be appropriately displayed a similar advertisement over the portal of many a theological seminary?* Dr. Whedon once, by way of illustrating the tortuous logic and sinuous methods of the elder Calvinists, said: "Their style of argumentation was as if one should affirm that a given horse is black, but yet that he is black *in such a peculiar way*, or sense, that, in point of fact, he is not black at all, but rather, strictly speaking, *nothing else than white.*"

But may not we Americans be charged sometimes with like inconsistency—with often using "words without knowledge"—duping, deluding, or, more probably, confounding, ourselves, as well as our hearers and

* This is too strong.—EDITOR.

readers, by too tenaciously adhering to the use of terms, phrases, and terminologies which, if not making us patter in a double sense, have yet manifestly become long since emptied of their original and proper meaning.

Take, for example, such well-worn phrases as "original sin," "inbred sin," "birth-sin," etc. For some reason, possibly out of deference to some ancient symbol or time-honored usage, our Methodist fathers generally adhered to the use of these forms of expression, notwithstanding that the theological views embraced by them rendered these more or less inappropriate, and correspondingly misleading. These terms would seem to have descended to them, as from them they have also descended to us, as heirlooms from the past, and thus to have preserved for them a certain odor of sanctity on account of which these honored sires obviously hesitated to cast them aside. What more significant, meantime, or edifying, than the example of John Wesley himself wrestling with some of these unmanageable terms—calling inherited depravity, for example, "inbred *sin*," and then, as if sensible of the essentially self-contradictory and wholly un-Arminian character of the term or phrase thus employed, proceeding straightway to explain that he does not really *mean* sin at all, but only what is "sin *improperly so called?*" Under the circumstances who can resist the query, "If *improperly* so called, then why, in the name of reason, so call it?"

It is quite likely that not a little of this absurd "turning and twisting" under consideration has grown out of a felt necessity on the part of our Methodist fathers of harmonizing certain apparent contrarieties—of harmonizing their theory or doctrine of sin, on the one hand, with those instincts or intuitions of freedom underlying and giving distinctive character to their own Arminian philosophy; and on the other, with Paul's supposed teaching in a certain obscure and confessedly difficult passage of the Calvinistic tenet of inherited guilt—the disabilities transmitted from man's first parents to their innocent posterity being understood or admitted to partake of the name of guilt; and where there is guilt there must, of course, it was thought, in some sense be sin. The most scholarly and accomplished New Testament exegetes of to-day, however, I fancy, find slight trace, in Paul's letter to the Romans, of any teaching of the doctrine of inherited, irresponsible guilt and sin.

Is it not about time that we were done with this folly, this pettifogging nonsense; that in theology truly, as well as in science, we seek to say simply and explicitly just what we mean; that we honestly and frankly call a spade a spade; that, in a word, we eschew the use of words, phrases, metaphysical refinements, and subtle distinctions, which, besides being obviously extra-biblical, can, manifestly, just in proportion as pressed to a literal interpretation or application, serve only hopelessly to perplex all unsophisticated minds, as well as to cheapen and degrade theology in the estimation of all truly thoughtful men?

Franklin, Mass. R. H. HOWARD.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

A VERITABLE paradox is the present religious condition of Europe, for, with all the moral, religious, and political degradation of the age, history will relate of it that it is more religious and humanitarian than any of its predecessors. It no longer forces the religion of the State on the people by fire and the sword; it is pre-eminently the age of tolerance, testing all things, examining all things, and retaining that which is good. One no longer worships exclusively at Rome, Jerusalem, or Mecca; but the genuine worshipers are those who kneel at the altar in spirit and in truth.

Fanaticism and superstition may yet, in appearance, cover the earth, but for them the handwriting has appeared upon the wall, and their days are numbered. The Holy Alliance gave to the priesthood a large share of the government of the nations, and the pope was confirmed in his temporal power. But where are these concessions now? In France under the Restoration was the period of religious processions and expiatory chapels; but the storm of 1830 swept all these away, and the cyclone of 1870 finished the work there and at Rome. Europe returns from this shock to toleration. In France and Belgium the fanaticism of former ages is sent to the pillory. Secret societies agitate Italy, and among all the oppressed — the Hellenes, the Irish, and the Poles—an invisible bond is growing. The love of liberty of conscience, as well as of patriotism, is consuming all dogmatic differences.

Even Asia is revealing herself to Europe, not as formerly under Xerxes or Mohammed, but to open to us the secrets of her intellectual life in the sacred philosophy of the Brahmans or the pæans of the Vedas. But what is more remarkable than the works of erudition is, that every-where the spirit of liberty frees the serfs. Russia reacts on the Mussulmans, whom it impels to Madhiism—Mohammed massacres and Jesus Christ enfranchises. This age is, indeed, the first of Christian realization; it abolishes the vows of the convents, and thus shows that salvation is to be found in the world and not between prison walls. It has also created the most wonderful societies for the propagation of the Bible and the work of missions; it pleads for the observance of the Sabbath and establishes associations to lead the young men into religious paths; establishes the Blue Cross against inebriation and the Red Cross against war. All these great Christian movements are now becoming familiar to European lands, and what many of them defended with vigor a decade ago they now combat with zeal. The habit of the men of to-day on religious questions is to respect individual convictions and to foster the liberty of examination, for in so doing they expect great things from believers. Therefore, from all

thoughts of humanity, from all the aspirations of the soul, there escapes an ardent desire for the good that comes from Jesus the Christ—the Sower, the Shepherd, the Crucified One, the One altogether lovely. We are surely entering on an age when the Eternal will fill the earth as the waters fill the ocean.

I. RELIGIOUS.

MOVEMENTS IN SCANDINAVIA.

The Scandinavian lands are waking up to a practical Christian activity. For many years no other denomination of Christian belief than that of Luther entered their borders or disturbed their quiet life in all its purity and orthodoxy, and for this Gustavus Adolphus fought and bled and died on the Protestant battle-fields of Germany against papal aggression. But of late years Scandinavia has seen the necessity of activity against foes within and the common foe of heathendom without. The Lutherans have become very zealous in foreign mission work, and in the season past there was held in Christiania the second General Northern Mission Conference. In Norway, especially, there was but little inclination to work in large conventions, and the first conference in Malmo found but a small attendance. But the good results of this occasion caused to vanish the last remnant of coolness, so that there was no risk this time in calling a second convocation.

The Nestor of the Norwegian mission workers, Pastor Sven Brun, was presiding officer, and the first address was by Pastor Strömberg, from Sweden, treating of the increasing duties of the Scandinavian Churches toward the heathen world. The great competitors in their foreign work are the Catholics, and these people are also now pushing their way into Norway, where, until recently, they were scarcely known. Now they are yearly growing more aggressive in building churches and founding schools. Catholicism among the heathen claimed for awhile the privilege of growth and rule; but they have now lost their prestige in most localities, and the future clearly belongs to Protestantism.

Of the three Scandinavian lands—Denmark, Norway, and Sweden—the Norwegians claim to be the best givers to the mission cause, they giving about five cents per head to Sweden's two and Denmark's one. On the whole the three lands have in the Lutheran mission work one hundred missionaries in the field, with a total collection of $300,000. These are very creditable facts for these lands, which wring their subsistence from a stubborn soil, much of which is entirely unproductive. As is well known, there are denominational divisions among the Lutherans, but they are endeavoring to drop these in the missions; and, especially in Southern Africa, are introducing a common liturgy.

There is also an emphatic demand for more scholarly men as missionaries; from Norway there are not more than ten per cent., and Sweden stands about the same. One reason for this has been the tendency to send men of strong bodily endurance and practical tact to teach the heathen

better modes of living, and especially the art of tilling the soil. But this feature has done much of its work so well that the call now is for religious teachers and preachers. The Norwegian missionaries, especially, are now teaching that the task of the mission is to preach the Gospel and convert souls, and not chiefly to enable the heathen to establish industries and become commercially desirable. There is also a renewed call for more female missionaries to teach the heathen the profit of family life, and especially to bring the newly converted girls under Christian family influence.

PROGRESS IN SWITZERLAND.

In Switzerland there is a society of pastors that has lasted about fifty years, composed of Liberals and Orthodox, sometimes in peace and again in conflict with one another. But of late polemics have been out of fashion and the irenical spirit has prevailed. In August last they met to the number of two hundred and sixty in the old town of Zurich, in order to discuss the question, What is the value of the historic Christ for the Christian faith? and also this other one, What is the task of the Protestant Church in respect to the public conscience and public opinion?

In this same little Switzers' land, in the Canton of Neuenburg, a small railroad line was opened with prayer by the president of the administration that God's blessing might be on the enterprise, and who thanked God publicly that it had been brought to completion without any mishap. The festive banquet, at which one hundred and fifty prominent persons sat down, was likewise opened with prayer. How many greater lands has this Swiss canton, in this example, put to shame!

The Swiss have also an institution of deaconesses. It lately held its anniversary, when it, by official report, appeared that in the expired year there had been an increase in the list of the sisters; and in the house itself three hundred and fifty-one sick had been cared for in addition to outside attention. The Swiss in foreign lands care also for their unfortunate countrymen. No less than five hundred have been sent home from Paris to save them from ruin. Similar institutions exist in Havre, Marseilles, Cannes, and other cities.

A PLEASANT BICENTENARY.

The Waldensian Bicentenary was recently celebrated with very touching ceremonies. The Waldenses did not begin their history in Italy but in Switzerland, where a monument is dedicated to the struggling heroes of 1689. This is a plain obelisk with a marble slab at the bottom bearing the Waldensian device "*Lux lucet in tenebris.*" After a stay of three years in Italy they returned to their native land, and the descendants of the heroes erected a monument to them in August last. It rises from the blue waves of Lake Leman on the very spot where, two hundred years ago, Henry Arnaud and his nine hundred companions sank down in prayer before they undertook their dangerous and inconceivably bold mountain journey. The number of the Swiss present at the festival

was quite equal to that of the Waldenses themselves, and a dense mass stood crowding around the neat altar raised on the shore of the lake.

After an enthusiastic welcome from the few Waldenses still living in Geneva came the beautiful Waldensian hymn "*Retorno dall' exilio*" — the "Return from Exile"—and then other stirring addresses and hymns. About two hundred persons sat down at a banquet which sparkled with a spirit entoned with devotion. After the toasts came a telegram to King Humbert of Italy, when twelve of the brethren crossed the lake to make the same adventurous journey across the Monte Cenisio, in the steps of their forefathers when wandering into exile.

The festival in the valleys at a later period was of the most heartfelt character, and its memories will never vanish from those who were fortunate enough to have a share in it. The fairest of its participators was the band of young Waldensian girls in black garb with white hoods and collars; and the elderly women were, as always among the Waldenses, in the dark garb of sorrow. The houses and cabins were adorned with wreaths of flowers, and banners with appropriate devices floated everywhere. At times the course of the procession was stopped by the unexpected meeting of old friends almost forgotten, but who had returned from England or America, from Holland, Norway, and even Brazil, to their native valleys to be present on this most memorable occasion. The divine service was a veritable jubilee of returned prodigals. The pastor from the South American colony read the Scripture lesson, and then came Professor Geymonat, of Florence. After him spake Tron, of Venice; Longo, of Milan; and Peyrot, of Angrogna. Nearly every speaker alluded to the perilous journey of their forefathers, and dwelt on their finally triumphant conflicts. And nearly every speech closed with patriotic allusion to the sympathy and material aid of King Humbert of Italy.

RUSSIAN TYRANNY.

The Russian Autocrat is the embodiment of the tyrant. At his command the Lutheran Church and pastors in the Baltic Provinces are persecuted with increasing fury. The preachers especially are imprisoned, and the churches are robbed of their endowments. A Protestant preacher of St. Petersburg lately addressed a letter to the minister of worship, which will, it is hoped, produce a great effect. He proves conclusively that these persecutions are in the spirit of Jesuitism; contrary to the traditions of the Orthodox Church and the true interests of the Russian State. Emperor Alexander III. is now practically repeating in his own realm a "Revocation of the Edict of Nantes"—but more odious, because it is more hypocritical, than that of Louis XIV. Intoxicated with his power, and obeying some reason of State which is a perversion of all justice, he violates his sworn faith, and tramples under foot the most solemn treaties. It is terrible, in this nineteenth century, in an empire called Christian and bearing the external garb of civilization, to see an entire people subjected to the most frightful religious restraint: for such is

the condition of the unfortunate Protestants of the Baltic provinces, whose forefathers went thither with the express understanding that they would not be molested in their language or their faith. Now there is no violence that the agents of the Czar will not commit to enforce them to embrace the religion of his Church.

All means to them are good that will reach their aim. They oppress, they intimidate, they bribe. The simplest loyalty of the pastors to their Church is held to be a crime, and is punished with spoliation, imprisonment, or exile. The better classes are threatened in their liberty and their property. The peasants are prejudiced against the rich, whose land is promised to them. The Russians hope by depriving the Lutherans of their spiritual guides to turn them from their people and their inherited religion.

The ignorant and superstitious peasantry of Russia look upon the Czar as their great friend and protector before God and man, and in their destitution and persecution they frequently exclaim, "If the Czar only knew it!" convinced that then all wrong would be righted. But the Czar does know it, and hounds on his minions to continue the persecution—because these people are Germans and Protestants; and though in former years they were invited to his realm, he now wishes to conquer or ruin them. And this czar, how different from his father—who liberated the serfs and left a fragrant name behind him!

IMPROVEMENTS IN PALESTINE.

Jerusalem is to have a railroad! Engineers have arrived to make the earth-works for the Jerusalem-Jaffa road, which will connect the Holy City with the sea, and several are now engaged in the work near Jerusalem, while another corps is working from Jaffa toward Jerusalem. In a little while the shriek of the locomotive will be heard in the Holy Land, and the irreverent world will be pressing into the cars to make the run up to the Hill of Zion.

The men who have helped on to make this measure practicable, by supplying brains and brawn of late to the industrial interests of Palestine, are the so-called "German Templars," who now count about eleven hundred souls in their various settlements. Impelled by religious fervor and austerity in their assumed work of preparing the land for the second coming of the Lord, they have been coming slowly and steadily, from Southern Germany mainly, and settling in spots favorable for their vigor and industry. It has a school-house which will soon be too small to accommodate the children. The community near Jaffa now counts over two hundred and fifty members, and has increased its district by a new street, on which houses are going up. They have also nearly fifty acres of arable land near by them well adapted to the culture of the vine, in addition to two hundred acres now laid out as vineyards. In Sharon, besides a school, they have also a Young Men's Christian Association, counting twenty members. The Temple Congregation in Jerusalem has increased to three hundred souls, and has just established a branch settlement in Bethlehem. The

strongest community is in Haifa, at the base of Carmel—three hundred and sixty-two. These Templars are all Protestant Germans, whose peculiar tenet is the immanent second coming of the Saviour. They are making the Mount Carmel a sanitarium for the "air cure." They have built on the summit a massive house, with annexes for those who would come in the summer from other communities to enjoy fresh air.

II. LITERARY.

THE SCHOOLS OF HOLLAND.

The Hollanders are just now busy in the Chambers with a bill for reform in the instruction given in the elementary schools. The main point at issue with them is the amount of aid that should be given to the city schools by the State. This support is now granted only to those schools containing twenty-five scholars, and teaching according to the State programme, with teachers indorsed by the State. There has hitherto been much friction between the Liberals and the Conservatives in this matter, and it seems now that a compromise may be attained. The minister of instruction took part in the debate favoring the allowance by the State, but opposing compulsory education, which he thinks is not yet practicable in Holland.

It is a pleasant sign to see this activity among the phlegmatic Hollanders, and to know that a part of it is the religious phase of popular instruction; for there is a growing Radical element even there that would make a holocaust of the monument of faith so long preserved intact in the higher schools and among the best minds of the country. The universities of Holland, and their distinguished instructors, have been like a rock of the Protestant faith, and their land has, time and again, been the refuge of those persecuted in other lands for their religious convictions. It is gratifying now to see the descendants of these valiant heroes coming to the front in the strife.

RENAN ANSWERED.

France continues to be annoyed and tormented with the materialistic and pantheistic tendency of the romance literature of the day. The Christian press is doing its best in uttering warning cries, but with apparently small effect. The *Revue des Deux Mondes* contained lately one of Renan's most brilliantly written articles, entitled, "Examen de Conscience Philosophique," which was copied in the daily press with flattering words, but which met in the Christian journals a complete exposure of its hollowness and inconsistency.

In this essay Renan lays down the categorical assertion that there is nothing beyond the visible world, which is governed by eternal and unchangeable laws. He says: "Our visible world is not ruled by reason. God, as he is usually understood—the living, active God, who is at the same time a Providence—does not reveal himself therein." But right in

the wake of these words he declares that we must think or dream of the endless, without which our world were barren and miserable. Into this realm of dreams he then relegates all our "illusions" of love, conscience, religion, which are a necessity to man, and then he says: "Who knows whether there may not be, high over all visible things, an eternity of a different order, in comparison to which our world may be an atom?"

De Pressensé gives a fitting reply to his insane ravings by calling them a holiday amusement for the crowd, and covers the whole affair with a veil of ridicule. But this little war of the pen is simply a symptom of the condition of the times. There was lately held in Paris a congress for criminal anthropology, at which the *criminalists* maintained that crime is the result of corporal anomalies, according to which certain individuals must necessarily be criminals, and that society has, therefore, no right to punish their crimes; and thus with a genuine composure they looked into the face of such statistics as these, that are causing the greatest trouble to the men of plain common sense; namely:

There were in 1886 over six thousand less marriages in France than in 1887, while there were nearly two thousand more divorces. In the Department of the Seine there was one divorce for each four hundred families. The birth-rate has gone back well-nigh twenty thousand, and, since 1884, the receding current has been on the increase. There are nearly one hundred and fifty thousand less children now than four years ago. But illegitimate births are on the increase—in the same Department the ratio was twenty-five per cent.

THE LAST WORD OF RATIONALISM.

Rationalism in Europe is receiving just now some very heavy blows from "Caveo," a *nom de plume*, who puts his philosophy in terms so plain that he who runs may read. He says: "All religionists have taught that God has spoken to man. They have claimed for themselves superior light, and have presented themselves as given by revelation."

Rationalism thinks otherwise. It believes that God is mute, and that he has left to human reason the task of discovering the truth by its own powers. For the rationalist God reveals himself in the works of creation. He is reflected, so to say, in our own faculties, and it is there that we contemplate the majesty of his attributes. Buddha, Confucius, Mohammed, Moses, and Jesus Christ were simply eminent men, more than others intoxicated with God, and whose superior religious genius has known how to speak of divinity with a greater elevation of view and a more veritable consciousness of his perfections. These great men cannot have a sovereign authority. They surpassed their contemporaries, they have anticipated the ages. In their turn they will be surpassed by others in the onward march of humanity toward higher lights than theirs.

With these confessions, then, there is for rationalism no absolute truth, no religious certitude. The truth of to-day will no longer be the truth of to-morrow. The faiths that have raised the enthusiasm of past ages,

and given birth to the heroism of martyrs, were only illusions, and sovereign wisdom consists only in doubt. One cannot say that God is not, nor can one say that he is. One cannot affirm the immortality of the soul, nor can one absolutely deny it. This is, then, for the moment, the balance of a philosophical conscience—the last word of rationalism.

With such affirmations, or rather with such absence of affirmations, one dries up the very sources of life, and puts an end to the great inspirations of the human soul! If God is a perpetual *becoming*, or a mirage that ever flees from me, I will leave this vaporous God in the clouds whence he cannot issue, and, instead of living in him and for him, I shall shut myself up in a repulsive egoism. Rationalism, if it could ever govern as a master, would compromise the future of humanity. Religion has sometimes begotten crimes—rationalism would provoke a universal suicide.

A NEW BOOK.

In Germany the book of the hour is entitled, *The Social Significance of the Evangelical Church of the Present.* It is by Guido Wächter, and from a Leipsic press. With an incisive tone, and not seldom humorous, the author lays bare the evils of the period, and shows how, in his opinion, a cure may be applied from the inner life of the Church. He deems this the duty and the opportunity of the evangelical Church, properly so called, because it is comparatively free from the trammels of the State, and best qualified, therefore, to take up the matter with a free lance. The author maintains that all external strength for material alleviation of social evils must proceed from a moral renovation of the nation, which is only to be obtained on a religious and churchly platform.

The procedure of the book is, that in the introduction the evangelical Church and the Social Question are considered in their respective relations to each other. Then the contents are grouped in three parts. The first treats of the social question within the Church; and first of its present organization and of the external relations of the pastor, and the limits of his spiritual field of labor—of his general social position and political activity. The second part takes up the direct social activity of the evangelical Church, and its general social task as effected by the sermon, the religious care of souls, Church discipline, the Sabbath and Church festivals, the care of the poor, and the mission work at home and abroad. In the third part the author treats of the position of the Church to the remaining refining and civilizing influences that it may permeate and modify; namely, the family, in marriage and all its relations, education in all its phases, and especially the duty of the school as an assistant to the Church. Then follow the questions of labor in all their varied phases; then the State in the matter of social reform, and especially its duty toward the terrible social evil of the period; and, finally, suggestions for the more direct culture of society by associations of science and art. A rich table of contents!

PROGRESS OF CIVILIZATION.

CIVILIZATION is a study. Is it under law, or is it the accidental result of forces that, turned in another way, would precipitate nations into barbarism? Is it the product of influences operating in a miscellaneous and hap-hazard manner, or are they under the control of a power ever working for the great end, and accomplishing it among a people susceptible of improvement and alive to possibilities? Great national movements that suddenly change the conditions of races or nations—are they those of divine ordaining, or are they to be credited to human ingenuity and the benevolent designs of mankind? In all resultant facts of the world's activity we must recognize God and man as co-operating agencies; but this recognition is not a solution of the problem: it is little more than a statement of it. In what proportion these agencies co-operate, or to what extent they are manifest, or by what laws they are governed, are the profounder aspects of the historical movement. We observe the movement; but what underlying principle is governing it, or who initiated it, and how long it will continue are not readily stated. We note the great results and the differences of one age from another; but it is not easy to establish that a particular principle produced one age and a very different principle produced another, and yet hold that one principle, operating throughout all ages, produced the successive forms and manifestations known to us through written history. If we attribute civilization to the intellectual spirit, we must account for the decadence of intellectual nations; if we say the scientific law of the survival of the fittest explains the progress of the world, we must account for degraded nations which, in spite of the law, have held on to time without relaxing their grip; if we say the art-loving impulse is at the bottom of all national glory then the decay of Mexico with its architecture and of Greece with its sculpture makes a troublesome problem for the theorist; if other theorists insist that the religious principle is the explanation of nations, civilizations, and all history, with its varied content of change of order and disorder, and withal of progress, we are tempted to acquiesce; but just how religion in its monotheistic, polytheistic, and Messianic aspects has operated upon inert nations, touched and quickened some into life and overturned and extinguished others, is an enchanting study, full of reward for those who will prosecute it in the spirit of a philosopher and with the devoutness of a theologian. Explained or unexplainable, civilization is the product of law, of the invisible law of the Almighty, and of the progressive spirit of mankind, and is as inevitable as the recurrence of the seasons or the revolution of the planets. It is the goal of human history; and, though centuries of time may be required, and chaotic conditions may alternate with orderly processes, the end of all active or latent forces will be the civilization of the world. In regular order barbarism, slavery, oppression, ignorance, and calamity will disappear, leaving the earth a fruitful field and man in harmony with righteousness, and the enjoyer of liberty. Herbert Spencer,

believing in the outcome, declares it will be the result of the natural evanescence of evil; but evil does not naturally evanesce. God and man are united against it, and together will celebrate its extinction.

The archæologist is the unique servant of history. He is eclipsing the geologist, the chemist, and the naturalist, who, whenever they have spoken to the earth, have been answered by facts, laws, and systems that, constructed into sciences, have entered into the world's knowledge and guided it in further aspiration and achievement. Archæology, no less scientific in method, is more vitally related to history, and is searching the underground records of cities and nations for confirmation and elaboration of the scanty literature that survived their wreck and burial. Greece is a prolific field for the antiquarian, rewarding him with historic treasures wherever he chooses to excavate, whether in plain or mountain, in the interior or by the sea-shore. At this time Delphi, the site of Apollo's temple, is the objective point of the student, and preparations are making for a most thorough examination of the remains of the ancient city known to be buried beneath the village of Kastri. The discoveries at this point will revive an interest in classical literature and illuminate the religious customs of the most intelligent and æsthetical people of the antichristian world. Egypt is equally an interesting country for the historian and the archæologist. Herodotus, Pliny, and Strabo speak of a canal dug by the Israelites, and mention in particular that it was useful in conducting the surplus waters of the Nile to a lake over four hundred miles in circumference, and producing meteorological changes that contributed to the welfare of the country. Surviving for four thousand years, the canal has been doing its friendly offices for Egypt, the people, meanwhile, not knowing who built it, except that a tradition attributed it to Joseph, the prime minister of Pharaoh, and making no effort to ascertain its history. Within eight years it has been surveyed, the lake examined, the country studied, and the conclusion is that it was built by Joseph, and is a monument of his sagacity and statesmanship. In a visit to that country a few years ago we saw what, according to tradition, was a wall of one of the warehouses of Joseph, built for the storage of corn against the years of famine. Thus, little by little, some Old Testament history has confirmation in the discoveries of the nineteenth century. Nor is the New World, particularly Mexico and the Central American States, barren of evidences of an ancient civilization that, when profoundly studied, may certify to its kindredship with some of the early Asiatic or Egyptian institutions and governments. American scholars, eager enough to go to Babylon or Athens, are too negligent of countries quite as rich in archæological promises as the classical fields of antiquity, and situated within easy reach by railroad or steamer. Recently Guatemala and Mexico have responded to the archæologist with a disclosure of old paved roads, ruined cities, pyramidal houses, sculptured figures, bronze lamps, and an architecture that points to a scientific civilization. Much of what was found was suggestive of Egyptian styles and customs. Let the archæ-

ologist continue; he will prove history where it needs proof, and make history where it has been unwritten; and in the end he will solve the enigma of historians: the relation of the one hemisphere to the other.

The world has underestimated China because it has been persistent in underestimating itself. With a vast population of nearly four hundred millions; with natural resources equal to those of any country in Asia; with a long sea-coast prophetic of commercial possibilities; with a climate as favorable to longevity and enterprise as that of any other country on the globe, and quite as well situated, geographically, as the United States, China might soon bound into greatness, and rank with the superior nations. If it would, it might be the controlling power of the continent. The reasons for delay are not external but internal. The ancestral spirit, which has ever turned the thought of the people backward; the belief that the Flowery Kingdom was established by the gods and that it would exist forever; and the self-satisfaction that was perpetuated from generation to generation, operated against all change, checked all ambition, and lethargized both the government and people. At last, however, a new idea has broken through the crust of centuries and entered into the living thought of the kingdom. The gods, Confucius, the Chinese wall, and the conservatism of the fathers are losing their hold upon the younger race now in power, and, indeed, upon the people at large. China is learning of Occidental greatness, and is imbibing the secret of national development. The school is the center of the new movement; universities in which Occidental sciences are taught have been established; and the native scholar is demanding conformity to modern systems and modern ideas of life. The military spirit, which has quickened all nations, has seized the rulers, and they have resolved upon and are supporting a military establishment of a million men, and are providing a large and efficient navy. Internal improvements, including railroads, telegraphs, canals, and all the appliances of civilized countries, are in process of adoption, giving idle hands something to do, and invigorating the people with the progressive spirit of the present century. Christianity, too, is playing its part in the transformation, quietly but systematically undermining faith in the institutions of idolatry, lodging the thought of the Messianic religion in the public mind, and introducing agencies for evangelization that, under divine providence, will not be allowed to fail. Religious persecution, still a probability in that land, and legal opposition to the presence of the American in retaliation for American restriction upon Chinese immigration to our shores, may stay for a time the progress of Christian civilization; but in spite of obstacles the upheaval will go on until the overthrow of paganism will be accomplished. Whether rejuvenated by scholarship, quickened into fraternal relations with the world by the military contagion, or fashioned into a Christian civilization by the all-powerful forces of the true religion, China is to be congratulated on these initial steps, and should be assisted out of its great darkness into the light that shines from the eternal throne.

The inventive faculty of man was never in more lively exercise than it is at the present time. This is a day of ideas, and the old or unsuitable apparatus of a former period must give way to something new; something simpler in construction, and wider in the range of its utility. We may admire the skill that constructed an Assyrian war-chariot or battering-ram, the pharmaceutical knowledge that in Egypt devised successful embalmment of the dead, the art of the Phenician in extracting dye from a fish's mouth, and the chemical ingenuity of the Rome of the Cæsars that provided imperishable colors for palace and capital; but none of these things will compare for utility with the Gatling gun, the mower, the reaper, the sewing-machine, the thread-cutting machine, the submarine telegraph, the steamship, the locomotive, the telephone, the phonograph, the printing-press, and the photographic camera of the nineteenth century. In minor inventions, such as the making of pressed glass, and paper from wood-pulp, and wood-carving, steel-engraving, electric light, lucifer matches, and perfumes, the list is exhaustless, showing the superiority of the moderns over the ancients, and that the chief end of these is to reduce labor to a minimum, and afford mankind time for intellectual and religious development. The latest invention in printing is the autostereotypic process, by which books and papers may be reprinted from stereotype plates obtained from the original, a process now in use in Switzerland, and which, adopted every-where, will again revolutionize the printer's art. The majority of inventors are men, but it is worth noting that since 1790 at least twenty-five hundred women have obtained patents from Washington for their artistic inventions, many of them being useful, and displaying a scientific ability that is suggestive of further successes in the domain of matter. To be sure, every inventor is not of the first rank, as every discoverer or scientist is not a giant or a revealer of great secrets. One astronomer will discover an asteroid, another a planet. One inventor will proclaim something new in mowing or horse-shoeing; another will give the world an ocean cable or a phonograph; but, with these divergencies in value, inventions are in progress and serving a purpose that the race appreciates. The outcome is the subordination of matter to the influence of mind and the service of humanity. In the olden time the inventive spirit was largely engaged in the science of idolatry or oppression, images and instruments of torture being the chief products; hence an inventor was limited in his operations and rendered little of permanent value to the race. That inventions were once denounced in the biblical period is proof that they rather corrupted than elevated the people, and turned their thoughts away from benevolence and religion. In these times the inventor ranks with the discoverer and the benefactor, obtaining recognition from his government and from all peoples, provided he has added to man's capabilities for improvement, relieved him of exacting labors, and furnished him a new agent for his prosperity and happiness.

SPIRIT OF THE REVIEWS AND MAGAZINES.

WHEN one finds a telling paper on the suppression of intemperance, in a review or magazine devoted to ethical and religious discussions, it causes no surprise, because that question has rooted itself in the Christian conscience, and naturally finds a place in such periodicals. But when one stumbles on such a paper in a review which is characteristically *literary*, he accepts it as evidence that the intellect of the times is beginning to perceive the need of doing something to reform the drinking habits of the people. Hence the temperance reformer will be pleased to find a paper of uncommon pith and merit in the *Contemporary Review* for October, entitled, "The Ethics of the Drink Habit," written by a man who says of himself, "I have come through the valley of the shadow into which I ventured with a light heart, and those who know me might point and say what was said of a giant, 'There is the man who has been in hell.' Through the dim and sordid Inferno I moved as in a trance for awhile, and that is what makes me so discontented with the peculiar ethics of society which bows down before the concocter of drinks and spurns the lost one whom drink seizes." This writer paints a thrilling picture of "the drink habit," which reminds one of De Quincey's *Confessions of an Opium Eater*, in that, though lacking that writer's graces of style, it yet brings out, with thrilling distinctness, the effects of the kindred vice of drunkenness, as experienced by one of its victims. It also treats, with burning irony, of the social and political honors often conferred on rich distillers and brewers, and of those legislators who gloat over the millions paid into the public exchequer for licensing this "state-protected vice." Singularly enough, this writer underrates the potency of law to fight this vice out of existence, thinking it may be uprooted by individual effort to keep the many from falling into it, and to pluck out of the horrible pit those already fallen. He would have shown higher wisdom had he insisted on both prohibitory law and personal effort. In another paper, on our "State Legislatures," the *Contemporary* strongly defends the right of prohibition by *constitutional* amendments, because (1) the sale of liquors involves public and social interests; (2) it is a question which commends itself to the comprehension and convictions of ordinary citizens; (3) it is of sufficient importance to be determined by the direct authority of the people; and (4) it is a matter which the welfare of society requires should be made more stable than ordinary statutes. Thus, in these two papers, the *Contemporary* indicates at least the birth of sound opinion in the British literary world on the temperance question, which is, perhaps, the vital question of the hour. The drift of thought on this question among American thinkers is forcibly set forth in *Our Day* for October, which contains Joseph Cook's views on "The Sunday and the Saloon as Rivals." Its key-note is in this pregnant sentence, "The citadel of lawlessness in the American Republic is the Sunday saloon." He proves the saloon to be, in most of our States and

cities, sovereign in politics, and that in most of our great municipalities the saloon is now stabbing Sunday, "the white angel," in the back. He contends that to prevent Sunday lawlessness the churches must carry Christianity to the masses by supporting law and order leagues, inasmuch as "bondage to bummers is the broad road to barbarism."

The *Fortnightly Review* for October has: 1. "The Labor Problem;" 2. "Plain Words on the Woman Question;" 3. "The Armed Strength of France in 1889;" 4. "Progress in China;" 5. "Some of Balzac's Minor Pieces;" 6. "Eastern Women;" 7. "In the Forests of Navarre and Aragon;" 8. "Last Days of the Ottoman Empire;" 9. "African Development: the Soudan;" 10. "Russian Characteristics." The first of these papers, by D. F. Schloss, commends itself to students of social science. Starting with an appalling picture of the distress of the laborers and of the loss of capital caused by the London dock workmen, its writer claims that the strike calls for very serious attention to the necessity of a fairer distribution of profits between labor and capital. He contends for the principle of giving employees a percentage of profits in addition to liberal wages, and shows by several striking examples that so far as this principle has been adopted it has worked beneficially to all parties. It has satisfied workmen, and made them so much more industrious and efficient that business has yielded larger profits and enabled capitalists to pay labor a bonus without diminishing their own dividends. He concludes by claiming, with some force, that profit-sharing is destined to give labor-strikes their death blow! The fourth paper, by R. S. Gundy, is a luminous setting forth of current facts which prove that the venerable Chinese empire is waking from its age-long slumber and preparing to clothe itself in the garments of modern civilization. It is creating a formidable navy, with a fine mercantile fleet for its coast and river trade; a railway system is begun; the electric telegraph exists; cotton and silk mills are to be built; her vast mines of gold, silver, copper, and coal are to be developed; her tea trade is being pushed; migration to her outlying provinces is being encouraged, and, in short, this vast old empire is giving signs of self-adaptation to the conditions of this progressive age. How important, therefore, it is for the Churches to make renewed efforts to give this ancient people the Gospel, without which their material progress will fail to yield its richest fruits. The eighth paper, by John Walsh, claims that the Ottoman empire is so financially and morally rotten, so lacking in national spirit and in fidelity to the faith of Islam, that it lives only by sufferance of the great nations of Europe. It contends that if England would consent to let Russia occupy Constantinople, would herself annex Crete, occupy Gallipoli, and keep Egypt as her possession; if Greece would annex parts of Anatolia and Macedonia with the whole of Albania; and Austria take Servia for her share of the spoil; the Sultan, with his Turks, would be obliged to cross the Bosphorus, the old Arabian caliphate be revived, and the dominion of the Turk be brought to an inglorious end. All this makes very interesting reading; but it is, after

all, only pen-and-ink statesmanship based on the immoral adage that might makes right. Nevertheless, it illustrates the thought of the times, which may be unconscious prophecy. Who knows!

The *Contemporary Review* for October has: 1. "The Triple Alliance and Italy's Place in It;" 2. "Cheap Missionaries and Missionary Education;" 3. "The Latest Life of Steele;" 4. "Two Years of Naval Maneuvers;" 5. "Ethics of the Drink Question;" 6. "American State Legislatures;" 7. "Small Latin and Less Greek;" 8. "Our Great Philosopher;" 9. "Is a Soldier's Life Worth Living?" 10. "The Irish University Question." The first of these papers attempts to prove that Italian statesmen, in entering the Triple Alliance and in grasping territory in Africa, perpetrated political blunders which, by involving the nation in crushing taxation, put its future in imminent peril. In the second paper Principal Miller defends the policy which establishes educational institutions in heathen lands in connection with preaching the Gospel, against the criticisms of Mr. Meredith Townsend on missionary work in India. He rightly contends that the Christian educator and the preaching evangelist are both necessary to the speedy Christianization of that great country. The sixth article, by Albert Shaw, LL.D., is of special interest to American readers because it treats judicially and intelligently of "the methods and conditions of legislation and of certain matters affecting the initiation and assimilation of laws," in our State Legislatures. It is a condensed "comparative study of constitutions and legislation in the United States." The seventh paper, by H. Arthur Kennedy, is directed against the recent craze which, because of certain classical, legal, and theological phases found in Shakespeare's plays, sought to transfer the laurel from his to Bacon's brow. Such prodigious learning, it was said, was impossible to Shakespeare's limited opportunities. But Mr. Kennedy, after a pretty thorough analysis of such phrases and an inquiry into the prevalence of translations of the classics in the Elizabethan age, finds nothing more in them than Shakespeare, with an ordinary English education, and his marvelous capacity for assimilating the thoughts of others, might have learned from these existing translations of the Greek and Latin classics. Hence he argues that Ben Jonson was only speaking the truth when he credited him with only "small Latin and less Greek." It was not profound scholarship, but matchless genius, that gave Shakespeare his preeminence as a poet and dramatist. Nature more than culture made him a "myriad-minded man."

The *Nineteenth Century* for October treats of: 1. "The Attack on the Native States of India;" 2. "The Universities in Contact with the People;" 3. "Rome in 1889;" 4. "Journal de Marie Bashkirtseff;" 5. "A Résumé of the Irish Land Problem;" 6. "The Comparative Insensibility of Animals to Pain;" 7. "On Some War Songs of Europe;" 8. "Old Country Houses;" 9. "Mental and Physical Training of Children;" 10. "Lady Toad;" 11. "The City of Shádá;" 12. "Water

Poachers;" 18. "The Middle Class and New Liberalism." Of these excellent papers we note, as of special interest to our readers, the second, in which J. Curton Collins gives the history of a movement, begun some fourteen years ago by the University of Cambridge, to impart the benefits of higher education to the working classes and to young persons engaged in business during the day. A curriculum of study was prepared, lectures provided, examiners appointed, certificates awarded, associations organized to provide funds and lecture halls, and a plan adopted by which local lecture centers could be affiliated with the universities. The success of this movement has been very marked, not less than twenty-six thousand persons having been greatly benefited by it. We are glad to learn that the managers of our Chautauqua reading circles have planned to expand their circles into lecture centers, and thus to bring them into affiliation with our colleges. The sixth article, by Dr. W. Collier, taking as its basis the facts that the brain is the source of pain, that sensibility to pain is in proportion to brain and nerve activity, and that in animals the brain and nervous system are less developed than in man, reaches the conclusion that the lower animals are far less sensitive to pain than human beings. He justly regards this as an evidence of the beneficence of the Creator. In the ninth article, which is by a daughter of Professor Huxley, parents and educators will find valuable suggestions respecting the education and training of children.

The Bibliotheca Sacra for October discusses: 1. "The Future in College Work;" 2. "The Idea of Law in Christology;" 3. "The Book of Esther and the Palace of Ahasuerus;" 4. "The Genesis of the Oxford Movement of 1833;" 5. "The Philosophy of Perception;" 6. "The Affinity of Science for Christianity." The first of these papers, by the Hon. J. D. Cox, contains suggestions respecting the methods of instruction best fitted to produce thoroughly educated men in our "smaller colleges." It is of value to every friend of higher education. The second paper, by Professor E. H. Johnson, discusses with remarkable acuteness and rare logical ability the relation of the divine to the human side of our Lord's nature. But after reading it carefully one rises from its perusal, not with clear conceptions of the union of the divine with the human in Christ, but more deeply convinced than ever that there is a mystery in the incarnation which human examination cannot fathom. Discussion, however profound, only serves to make its darkness visible. The third article is by M. Dieulafoy, whose excavations at Susa show how minutely correct the Book of Esther is in its descriptions of "Shushan the palace," and of the dress and customs of the period to which the history of Esther belongs. It adds another evidence of the truth of biblical history to the many which modern explorers have dug from the ruins of the past. In the fifth paper Professor Day writes with philosophic accuracy, nice discrimination, and depth of insight on a question which is interesting to every reflective mind. The key-note of his paper is, that "*we are conscious of perceiving. . . .* Perception is the object of consciousness; it is, therefore, not iden-

tical with consciousness." The seventh paper, by Professor Wright, defends the claim of Christianity to a place among the inductive sciences because it rests on facts which demand scientific proof, and because it "submits itself to a remarkable series of inductive verifications." This paper is happily conceived; its points are lucidly put and ably maintained. Taken as a whole, this number of the *Bibliotheca* amply sustains its high reputation.

The *Presbyterian Review* for October contains: 1. Dr. Schaff's "Reasons for the Revision of the Westminster Confession of Faith;" 2. Prof. J. De Witt's Argument against Revision; 3. A suggestive paper by Dr. A. Gosman on "Churchly, Christian, and Scriptural Modes of Ethical Work;" 4. A lucid article on "the Atonement," by Prof. R. B. Welch; 5. A plea for the establishment of "the female diaconate" in the Presbyterian Church, Dr. B. B. Warfield, in the Editorial Department, strongly opposes the revision of the Westminster Creed, and insists that the formula which requires its ministers and office-bearers to accept, not all the *words*, but only the *system of doctrine* contained in the creed, ought to satisfy all who are really Calvinists. Probably the whole argument, *pro* and *con*, on the revision question is contained in the above-named papers of Professors Warfield, De Witt, and Schaff. The knot of the controversy among our Presbyterian brethren is the tolerably obvious fact that Calvinism as a system of doctrine has lost its hold on the convictions of very many among both their clergy and laity. The Arminian system, slightly modified perhaps, is likely to supersede it in a short time. One regrets that division of opinion among the editors and supporters of this very ably conducted review has brought it to the end of its career. It is to be hoped that the God of all peace will guide our Presbyterian brethren to a right and peaceful conclusion respecting the creed, from which both the intellect and heart of the modern Christian world justly recoils.

Christian Thought for October has: 1. "The Necessity of Faith;" 2. "Woman's Work in the Modern Church;" 3. "Remarks on the Previous Paper;" 4. "Is there any Other Science than Physical Science: If so, What and Why?—A Symposium;" 5. "American Institute of Christian Philosophy—What is It?" 6. "The Cash Value of Conscience;" 7. "Men's Inheritance in the Sabbath;" 8. "No Substitute for Christianity;" 9. "Views and Reviews." Of these papers we note as of special value the second, in which Jane M. Bancroft, after glancing at the diaconate of women in the Eastern and Latin Churches, gives a succinct statement of the modern movement for restoring the order of deaconess in the Christian Church. Beginning with the Kaiserswerth Mother-house, she traces its progress from Europe to America. This mode of woman's work promises great results to Protestant Christianity. The paper on the "Cash Value of Conscience," by Mr. G. M. Powell, is a timely and caustic criticism on the ethical corruption which has wormed its slimy way into the business life of the country. It is justly severe on the sins of cor-

porate bodies, and convincingly clear that ethical rectitude has an inexpressibly higher cash value in the end than the more cunningly devised rascality.

Our Day for October discusses: 1. "Prospects of Unitarianism in Japan;" 2. "National Defense Against Ultramontanism;" 3. "Educational Ideals in Miss Brigham's Life;" 4. "French Canadian Romanists in New England;" 5. "Industrial Schools in Missions;" 6. "Boston Hymn;" 7. "Boston Monday Lectures;" 8. "Robert Elsmere's Successor." *Our Day* is a vigorous assailant of the evils of the hour. Its attitude against Romanism deserves especial commendation. It recognizes the deadly power of that Jesuitically governed organization, and in trumpet tones bids every American patriot watch its subtle political movements. Through its control of the consciences of superstitious Catholic voters that hierarchy is striving to determine elections, to shape public law, to destroy our common-school system, and to secure such State recognition for itself as will enable it to live on the money of the State. The second, fourth and seventh of the above articles merit the thoughtful consideration of every American Protestant.

The *American Catholic Quarterly Review* for November treats of: 1. "The Struggle for Christian Schools in France;" 2. "The First Christian Northmen in America;" 3. "The Holy See and the Gentiles;" 4. "The Uniate Catholics in Russia;" 5. "The Relation of the Church to Human Progress;" 6. "The Relativity of our Knowledge;" 7. "Mont St. Michel;" 8. "Will the Pope Leave Rome?" 9. "The Columbus Centenary of 1892;" 10. "The Faculty of the Catholic University;" 11. "Giordano Bruno;" 12. "In Memoriam — Monsignor Corcoran." There is an aggressive spirit in this *Review* which indicates a consciousness in its conductors that American Romanism must fight vigorously or be overcome by that awakening, already begun, of American Protestants to a perception of the deadly hostility of its Jesuitically guided hierarchy to their form of government. Forecasting, it may be, that their plans are destined to ultimate defeat, they write as armies are apt to fight when in desperate circumstances. Our space compels us to limit notice of its papers to the fifth one, which treats of "The Relation of the Church to Human Progress." Its writer draws a picture of the Catholic Church as it was in the Middle Ages and in the era of the Reformation, which shows that in those epochs its clergy of all grades were shamefully corrupt, and its laity, from the noble to the peasant, generally given to the lowest vices. No Protestant ever charged more wickedness on the Catholic Church than Dr. H. A. Brasen concedes in this paper. He uses these facts as a background to the better state of piety and morals existing in his Church to-day, which he claims as evidence that she is progressing. But what a boomerang his concession is seen to be when one remembers that during those times of almost universal wickedness Rome held the intellect and conscience of Europe under her control! She made Europe

what it then was. And if she is to-day better fitted to guide men than in her shameful past, she is largely indebted for her improvement to the influence of Protestantism, which, in spite of herself, has given light and moral aspirations to her followers. When Protestantism bends its forces anew to the evangelization of her people, who are better than their priestly leaders, she may be quickened into a new life which may yet make her a power for good among the nations.

The *Theological Monthly* for October has: 1. "Definitions Wanted;" 2. "The Epistle to the Ephesians Self-Interpreted;" 3. "The Question of Inspiration;" 4. "Demoniacal Possession;" 5. "David's Golden Psalm;" 6. "The Choice of Moses." In the first of these papers James McCann critically and acutely examines the inaccurate but prevalent definitions of the words knowledge, agnosticism, causation, nature, laws of nature, order of nature, and evolution. In the second the editor illustrates the self-interpretative effect of displaying the text of Scripture on the principle of grammatical analysis—a novel but suggestive article. In the third paper Professor Watts, having in a previous article determined the estimate of the Old Testament writers entertained by our Lord and his apostles, discusses the task, the native qualifications, and the culture of the writers of the New Testament. He next inquires into the views they entertained regarding their relation to the inspiring Spirit, and of his actuating energy. He then finds them claiming that the record they made was divinely determined in its form and manner, in its language as well as its thought. His conclusion, logically reached, is, that "the rejection of the doctrine that the Scriptures are the offspring of an inspiration which determined the sacred writers in the choice of the language they employed, involves logically the rejection of the Bible as the word of God." The professor "spurns with holy aversion the faith-subverting theories of the newer criticism." This monthly is able and orthodox.

The *Century* for November is at its best. Among its more thoughtful papers one notes "The Problems of Modern Society," by W. C. Langdon; "The Newness," by Robert Carter, and "Prohibition by Law or Constitution," by the editor. Its principal illustrated articles are "The Autobiography of Joseph Jefferson;" "Street Life in Madrid;" "The Grolier Club;" "Adventures in Eastern Siberia," and Mark Twain's "Connecticut Yankee in King Arthur's Court." The *Century* informs, amuses, and instructs, catering judiciously for all classes of readers.

The *Forum* for November has eleven valuable papers; to wit: 1. "American Rights in Behring Sea;" 2. "Public Opinion and the Civil Service;" 3. "Modern Claims Upon the Pulpit;" 4. "The Owners of the United States;" 5. "Industrial Co-operation in England;" 6. "Municipal Control of Gas-works;" 7. "The Cost of Universities;" 8. "Wendell Phillips as an Orator;" 9. "Requirements for National Defense;" 10. "The Domain of Romance;" 11. "Types of American Women."

Of these very able articles the first, second, and ninth commend themselves to students of political questions; the fourth and fifth touch points of importance to sociologists; the sixth discusses a matter relating to municipal governments. General readers will be more or less interested in all the others.——The *Chautauquan* for November appears in the stately guise of a monthly magazine. It is edited with rare taste and great ability. Though specially designed to meet the needs of the Chautauqua Literary Circle, the literary worth of its articles, the amazing variety of its topics, its high moral tone, and the polished vigor of its style commend it to all classes of intelligent readers. We note that its accomplished editor, Dr. Flood, is sound in his views of the higher criticism, albeit, in apologizing for professedly orthodox critics who "seem disposed to accept the theories of rationalists," he fails to note the assured fact that such men, by seeming to favor rationalism, are often more influential in begetting doubt in unsophisticated minds than outspoken rationalists themselves. A suggestion from the pen is often more destructive of other men's faith than a volume from Kuenen or Renan.——The *Andover Review* has: 1. "The Minister's Study of the Old Testament;" 2. "The Problem of the Modern City Church;" 3. "One Aspect of Spenser's Faerie Queene;" 4. "The Aberrations of Democracy;" 5. "A Doctrinal Test as a Condition of Church Membership;" 7. "Editorial."——The *Church Review* treats of: 1. "Revelation and Discovery;" 2. "Should the General Convention Set Forth a Course of Study for Sunday-Schools?" 3. "Voice of the Church on Episcopal Ordination;" 4. "Prayers for the Dead;" 5. "Should our Church Name be Changed?" 6. "Our Church Name Should be Changed;" 7. "Freemasonry and the Roman Church;" 8. "Roman Church Against Secret Societies." 9. "Bishop Kingdon on Confirmation;" 10. "How the Church may Retain her Hold upon Young Men;" 11. Another Voice for Reunion."——The *African Methodist Episcopal Church Review* has eleven papers—literary, scientific, legal, philosophical, educational, and religious. Its Miscellany contains a noteworthy address to a literary society by Frederick Douglas, in which, after discussing the present *status* of the Negro in the Southern States, he expresses the opinion that, despite the determined purpose of Southern whites to oppress the Negro, the nation is sufficiently just to maintain his political rights.——The *English Illustrated Magazine* has: 1. "On the South Coast;" 2. "Children in the Theaters;" 3. "Ceylon;" 4. "English Girlhood;" 5. "Pamela;" 6. "A Rondeau;" 7. "A Homeless Love;" 8. "Wagner at Bayreuth;" 9. "The Ring of Amasis."——*Harper's New Monthly Magazine* for November displays an attractive table of contents. Among its illustrated papers we note: "The Mexican Army, by T. A. Janvier; "York," by Richard Wheatley; "At Grand Ause," by Hearn; "A Century of Hamlet," by Lawrence Hutton; "Bird Notes," by W. H. Gibson, and "The Building of the Cathedral at Chatres," by C. E. Norton. As usual its Editor's "Study" and "Drawer" are characterized by literary excellence and spice.

BOOKS: CRITIQUES AND NOTICES.

THE ETHICS OF THOUGHT.

THOUGHT is an ethical force and the index of moral character. Hamlet says to Rosencrantz, "There is nothing either good or bad, but thinking makes it so." This may not be theology, but it is philosophy and history. The book is a blessing that excites pure thought; the book is an enemy that breeds corrupt thought. The following are as safe on their ethical as intellectual side, and deserve special mention: *The Gospel of Common Sense as Contained in the Canonical Epistle of James*, by Dr. Charles F. Deems; *Jonathan Edwards*, by Dr. A. V. G. Allen; *Old Heroes; the Hittites of the Bible*, by Dr. J. N. Fradenburgh; *The Reconstruction of Europe*, by H. Murdock; and *Jacob and Japheth*, by an anonymous writer.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Systematic Theology. A Compendium and Commonplace-Book, Designed for the use of Theological Students. By AUGUSTUS HOPKINS STRONG, D.D., President, and Professor of Biblical Theology in the Rochester Theological Seminary. Second edition, revised and enlarged. 8vo, pp. 760. New York: A. C. Armstrong & Sons. Price, cloth, $5.

Notwithstanding the temporary pre-eminence of higher criticism, theology proper, as a distinct branch of study, has not lost its charm or its power over the deeply-persuaded Christian student of the Holy Scriptures. It must be confessed that it has often been written in a monotonously insipid style, with recondite and circumlocutory digressions into patristic views of disputed passages or doctrines; and every particular of faith has been so dogmatized into endless elaboration that the reader, unless buoyed up by a resolute will, has felt more than once like abandoning the subject and giving himself to a more practical phase of life. It has come to pass, however, that theologians have dropped the ancient models and have taken to writing more in accordance with modern styles and in sympathy with the advanced age to which they belong. There is no reason why theology should not be as interesting as botany, geology, biography, and history; there is every reason why, as it comprehends the greatest problems of life, it should abandon the archaic form and come forth in all the beauty and majesty of truth. Dr. Strong has aimed to relieve the great theme of its antiquated dullness, and to impart to it some of the elegant touches of a modern master. He does not offer a ready-made theology, or a theology grounded in the deep-toned convictions of the logicians and dogmaticians of the past; but, respectful of conservative influences, he writes as if the present age had its convictions, and as if present thought had a right to be heard. The book is really the product of the class-room, which accounts for its didactic freshness and originality, and makes the greater part of it palatable even to those who differ with him for exegetical or other reasons. If theology itself were

new we should epitomize the contents of this volume, but as it treats of the usual divisions and subdivisions of the great subject, it is enough to commend the scholarly style, the progressive method of treatment, and the large and liberal expositions of particular phases of theology. Where he is not new in idea he is strong in expression, and guides the reader in the direction of truth. His Calvinistic propensities require him to combat certain Arminian positions, but these are so rapidly gaining in the world's thought that no alarm is felt as we read the arguments against them. It is a coincidence of some value that from so diverse stand-points as Calvinism and Arminianism the fundamental doctrines of the Scriptures, such as the existence of God, the inspiration of the Scriptures, the fact of sin, the plan of redemption, the deity of Christ, the divine institution of the Church, and the revelation of final things, may be sustained, and so aptly that if the inquirer should fail to be convinced by the arguments of the one system he would certainly be captured by those of the other. The great value of Dr. Strong's work is, not merely its exposition of theological truth, but its vindication of the Scriptures as the source of truth, and of Christianity as the religion of God. Incidentally he considers the questions of the rationalists, and in all cases is compelled to antagonize them. As to the Mosaic authorship of the Pentateuch, he stoutly defends it (pp. 80–83) against Kuenen and Robertson Smith, and concludes that "we may expect to see the speedy collapse of the destructive criticism" against it. The author is openly orthodox, and reverent of those traditions that the *ipse dixit* of the critics would overthrow.

In view of its general modern character, its evident breadth of learning, its omission of none of the essential doctrines of theology, its logical acumen in defense of truth, and its pronounced affiliation with the orthodoxism of the Christian Church, we welcome this treatise to our table, and commend its use to those who aspire to be theologians.

Whither? A Theological Question for the Times. By CHARLES AUGUSTUS BRIGGS, D.D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary. 12mo, pp. 303. New York: Charles Scribner's Sons. Price, cloth, $1 75.

Apropos of the discussion going on in the Presbyterian Church looking to certain proposed changes in its Confession of Faith, Dr. Briggs issues this book, not so much with reference to special points in the creed, as to the relation of the Church to the original Westminster Confession, and its duty to return to the old symbols. He is a radical of the severest type, and pronounces upon changes, movements, men, and policies with the *ipse dixit* of a Cæsar, and with a self-confidence that brooks no questioning. In antithesis with this bold and independent spirit we discover a devoutness that somewhat neutralizes the irresistibility of the dogmatician, and a sincerity of purpose that entitles his proposition to some consideration by those to whom it is addressed. The particular meaning of the book is a direct arraignment of the Presbyterian Church in America for its departure in doctrine, symbols, government, ethical

teachings, and biblical views from the Westminster standards, and a direct assertion that the Westminster divines held other conceptions of the Bible and its teachings than the Princeton professors and the Presbyterian divines of to-day. This raises an issue between himself and the Presbyterian Church which they may settle at their leisure. We have nothing to do with it, only to say that if the Presbyterian divines submit to this charge it will be understood as needed, by the "looker-on in Venice." It strikes us, however, as singular, that as Dr. Briggs is a "higher critic," pleading for progress in biblical science, and repudiating traditionalism in the Church, he should now ask his Church to go back two hundred and fifty years for a statement of doctrine and instruction as to the proper form of Church government! The Presbyterian Church has advanced beyond the Reformers, but the higher critic would lead the Christian world *backward*, and restore the crystallized traditionalism of incipient Protestantism to the front seat in the forum of biblical investigation! It is an excellent illustration of the value of traditionalism after all, but in this case it has an explanation that is as significant as the fact of the backward movement itself. Some of the Reformers were higher critics, holding to the loose notions of the rationalists; and in fact initiated rationalism into the Church. This is the reason that Professor Briggs is anxious to go back nearly three centuries for instruction as to what the Bible is, and what it teaches. We may pardon the Reformers for imperfect and rationalistic notions; but, after the lapse of centuries, and after the Church has gone on developing its faith, it is passing strange that a higher critic should denounce the advance and demand a restoration of traditionalism to the highest seat in the synagogue.

In his exaltation of the Westminster theology Dr. Briggs makes the mistake of almost regarding it as divine. Arminians have no such conception of it, nor do we consider it the rule of three for Christians at all. It never had any persuasive influence in our ranks; and if the American Presbyterian Church has thrown it overboard, the eulogy of it is a literary and a theological blunder, and the clamor for its introduction to our modern age savors of a conservatism or a Philistinism that must astonish even the sober-minded of the elect. It may be that the Presbyterian Church is drifting backward; it may be that it is making its faith as it goes along, but it is not retreating; it may be that it is getting nearer to Arminianism, but if so this is to its credit. We shall not defend the venerable Church, for it is well able to take care of itself; but we mildly suggest that Professor Briggs should adjust himself to modern Presbyterianism, or modern Presbyterianism should adjust itself to the abandoned Westminster symbols.

The mistakes of the author in his references to Arminianism are simply ludicrous, but as they are incidental to the main point they are passed without exposure or censure. The Methodist Episcopal Church is not drifting, but holds to its theology with a tenacity that the conviction of its truth inspires, and on that theology, with modification of indifferent points, the Presbyterian Church can unite with it. Dr. Briggs has pro-

duced a valuable book. Its effect will be largely confined to the Presbyterian Church, whose divines well know how to deal with its assumptions and presumptions, who will correct its history, revise its interpretations, and show whether the Church, so solid in doctrine, so useful in its way, and so respected by the world, is in the *drift period* of its history. Other Churches will observe the conflict in proportion to their interest in the triumph of the common faith.

The First Epistle to the Corinthians. By the Rev. MARCUS DODS, D.D. 8vo, pp. 399. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians. By CHARLES J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. 8vo, pp. 342. Andover: W. F. Draper. Price, cloth, $2 75.

These two works might be read or studied in close connection, for, though confined to the same epistle, they are so unlike in method of treatment, in style of expression, and in the actual results reached as to render each necessary to the other if a full exposition of the epistle be desired. Taken together, they furnish a large amount of original, useful, and independent material that the Christian student will appreciate as he comes in possession of it.

Each book has its literary peculiarities and individual ends. Dr. Dods's work is not a commentary, and does not deal in textual criticism. It consists chiefly of scholarly dissertations on the subjects that were before the apostle's mind when he wrote the letter, and is intended, in addition to stating facts, to elucidate the principles involved and emphasize the lessons taught in the settlement of the ecclesiastical and other questions considered by Paul. The Church in Corinth, with its factions, receives close attention; the ministry, with its prerogatives, is discussed with an open hand; the legal troubles and the iniquities of the nascent Church are exposed and condemned fully and freely; the abuse of the Lord's Supper and its original meaning are made plain in language of striking discrimination; the character and limitation of spiritual gifts are set forth with perspicuity and exactness; and the resurrection of Christ is amplified with all the resources and ability of the writer. The real strength of the author is apparent in his elucidation of our Lord's resurrection and the inferences he draws from it, though there is no waning of interest or want of able exposition of other subjects; but the climax of the epistle is the resurrection, and the author rises to its height in his treatment of that important event. Dr. Dods gives us an inside view of the Church in Corinth, depicting its moral frailties, its crudeness in doctrinal intelligence, its vagaries in ceremony, and the necessity of a larger faith in the crowning fact of Christianity, the resurrection of the divine Master.

Bishop Ellicott's work is what it professes to be, a critical and grammatical commentary on Paul's epistle. As an exegete, the author has been in the first reputation for thirty years, and has produced a long list of most valuable works bearing evidence of a trained mind and most thorough scholarship. As an independent student, he has faithfully

considered the critical investigations of Tischendorf and Tregelles, listened to the suggestions of patristic writers, consulted the opinions of contemporaneous thinkers, and then formed a permanent judgment of what Paul meant to teach, throwing more light perhaps on single passages than any other commentator, and elevating the epistle, as a whole, into one of the strongest productions of the inspired apostle. He relies as constantly upon the Greek in his studies of the New Testament as Professor Delitzsch upon the Hebrew in his studies of the Old Testament; hence, the commentary is much restricted to those who are familiar with the Greek language. By virtue of this fact, but in an incidental way, the value of a knowledge of Greek is made apparent, and the superiority of the Greek for the expression of divine truths becomes clearly manifest. In the exposition of the commonest Church order and Christian conduct, the commentator invigorates the teaching with ideas of Greek complexion that are scarcely suggested by the English idiom; and when he grapples with the resurrection there is not a word of the fifteenth chapter of the epistle that escapes his notice or flees into obscurity. The Greek is an officer that arrests the flight of every ambiguous word and brings it to the judgment-seat of a spiritualized intelligence, and it is made to disgorge its plunder of meaning. Καί in verse 42, and σῶμα ψυχικόν in verse 44 are the smaller instances of this exegetical and textual treatment. As to interpretations of Church government, all will not agree with the bishop's conclusions, but his studies will excite a re-canvass of the Pauline doctrine, and a reverent respect for those who may see differently from themselves. The commentator has done his work; it is for the student to do his by mastering what seemingly has been done for him.

Old Heroes: the Hittites of the Bible. By Rev. J. N. FRADENBURGH, Ph.D., D.D., Member of the American Oriental Society and the Society of Biblical Archæology of London. Author of *Witnesses from the Dust: or, The Bible Illustrated from the Monuments*, etc. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

The Hittites, though a powerful nation prior to Abraham, have been lost to history, and even antiquarian interest in their origin has been in a quiescent state until fifteen years ago, when the scholars again undertook the solution of the riddle. Mr. Gladstone supposes they may have been the *Keteioi*, who fought at the siege of Troy, and Professor Sayce, from an examination of classical documents and Asiatic monuments, has also reached the same conclusion. In the few years of research in this field not only the scanty references to them in the Bible have been confirmed, but details of their national importance and their career as a military people also have been discovered, so that the Hittites have had a resurrection from the obscurity of the centuries. Dr. Fradenburgh is notably skilled in the use of monumental and archæological material in illustration of the historic content of revelation. Though the discoveries in this department are by no means concluded, he sets forth in plain language the historic position of the Hittites as established by the Bible and the Assyrian

monuments, and throws light upon their heroism, their art and literature, and the semi-idolatrous character of their religion. The results have a bearing upon biblical criticism, which, as he shows, has been disposed to charge an "unhistorical tone" upon the Old Testament, but which is refuted by the facts as soon as they are discovered. He takes issue with Professor Cheyne and others, and counsels scholarly caution when the critics are tempted to announce biblical mistakes and inaccuracies. "Our confidence," he says, "in the inspiration of the word is strengthened with every discovery in every department of knowledge." As a contribution to archæology and history, and also to the defense of the historical accuracy of the Old Testament in refutation of destructive criticism, we commend this volume to the Christian public.

The Church School and the Sunday-School Normal Guide. By JOHN H. VINCENT. 12mo, pp. 410. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Of the few men of to-day who rightly comprehend the Sunday-school as an institution of the Church Bishop Vincent is confessedly first in conception, suggestiveness, and scientific method respecting it. He has been the presiding genius of its activities, the magician who aroused it from stagnation, and imparted to it a vigorous and expanding life. In his larger sphere of episcopal duty he keeps his eye on the working of this section of the ecclesiastical machinery, being anxious as aforetime for its greater efficiency and the more definite progress of the youth of the land in spiritual culture. Hence he issues this book, partly new, and partly a recapitulation of his well-known views touching the possibilities of the Sunday-school as an agency of moral instruction and of reformatory influence in the world. Recognizing the necessity of improved methods in teaching, he urges them with strong arguments, in the face of the conservatism that is satisfied with the uniformity that has already obtained too long among us; and believing that the Sunday-school might be made more attractive for adults, he would transform it into, or supplement it with, the Church school, adding to its dignity and to its resources. This widened view of the school, theoretically accepted by earnest teachers and the progressive element of the Church, has not generally been put in practice; but it is gaining in favor as it is studied, and this book will assist in removing any objections that may exist to the broader work of the Sunday-school. The author is specific in his instructions to superintendents and teachers, and clear and vigorous in his statement of the needs of the times and the necessity of the introduction of some secular methods in the school of the Church. No one can read the text of this book without being quickened in his faith touching the power, beauty, and inspiration of the Scriptures, and in this respect it is as stimulating to all Christians as to the particular class for which the book is intended. It is difficult to decide which is the more important part of the book: the first part, which is a discussion of the Sunday-school in its character, relation to the Church, and needs, or the second part, which

is called a "normal guide," and is packed with information concerning the Scriptures. The first part is philosophical; the second theological. The one is logic; the other a budget of facts. The one is a plea for progress; the other is a course of study. The first is ecclesiastical; the second biblical. In the first part Bishop Vincent exhibits originality, versatility, definiteness, a progressive purpose, and a love of the Church; in the second he towers as a master in Israel, a student of the Scriptures, and a devoted friend of biblical learning. The book has a mission. Its place is not more in the Sunday-school library than in the Christian family; not more in the hands of teachers than of parents; not more in the hands of youth than of adults, who need to expand their views and add to their attainments in the Scriptures. It should have a wide circulation, because of its inherent value and the opportuneness of its publication.

Von Krippe und Kreuz zum Thron. Charakterzüge aus dem Leben und der Zeit Jesu sowie der vier Hauptapostel. (From the Cradle and Cross to the Throne: Character-Sketches of the Life and Times of Jesus and of the Four Chief Apostles.) By W. FORSCH. Basle: C. Detloff, 1890. 12mo., pp. 716. Price, $4. Cincinnati: Cranston & Stowe.

The author of this work is a German Methodist preacher and a member of one of our Western German Conferences. It contains a series of articles on the subjects indicated on the title-page, most of which had appeared in an independent German theological periodical published in Cleveland, O. It is neither a "Life of Christ," nor a history of his times, nor yet an analysis of his character and teaching. It is sketchy throughout. Most of his materials the author has drawn from the works of Josephus, Bengel, Riggenbach, Ullmann, Stier, Gess, Godet, Pressensé, Bushnell, Delitzsch, Geikie, Farrar, Nast, and others; hence there are few original ideas. Yet a mass of interesting information is brought together and elaborated, interspersed with appropriate and devotional reflections, that the reader's mind and heart cannot but be enriched and encouraged thereby. These articles seek to exhibit the life and work of Christ and of his four chief apostles (James, Paul, Peter, and John) on their practical side—the significance they have for individuals, as well as for the human family. They are full of the comparative and illustrative allusions of a wide reader and earnest believer. They contain no criticisms, for they are not addressed to a critical public, but to plain, thoughtful believers. While they are characterized by good sense and fairness, they exhibit few gleams of imagination and no literary felicities; and while they show on the part of the author a large-hearted, evangelical sympathy with Christ and his chief apostles, they are deficient in analytic insight into his and their characters and doctrines. It also lacks unity and conciseness—the result of his failure to properly distill the quintessence of the mass of materials in the alembic of his own mind. But the design of the author was not to furnish a learned work for scholars, but a work of a devotional and apologetic character for unlearned believers. On the title-page he includes in his sketches the "four chief apostles," James, Paul, Peter, and John; but in his sketch of James he makes him to be "the brother of the Lord,"

the first bishop at Jerusalem, and the author of the epistle bearing that name. This little discrepancy will no doubt be corrected should a second edition become necessary. It is gratifying to know that some of our German Methodist preachers are making attempts at authorship. German Methodism will be raised thereby in the estimation of the literary public in the Fatherland as well as in this country. The work under consideration cannot fail to strengthen the faith and intensify the love of the readers for Christ and his Gospel.

The Epistles of St. John. Twenty-one Discourses, with Greek Text, Comparative Versions, and Notes, chiefly Exegetical. By WILLIAM ALEXANDER, D.D., D.C.L., Brasenose College, Oxford, Lord Bishop of Derry and Raphoe. 8vo, pp. 309. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

St. John so surpassed himsef lin his gospel that his epistles never have received the recognition they have deserved, except at the hands of occasional writers. In the presence of his superior work they are in eclipse, as the stars are hidden in the presence of the sun. Still, they were the output of the same spiritualized mind, and contain, not only supplementary developments of truths stated in the gospel, but also certain original teachings that give them an original force and an independent value. Bp. Alexander is impressed with the affinity between the gospel and the epistles, and seeks in part to interpret the latter by his understanding of the former. He also deems it important to ascertain the historical surroundings of the writer, as they undoubtedly gave truth to phrases, lines of argument, and the general purpose of the epistles. While he discovers a polemical spirit in them, showing that John was combating contemporary error, such as Gnosticism, Docetism, etc., he finds that his great aim was the elucidation of the Christian life, which images itself in all true believers. With this preliminary understanding of the epistles, the author has a somewhat easy task in making plain the particular teachings embodied in them; and whatever differences of view others may take of these teachings, all will agree that he has produced a very scholarly and spiritual exposition of these wonderful writings. Consulting Tischendorf's correct Greek text and Jerome's superb Latin text, and also various authorized readings, he has based his reflections on as solid versions and translations as it is possible to find, and his work, therefore, is to be commended entirely from what it is in itself.

The Kingdom of God; or, Christ's Teaching According to the Synoptical Gospels. By ALEXANDER BALMAIN BRUCE, D.D., Professor of New Testament Exegesis in the Free Church College, Glasgow. 8vo, pp. 344. New York: Scribner & Welford. Price, cloth, $2.

It is amazing that instead of going directly to the fountain-head of all truth the Christian minister usually seeks the theological streams of the desert, and slakes his uncomfortable thirst with their shallow and brackish waters. In its present chaotic state theology does not correctly represent the teachings of Jesus Christ. It is divided into schools and parties and sects, and is self-contradictory, and darkened by words with-

out knowledge. Fortunately, Dr. Bruce resorts to the gospels to find what Christianity is, how it is taught, and who taught it. Far better is it to know Christ's idea of the kingdom of God than John Calvin's or John Wesley's idea of that kingdom. Far better is it to know Christ's opinion of the Mosaic law, his doctrine of God, his doctrine of man, his idea of Messiahship, his conception of the Church, his interpretation of his death, and his view of the future, than to know what the theologians from Augustine to Joseph Parker have thought of these things. Dr. Bruce's introspection of the divine kingdom and of its purposes, illuminated by the truths enunciated by the Master, is very helpful to a mind struggling with conceptions, fancies, and theological chimeras. Christ is the teacher of Christianity. "Hear him!" was the Father's command, and it behooves us to obey it, and reverently to sit at the feet of Jesus and rejoice in the light that shines from his eye and the words that proceed from his lips. The only danger in fully trusting to the leadership of the author is that he innocently writes under the influence of prepossessions that are in his case unavoidable. Certain it is that he undertakes to extract from the gospels the real meaning of the great Teacher, and if all his interpretations cannot be accepted the spirit that led him to the source of truth may also awaken in the reader the desire more fully to understand the religious system of the greatest sage that ever lived.

The Gospel of Common Sense as Contained in the Canonical Epistle of James. By CHARLES F. DEEMS, D.D., Pastor of the Church of the Strangers. 12mo, pp. 332. New York: Wilbur B. Ketcham. Price, cloth, $1 50.

Even Luther, who on first examination pronounced the epistle of James an "epistle of straw," so modified his view on repeated study of it as to allow it a place among the canonical writings of the Bible. It is preeminently the ethical book of the New Testament, and is to be studied, not from the high theological starting-point of Paul, or from the early Judean sectarianism of Peter, or from the mystic splendor of the viewpoint of John, but as a rule of life adapted to its most practical phases, and helpful to average human experience. Dr. Deems, from long-continued brooding over its teachings in the Greek, caught its ethical tone, and sharpened his pen to announce to the world that without the intricacies of theology the epistle of James is a hand-book of morality, and should find its way as a governing factor into the commonest life. Of necessity he discusses the pedigree of James and the origin of the epistle before he expounds its precepts, or points out its delicate distinctions between right and wrong. In the latter as well as in the former the spirit of the scholar is ever present, though the author is more attentive to the practical development of ideas than to the scholarly display of the processes of thought or the basis on which the exposition rests. He is the thinker in his discussion of temptation and the genesis of evil, and is particularly felicitous in his analysis of fanaticism and the sinfulness of uselessness. Though the presentation of the ethical idea is the controlling purpose of

the author, he never forgets its relation to or incumbency upon the higher religious principles of the Gospel, and so is ever devout and in the highest sense religious in all that he finds and teaches from James. Dr. Deems needs no formal introduction to our readers; his book needs no special commendation from us. It speaks for itself, and if read will be valued and held tenaciously as by one that findeth great spoil.

The Book Divine; or, How Do I Know the Bible is the Word of God? By JACOB EMBURY PRICE. 16mo, pp. 194. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, 75 cents.

The chief aim of the author is to establish the inspiration of the Bible as against the "filtered agnosticism" of the day, that professes to know nothing of the supernatural. He sketches the divine origin of the great Book; the confirmation of its historical contents from institutions, monuments, and unearthed cities; its agreement with physical science; the design of its prophetical element, and the power of Christianity as centered in the person and work of Jesus Christ. In its general aspect it is a defense of the orthodox position respecting the Bible; but in its minute discussion of particular points it establishes them by the most recent evidence, and in this way extinguishes adverse criticism both against religion and the book that reveals it. Dr. Price has not indulged in an elaborate or critical analysis either of the evidences of Christianity or the objections made to it, but in a fervent, careful, and reverential way he has indicated the divine method in the preparation of the priceless Book, and is justified in pronouncing it the product of one supernatural mind. Adapted especially to younger minds, it is stimulating to those who are familiar with the "evidences" and "have kept the faith" in the solid doctrine of the inspiration of the Scriptures.

Jacob and Japheth: Bible Growth and Religion from Abraham to Daniel. Illustrated by Contemporary History. By the author of *God in Creation, God Enthroned in Redemption*, etc. 12mo, pp. 255. New York: Thomas Whitaker. Price, cloth, $1 25.

The title does not adequately express the design or the contents of this book. The author is a strong defender of the inspiration of the Bible, and antagonizes Renan, Kuenen, Wellhausen, and the naturalistic school with arguments that are uniquely framed and appear unanswerable. He finds that the Old World monuments contradict the assumptions of the critics; besides, the Bible itself is a demonstration of inherent supernaturalism. Acknowledging the existence of myths and traditions in the early ages, he insists that they were the outcome of antecedent facts, which faded away through the ignorance of the Hebrews, and were transformed into fancies and legends. The critic holds that the myth preceded the fact, but it is clear that without the fact there would have been no myth. Hence, to stop with the myth is to go only half-way into the investigation. The inquirer must probe the myth, and get back to the fact from which it sprang, in which case he will find himself on true biblical ground. "Jacob" stands for the Old Testament, or the religion of

Abraham, and its development through the prophetical period, as a preparation for the bright religion of redemption for the Gentile world as taught in the New Testament. As the author annihilates the critics, and maintains the integrity of the Bible by facts well established and by a logic that cannot be overcome, we cheerfully give it a place among the books to be consulted in our studies of higher criticism.

To Meet the Day Through the Christian Year. By the author of *The Recreations of a Country Parson*, etc. 12mo, pp. 408. London and New York: Longmans, Green & Co. Price, cloth, $1 50.

This book is intended to stimulate devotion every day through the year. If used regularly, it will aid the mind in fixing itself every morning upon a special truth or teaching; but if regarded as a book to be read at one's leisure it will prove almost valueless. Every page is devoted to a verse of Scripture with appropriate comments, which generally are very apt and striking. The arrangement was suggested by the Book of Common Prayer, and indirectly will educate the reader into sympathy with liturgical worship. It may very properly have a place in the Christian family.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Man and His Maladies; or, The Way to Health. A Popular Hand-book of Physiology and Domestic Medicine in Accord with the Advance in Medical Science. By A. E. BRIDGER, B.A., M.D., B.Sc., F.R.C.P.E., Author of *The Demon of Dyspepsia, Diet in Epilepsy*, etc. 12mo, pp. 593. New York: Harper & Brothers. Price, cloth, $2.

Health is a proper subject for personal study, and any book that will enlighten the individual as to the cause of disorder in the physical system and the remedy which he can apply for it, without too much circumlocution or too frequent use of scientific terms, will earn the approbation of a race diseased from the beginning and doomed to die. In great measure this book seems to meet this necessity. The author is not wanting in an earnest philanthropic spirit, and writes with an intelligence that commands the confidence of the reader. In definitions he is clear and explicit, and in the discussion of the principles of life he exhibits the enthusiasm of the specialist. It is not enough to say that "ill-health consists in a disturbance of the equilibrium of health," for we must know how to detect the first symptoms of disturbance, and then what to do to remove them. It is in this order that the physician writes of man, his diseases, the principles of scientific medicine, and the agencies for the accomplishment of restored health. He is very minute in tracing diseases to their sources, finding them due to excess or deficiency of food, imperfect digestion, abnormal condition of the heart, living and non-living poisons in the blood, degeneration of the throat and lungs, and functional disorders of the nervous system. As the reader plods through the long list of disorders to which the body is subject, and which may be superinduced by food, climate, or personal habit, he discovers that the preservation of

health, or the avoidance of disease, is largely in his hands, and he is stimulated to a closer attention to his physical life. The hints on diet given by the author are of the most practical kind, and all his suggestions as to personal care are worthy of remembrance and observance by those who would not be a prey to the disorders of the race. Saying this much in general appreciation of the contents of the book, we should add that the author is too presumptive and too critical in his estimation of the medical science which has centuries of approval behind it. Though he insists that *man* must first be understood before medical knowledge will avail any thing, implying that the medical schools have ignored anatomy and physiology, he says nothing new on these sciences or as to man; and he follows in the track of physicians who lived before he was born in his observations on food, climate, and personal life. He cannot build up his theory of medicine by ignoring every previous theory, nor can he establish his medical science by despising the medical science that preceded him. We do not discover that he has reversed any well-established judgment of the medical world, or really propounded any new method for the extinction of disease. He has mastered his subject, but others have done even better. The time has not arrived for the overthrow of the historical science of medicine, and new writers, though they be experts, should humbly acknowledge their indebtedness to predecessors, and walk in the light that is around them.

A Popular Treatise on the Winds. Comprising the General Motions of the Atmosphere, Monsoons, Cyclones, Tornadoes, Water-spouts, Hailstorms, etc. By WILLIAM FERREL, M.A., Ph.D., late Professor and Assistant in the Signal Service, Member of the National Academy of Sciences, and of other Home and Foreign Scientific Societies. 8vo, pp. 505. New York: John Wiley & Sons. Price, cloth, $4.

Like the other sciences, the science of meteorology is in the progressive stage, with full promise of reaching an approximately accurate solution of its difficulties and of settling upon a definitely expressive terminology. Hitherto it has been more speculative than practical, and its results have been more superficial than profound, more curious in form and statement than valuable in any point of view. Within twenty-five years, influenced by contact with adjunct sciences, the meteorologist has stirred himself in search of facts and principles, and in the study of the mechanics of the atmosphere he has reduced the chaotic elements to an orderly system, and shown the possibilities of the scientific method in this department of nature. Though a scientific subject and unavoidably technical in description, the author has simplified the discussion of principles and stated facts in as plain and popular a way as the case will admit. He first acquaints the reader with the constitution and nature of the atmosphere, then considers the causes of its circulation, the effects of climate, and the varied phenomena of the atmospheric sphere, elaborating on monsoons, cyclones, tornadoes, and thunderstorms. Facts, causes, effects, laws, conditions—all are defined with exactness and furnish the reader with abundant information. It is difficult to popularize so common and indifferent a

subject as the winds; but with copious learning, an industrious spirit, scientific insight, and a purpose to teach facts as he found them and laws as he understood them, the author has succeeded in preparing a readable, and in not a few instances a very helpful and engrossing, volume.

Institutes of Economics. A Succinct Text-book of Political Economy for the Use of Classes in Colleges, High Schools, and Academies. By E. BENJAMIN ANDREWS, D.D., LL.D., President of Brown University. 12mo, pp. 228. Boston: Silver, Burdett & Co. Price, cloth, $1 30.

We have here a scientific treatment of the questions of political economy. While there is no omission of matters proper to the science itself, the author has avoided the unnecessary discussion of cognate inquiries, so that neither is the book loaded with contingent material nor is the mind of the reader confused with burdensome facts and teachings. The aim of the author is a strong presentation of the status of the economic problem, with its differentiated forms, and in its relation to the industrialism and commercialism of the country. In explaining the conditions of production he is concise and explicit; but when he considers wealth or money in all its aspects, nature, history, theories, distribution, etc., he shows the ability of a master, and the book rises to the highest grade of literary achievement. The arrangement of the text is admirable, and, while designed for schools, it is rich and comprehensive enough for the mature scholar. Its brevity is a virtue; its analysis of the subject is concrete and complete; and the logic of the system is conclusive and unanswerable. The author is one of the few scholars of the country competent for his task.

Helps to a Correct Understanding of Nature, on the Basis of Realism. By Rev. BARTON S. TAYLOR, M.D. 12mo, pp. 316. Albion, Mich.: Rogers & Wiersema. Price, cloth, $1.

Nature, with its seductive enigmas, still exercises an attractive power over the scientist and philosopher: over the scientist who is anxious to discover its facts and determine and codify its laws; over the philosopher who strains his thought in the hopeful attempt to interpret its process and explain its existence. Idealists, phenomenalists, materialists, agnostics, and realists have probed its mysteries to the center, and have announced valuable conclusions respecting matter, its origin, essence, purpose, and destiny. So long as a scientific difference of view is admissible, any new venture in this field, or any new and tentative explanation of the universe, will be welcomed by scholars, and especially by scientists who are neither too conservative nor too radical. Without controverting the conclusions of thinkers, Dr. Taylor undertakes to throw light upon the great problem from the stand-point of the absolute reality of nature, and this, too, in as scientific a manner as those with whom he differs. Recognizing that the idealist is a theorist, he also must expect to be regarded as a theorist, though his interpretation being less metaphysical, and more in accord with the practical reason, will be less open to common criticism than the other. At this point, however, there is danger, for the metaphysical aspect of the universe can never be determined by

the ordinary principles of common sense, or by a majority vote of the inhabitants of the earth. We cannot take science from the multitude, or the *consensus* of civilization; nor can nature be understood from the opinion of the average mind. The reality of nature must be demonstrated, not from outside testimony respecting it, but from its own impulse of being, its vital principle. The author, though making something of common opinion, aims at a true philosophic conception of the physical world, considering motion, inertia, and energy, as well as organic phenomena, with scrupulous care and fidelity to the facts as science has contributed them. His "solution" is certainly plausible. He holds that "matter is never a doer," and hence he distinguishes between matter, or the non-ego, and the ego. Energy, he also holds, implies an energizer, but this is the old idea of Paley, who taught that design implies a designer, which our later science refuses to accept. The statement (p. 145) that the "theory of the divine doing meets all the requirements of the case" is open to the objection that, while theologically true, it may be repugnant to the scientific taste and therefore fail of its point. In a scientific work theology cannot preside, though in a theological work the scientific spirit should have influence. Dr. Taylor's view is congenial, but he will have to answer to the idealist before he can be sure that it is unimpeachably correct. The book excites thought, even though it may not satisfy all the conditions of an exact science of nature.

The Great English Writers. From Chaucer to George Eliot, with Selections Illustrating their Works. A Text-Book of English Literature for the Use of Schools. By TRUMAN J. BACKUS, LL.D., President of Packer Collegiate Institute, Brooklyn; and HELEN DAWES BROWN, teacher of English Literature in the Brearley School, New York. 12mo, pp. 410. New York and Chicago: Sheldon & Co. Price, cloth, $1 50.

The book is well described by the full title here given. Its place is in the school. It contains biographical notices of twenty or more pre-eminent English writers, such as the poets, philosophers, historians, and novelists, with appropriate selections from their works, illustrating style, logic, and the general culture of the period to which they belong. Though others had written before Chaucer, English literature properly commences with this poet, and diverges into an extended variety of literary forms, interesting to those who are fond of *belles-lettres*. From the poet's day until now the English writer has made himself felt in the world; it is therefore surprising that this book stops with George Eliot. It opens the literature of the dead, not of the living. We state this as a fact, not as a criticism, and commend the text-book for its value in stimulating the literary spirit of the reader.

The Chautauqua Course in Physics. By J. DORMAN STEELE, Ph.D., F.G.S., Author of a Popular Series in Natural Science. 12mo, pp. 326. New York: Chautauqua Press. Price, cloth, $1.

To the self-educating man or woman this book is quite indispensable. Not an exhaustive treatise on physics, Dr. Steele has given it scholarly strength, and adapted it to the progressive aspirations of the persevering

student. It contains an epitome of the best that may be said on matter, force, pressure of liquids and gases, sound, heat, light, navigation, and electricity, and is sufficiently illustrated to make the study of the science a pleasure rather than a burden. The reputation of the author for accuracy of statement and familiarity with the exact sciences is a guaranty of satisfactory work in what he undertakes to do. This volume is worthy of its authorship.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Cathedrals and Abbeys in Great Britain and Ireland. With Descriptive Text. By RICHARD WHEATLEY, D.D. Pp. 272. New York: Harper & Brothers. $10.

In a single sentence we might say that this volume is a rare combination of æsthetics, architecture, history, and biography; but it would not adequately represent the book, or give the reader any commensurate idea of its great value. If not unique in its structure, it surpasses books of its class to such an extent as to justify us in setting it apart from all others on account of the intrinsic value of its descriptions and teachings. In the general sense it aims to furnish a concise study of the cathedral system in England, with finely engraved illustrations of the more imposing edifices, both old and recent, which are carefully and elegantly delineated by the accomplished author, the Rev. Dr. Wheatley. The great work has all the mechanical fascinations that art can give it; the paper, type, engraving, and arrangement being such as to captivate the eye and at once please the most cultivated taste. It is as picturesque as the "garden of the gods," and as elevating and refining as the most exquisite products of the book-maker's handicraft. But the broad, open page, with its artistically wrought engraving of cathedral or abbey, while it would be pleasing, would scarcely be instructive without the equally brilliant literary interpretation of its meaning by one well acquainted with cathedral history, and its relation to the national religion of England and the disestablishment in Ireland. If the text points to the engraving for an illustration of its mathematical and architectural statements, the engraving requires the text in order to be understood, or lifted above the level of a beautiful picture for juveniles. We highly esteem both for their excellence, but cannot dispense with the text, because it concretes the history and the cathedral science of centuries. The preliminary chapter, on the "Cathedral System," is explanatory of the rise of the cathedral before the Reformation, its later accommodation to religious thought in England, and the advisability of particular forms of church architecture to suit English-speaking peoples. This prepares the reader for the minute study of various structures in England and Ireland, from the older architectural forms of the thirteenth century, as the Salisbury and Lichfield cathedrals, to the later abbeys and cathedrals, which, however, have not parted with the older styles of the basilica, or conformed more to modern notions of simplicity and uniformity. If not the most elaborate, the descriptions of St. Paul's, Westminster Abbey, and the Canterbury Cathedral, taken

in connection with their larger than local history, are the most interesting and instructive; but it is not too much to write that, as a whole, it is a volume of cathedral literature that conformist and non-conformist in all lands must greatly prize. Notwithstanding mathematical dimensions, description of geometrical outlines and the essentials of historic changes and growths constitute the staple of more than forty articles, the author has skillfully avoided repetition of verbal statements, relieving the volume of wearisome monotony, and tempting the reader to go on from one narrative to another until the last one has been reached. In method of arrangement and style of expression he has achieved a distinguished success. Without saying so, it is evident the author has written from the Protestant Episcopal stand-point; nor could he have written from any other, for the cathedral system of England, though not the cathedral *institution* of the Christian Church, is decidedly a Protestant Episcopal development, and marks the different stages of its history with the unique process of disestablishment in Ireland. In its final aspect, therefore, the volume traces the growth of the Established Church in England by the indirect method of exhibiting its progress in church extension. Even if this were not a consideration in the preparation of the volume the effect could not be otherwise, for the architectural church is the sign of the standing of the ecclesiasticism of which it is the exponent. It is quite as helpful, therefore, in its ecclesiastical aspects as a volume of statistics, or a more direct history of the evolution of the national form of Protestantism in England. In all respects the volume reflects unusual credit upon the publishers, and adds permanent honor to the well-established literary reputation of the author.

Martin Van Buren. To the End of His Public Career. By GEORGE BANCROFT. 8vo, pp. 239. New York: Harper & Brothers. Price, cloth, $1 50.

As one of the more recent historic characters of the republic Mr. Van Buren is an interesting study. His life covers the eventful period of civil and political discussion from 1782 to 1862, though he does not appear in public affairs until 1812, when he becomes a member of the legislature of New York. He was an apt pupil of political teachers, and soon caught the spirit of political life, learned its methods, and affiliated with the party that promised the readiest promotions. His eight years in the Legislature fitted him for eight subsequent years of service in the Senate of the United States. His political progress was rapid, and in great measure deserved, for he was a faithful student of current events, an industrious servant of the commonwealth, and was possessed of magnificent abilities and those general qualifications that were in keeping with official life and the highest places of responsibility. As secretary of state, as minister to England, and as vice-president he was a useful officer, serving the country with the strictest fidelity and a good degree of impartiality. His democratic instincts made him popular with his party, which, after previous years of demonstrated ability, elevated him to the presidency; but he was unable to secure a re-election to this high position, and soon

lost much of the influence he had commanded in the country. His biographer, with letters, papers, and manuscripts of Mr. Van Buren and other parties in hand, has traced with sufficient minuteness the career of this great leader from its beginning to its close. The book is history interwoven with biography, for in this case they are inseparable. The motives, methods, and results of political parties; the aims and labors of political leaders; the strength and weakness of political policies and the final influence of political action are photographed with a skillful hand, and are the key to Mr. Van Buren's life. We hold that the great leader was rather the result of his environment than that the period was the result of the manipulation of the leader, though the reciprocal influence of the man and his times is often quite evident. In this monograph we miss a definite characterization of Mr. Van Buren's personal qualities, habits, and idiosyncrasies, which are matters for inference from the more important public activity of the subject. The book is merely an exhibition of the public servant in his various capacities, being instructive as to an historic period and historic events, and is condensed into a readable space and written with the rhetorical elegance and biographical suavity that characterize the literary work of the venerable historian.

Jonathan Edwards. By ALEXANDER V. G. ALLEN, D.D., Professor in the Episcopal Theological School in Cambridge, Mass. 12mo, pp. 401. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

Jonathan Edwards was the principal theological figure of New England in the middle of the eighteenth century. He was born to leadership, and early commanded public attention by the energy and boldness of his preaching, the strength and extent of his literary accomplishments, and the controversial attitude he occupied in defense of the ultra-Calvinism of the day. He obtained his intellectual inheritance from his mother, his philosophical equipment from the contradictory philosophers, Locke and Berkeley, his theological bent from the German writers, and his religious spirit from the true source of the spiritual life. He was studious in youth, earnest in manhood; as a preacher profound and fiery, and as a polemic fierce and revolutionary. He was so related to New England life that, as Mr. Bancroft says, he that would know the workings of the New England mind in those days "must give his days and nights to the study of Jonathan Edwards." Dr. Allen here attempts to reproduce the thinker and the theologian, drawing largely from his books, and inferring therefrom what kind of a man he was, both as to character and aims of life. In this respect the book is a disappointment; for while the writings of a man reflect the writer, there are those idiosyncrasies, or personal features and private habits and tendencies, that never find exact embodiment in the literature of an author. If, however, we do not see Jonathan Edwards as he really was, and as he lived, we do see the imperial scholar, theologian, and polemic, and discover his methods, his purposes, and his achievements. Merely as the parish minister, or when he first poses as a reformer, he exhibits the birth-mark of an agitator and the badge of a

thinker. His severe theology soon takes shape, and directs his public movements. Starting with the doctrine of the divine sovereignty, he accepts all that logically goes along with it, attacks Arminianism, and declares the future punishment of the wicked in terms too awful to repeat. He was in a storm before he knew it was brewing, and met attack with attack, fearing nothing, and seemed to believe that the truth could best be elicited by controversy. Singularly enough, the conflict of the period resulted in a great spiritual awakening, which gave to New England a turn in the right direction. The religious revival for the time tended to relax the theological rigor of the pulpit, and to give Christianity some kind of chance with the people. But Mr. Edwards was less affected by the spiritual movement than many others; for he modified none of his doctrinal positions, but rather emphasized them all the more as the producing cause of the revival. Subsequently he gave himself to literary work and produced his great argument against the Arminian doctrine of the freedom of the human will, which was unanswered until our Dr. Whedon annihilated it. He also issued a powerful argument in support of the Calvinian doctrine of original sin, and followed these with writings on "God's Last End in the Creation" and "The Doctrine of the Trinity." In these wonderful works the mind of the philosopher is ever in action, the arguments being of that rigid cast that the philosophical spirit is sure to produce. No one will deny the intellectual greatness of Jonathan Edwards, or the extent of his influence in giving shape to the theological dictum of New England. He did much to show what genuine Calvinism is, and thus prepared the way for the Arminian theologian to get the victory over it. The tracing of the career of this eminent theologian has been well done by the author, but as we follow him we are impressed that the theology here represented is a thing of the past, and the theologian himself is remembered only as an ultra thinker without caution or reserve, and mistaken both in his philosophy and theology.

America. A History. By ROBERT MACKENZIE. 12mo, pp. 571. London and New York: T. Nelson & Sons. Price, cloth, $2.

Since the discovery of America history has expanded into world-wide proportions, and proved itself to be the evolution of a providential purpose. The new world was evidently foreordained to be the theater of stupendous events which would ultimate in republics, the freedom of man, and the reign of the Protestant conception of Christianity. The Old World has a mission, and it slowly evolves; the New World is on a different errand, and it is swift to perform it. Hence the energy of American civilization and the intensity of individual life. "America" includes the United States, the Dominion of Canada, and South America. The author considers the countries in this order, giving most space to the great republic. To European readers the delineation of the historical progression of this country, from its incipiency in New England types, through the molding process of the Revolution and the purifying process of the Rebellion to the developed republicanism of these days, may read

like a fairy tale, or they may look upon it as a fancy picture, entrancing but unreal; while to American readers it may have the charm of reality, but will be lacking in novelty of statement and the usual surprises of history. The author excels in historical composition, but we are too familiar with our progress to be startled by fabulous narrative or aroused by the semi-miraculous features of our history. In writing of the Dominion of Canada he has a less exciting and more subscribed subject; and when he takes up South America he must impart some of his animation to save the record from natural dullness. The book, therefore, loses interest as the reader proceeds, because its subjects are of the constantly descending order; but, true to facts, it does not lose its importance. It is unnecessary to characterize the volume further, except to write that the author has combined in compact form and in a pleasing style the essential facts of the history of America, and is entitled to the appreciation of his readers, both here and in the Old World.

The Reconstruction of Europe. A Sketch of the Diplomatic and Military History of Continental Europe from the Rise to the Fall of the Second French Empire. By HAROLD MURDOCK. With an Introduction by JOHN FISKE. 12mo, pp. 421. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2.

Europe, chiefly in its military movements, from the presidency of Louis Napoleon in 1850 to the fall of Paris in 1871, is here sketched by a masterly hand, and is also fully described as to the reconstructive processes which suppressed the despotic instincts and introduced more moderate monarchical and republican tendencies to both rulers and peoples. France is made the central point around which the Continent revolved for twenty years, and is itself at last the theater of the mightiest political change in Europe. In keeping with her precedents and traditions France adopted a vigorous foreign policy, the president by a *coup d'état* became emperor, the Eastern question was revived, the Crimea was invaded, and Europe was under the drum and trumpet. As participants in the great conflict Germany and Italy were particularly prominent, with England and Russia playing their parts when the opportunity was favorable. War established some things, among them Italian unity, German supremacy, and French republicanism. Cavour and Bismarck were the statesmen who piloted Europe away from papal rule and the dogmatism of Napoleonism. The author grasps the situation in its successive stages of progress, and details with a brilliant exactness the forces and movements that relieved Europe of the conservatism that had oppressed it many years, and gave it the spirit of reform and reconstruction. Diplomacy was as potent in securing the final results as the military arm was effectual in initiating them. The soldier and the statesman are visible in every movement to shape its purpose and to gather the fruits of victory. Considered as to its scope, the book covers an interesting period; as to its method of treatment, it is scientific in spirit and historical in order; and as to its purpose, it fulfills it in that it exhibits progress through fiery trial, exalting discipline as the law of national development and the divine agency of world-building.

The Popes and the Hohenstaufen. By UGO BALZANI. 16mo, pp. 261. New York: Anson D. F. Randolph & Co. Price, cloth, 80 cents.

The struggle between the papacy and the cause of empire in Italy and throughout Europe for the last seven hundred years furnishes many chapters of human history. The monarchical tendency is subject to vicissitude: sometimes it is heroic and asserts itself with tremendous force, and then the papacy quails; sometimes it is irresolute and feeble, submitting to humiliation and compromising its inheritance; but the papal spirit, whatever its fortunes, is unbroken and maintains its purpose throughout all generations. This record of the differences of the popes with the Hohenstaufen, or the descendants of the house of Weiblingen, is the record of antagonistic principles of authority in civil government, and illustrates the capacity of the Roman hierarchy for making mischief in human affairs. The book is both minute and compact in substance, tragical in the movements and outcome of historic changes, and instructive in the lessons of the centuries it represents.

MISCELLANEOUS.

Thomas Nast's Christmas Drawings for the Human Race. Harper & Brother. 4to. Price, $2.

Mr. Nast is an artist *sui generis*. He is neither painter nor sculptor, but he knows how to sketch events, persons, movements, conditions, and institutions, and give them the impressive qualities of life-like realities. In satire as in the setting of sober truth; in representing the comical as in picturing the tragical, and in reproducing the mischief-making spirit in humanity as in eulogizing the benevolent exhibitions of the godly he is without a rival. He sees at a glance the picturesque, the infirm, the quaint, the regular, the expedient, and the inexpedient in human life, and as quickly commits it to the canvas or the printed page. In his way he is a teacher of morality and a benefactor to the human race. He rebukes vice, political, social, and moral, and encourages all the virtues, patriotic, philanthropic, and religious. The collection of his drawings offered by the Messrs. Harper are of one class, but they are expressive of his genius, and indicate his appreciation of the fireside and the Christmas celebration. In nearly every "drawing" he exhibits the *genre* of the finished artist as well as a kindly interest in the throbbing aspirations of childhood and the home. Full justice is done Santa Claus in these pages; the old philanthropist, perhaps, was never so adequately represented in all his maneuvers as in this book. Christmas, too, appears in all its realistic joyousness and variety; and childhood rings with laughter, while its expedients for outwitting parents and the basket-laden visitor at midnight will remind readers of their own attempts, in the days of youth, to capture the toy-bringer, or induce him to do more than the occasion required. The book, though in form a collection of drawings, is in spirit a reproduction of the fairy Christmas ideas that belong to childhood. In this respect it is more than ornamental; it is a souvenir of the Christmas of every year.

The Quiet Life. Certain Verses by Various Hands: the Motive set forth in a Prologue and Epilogue by AUSTIN DOBSON; the whole Adorned with Numerous Drawings by EDWIN ABBEY and ALFRED PARSONS. 4to, pp. 98. New York: Harper & Brothers. Price, morocco, $7 50.

The book-maker has reached a climax in this ornamental volume. The binding is exquisite; the white, stiffened, and gilt-edged page would be winning if there was nothing on it; the wood-engravings are perfect in outline and significant in expression; and the poetry—choice selections from distinguished composers—corresponds to the pictorial representation, suggesting pleasant themes for quiet and private meditation in the midst of the busy world around us. Yet, soothing in effect, there is nothing in the book that engenders a somber view of life, or that encourages a dissolution of partnership with human affairs, for in an instance or two the comical is on the surface and in the depths. It is a book for the drawing-room, enticing by its loveliness of form, and ministering to the artistic tastes of people by its simple but beautiful contents of art and poetry.

The All-Father. Sermons Preached in a Village Church, by the Rev. P. H. NEWNHAM, with Preface by EDNA LYALL. 12mo, pp. 209. London and New York: Longmans, Green & Co. Price, cloth, $1 25.

The sermons revolve around the single conception of God as the Father; hence, "Fatherhood," "Our Father's Name," "Our Father's Kingdom," "Our Father's Will," "Our Father's Gift of Bread," and "Our Father-Educator," are not inappropriate titles of the discourses in the book. In substance they are scriptural, and based upon the petitions of the Lord's Prayer; in style they are clear and simple; and in general effect upon the reader they are very impressive. As an exposition of the great Prayer we cannot say that the book is specially strong or new, but it is devotional in spirit, and sufficiently exegetical to set forth the evident meaning of every petition ordained by the Master.

The Christian Educator. Illustrated. Editors: J. C. HARTZELL, D.D., GEO. W. GRAY, D.D., J. S. CHADWICK, D.D. Cincinnati, Ohio.

This is a publication issued quarterly in the interest of Christian education, especially in the Southern States. The first number proves its right to exist and establishes a good claim upon the patronage of the Church. The editorials have a wide range, and the contributions are of a sterling character, the whole making a very readable collection of articles concerning the work of the Methodist Episcopal Church in the South. The magazine starts well in every respect, and will be useful in disseminating information, and suggesting the best means for advancing our work, both among the whites and colored people in the great South land.

Minutes of the Third Session of the Central Conference of the Methodist Episcopal Church in India and Malaysia. C. P. Hard, Secretary.

A valuable document, containing, besides the record of the proceedings, the admirable opening address of Bishop Thoburn, and the Constitution of the Conference.

Christianity in Earnest. Authorized by the Board of Church Extension of the Methodist Episcopal Church. A. J. KYNETT, D.D., LL.D., Editor. Philadelphia, Pa.

The work of our Board of Church Extension is faithfully represented in the bimonthly magazine bearing the above title. It is edited by the able and laborious corresponding secretary, Dr. Kynett, who has put his life into this great connectional movement. The contents of each number consist of editorials bearing upon some phase, or method, of the movement, of reports from the churches, of suggestions in the way of church building and architecture, and of general observations respecting the religious needs and the progressive conditions of the country. No pastor can understand the movement without this periodical. It will furnish him the facts his people ought to know, and inspire his own devotion to the great cause. It should have a wide circulation.

World-wide Missions. Edited by the Corresponding Secretaries of the Missionary Society of the Methodist Episcopal Church. New York.

The best monthly missionary paper in the world. With its one hundred thousand subscribers, it is exciting more interest in the missionary movement than any other literary organ in the Church. It deserves a still wider circulation.

Bishop Foster's Heresy. By Rev. JAMES E. LAKE, B.D., of the New Jersey Conference. Price, $1.

The writer attempts to combat some of the positions of Bishop Foster as they appear in his *Beyond the Grave.* He is a sincere, conscientious, and zealous writer, but his readers will first examine the bishop's book before entertaining a criticism of it.

Life's Possibilities. A Series of Sabbath Evening Addresses to Young People. By Rev. WILLIAM SMITH, A.M., Ph.D., of Detroit Conference. With Introduction by Bishop THOMAS BOWMAN, D.D., LL.D. Cincinnati: Cranston & Stowe. Price, cloth, $1.

These addresses are models of their kind. Dr. Smith understands the difficulties of youth life, and has adapted his discourses both to the thinking capacity and the exigencies and varied discourses of the young people under his charge. He has much to say of culture, character, recreation, business, religion, and personal responsibility, and has rendered the Church a service by publishing the addresses in book-form.

Our Youth. The Organ of the Epworth League. The Methodist Young People's Paper. JESSE L. HURLBUT, D.D., Editor. Subscription price, $1 50 per year. New York: Hunt & Eaton.

This paper is no longer an experiment. It has passed the uncertain stage of *its* youth and with 1890 enters upon full manhood in the literary world of Methodism. The prospectus for next year indicates abundant provision for the intellectual tastes of our young people. The various departments have been arranged with the greatest care, and subjects and writers have been chosen with a view to the highest results. There is no paper in the country that should supersede *Our Youth* in the Methodist family.

Franklin Square Song Collection. Two Hundred Favorite Songs and Hymns for Schools and Homes, Nursery and Fireside. No. 6. Selected by J. P. McCasky. New York: Harper & Brothers. Price, paper, 50 cents; boards, 60 cents; cloth, $1.

A collection of superb songs, worth many times the price.

Bedford Street Record. New York: JOHN J. REED, D.D., Pastor.

This is the name of a twelve-page periodical published by the authority of the Quarterly Conference of the Bedford Street Methodist Episcopal Church in this city. It is historical, biographical, and ecclesiastical in contents, and it also devotes space to the local affairs of the church, making it specially valuable to the membership and congregation. It is one of the best of local Church publications.

Uncle Peter's Trust; or, Following the Drums. By GEORGE B. PERRY. 12mo, pp. 283. New York: Harper & Brothers. Price, cloth, $1.

This is the latest of "Harper's Young People's Series," and is very pleasant reading. The story is entertainingly told and the moral outcome is wholesome.

Exodus. With Introduction, Commentary, and Special Notes. By Rev. JAMES MACGREGOR, D.D., Oamaru; Sometime Professor of Systematic Theology in the New College, Edinburgh. 16mo, pp. 181. Part II. New York: Scribner & Welford. Price, 80 cents.

This "Part" is taken up with the routes to Sinai and the happenings there, the giving of the law and the building of the tabernacle. The commentary is simple in plan, but thorough in structure, showing insight, and the learning of a scholar.

Spurgeon's Gold. Twenty-four Hundred Selections from the Works of C. H. Spurgeon, Pastor of the Metropolitan Tabernacle, London. 12mo, pp. 204. Selected by EDWARD HEZ SWEM, Pastor Second Baptist Church, Washington, D. C. New York: Robert Carter & Brothers. Price, cloth, $1.

Mr. Spurgeon's ideas are superior to his rhetoric. The sayings here collected are instructive and reflect the thinking mind. Many of them, however, are in crude form and would gain by polish.

Light on the Path. With Notes and Comments by the Author. A Treatise for the Personal Use of Those who are Ignorant of the Eastern Wisdom, and who Desire to Enter within its Influence. Written down by M. C. 16mo, pp. 68. Boston: Theosophical Book Company. Price, paper, 30 cents.

Theosophy is a spurious philosophy. We cannot recommend this tractate on the "Eastern Wisdom."

Counting the Cost; or, A Summer at Chautauqua. By CORNELIA ADELE TEAL. Introduction by the Rev. FRANK RUSSELL, D.D. Illustrated. 12mo, pp. 316. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Some Friends of Mine. By ELEANOR A. HUNTER. 12mo, pp. 159. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The first book is instructive reading, with some valuable hints and suggestions. The second contains brief appreciative sketches of pet birds and animals, and is useful.

METHODIST REVIEW.

MARCH, 1890.

ART. I.—THE PROPHECY OF ISAIAH.*

THE wide scope, far-reaching perspective, and remarkable vividness of the visions of this Hebrew seer mark them as the culminating point of prophetic ken, even among the extraordinarily endowed guides of the chosen people in their high national and ecclesiastical mission; while the brilliancy of his diction, the sublimity of his theism, and especially the spirituality of his lessons, have not only delighted the reader and charmed the philosopher of all succeeding ages, but have gained for him the distinguishing epithet, in later times, of "the evangelical prophet." Of his early circumstances we scarcely know more than the name of his father; but from the day of his youthful consecration in Jehovah's temple to his traditionary martyrdom in advanced age, we find him a polished courtier and sagacious statesman, yet a sturdy reformer and public censor, as well as a gifted poet and careful annalist, in the eventful medial period of the Judaic monarchy which witnessed the civil and religious fluctuations arising from the contest for mastery between the sovereigns of Egypt, on the southern border, and those of Assyria and Chaldea, successively, on the northern. Shut in on the west by the Mediterranean, then navigable by Greek pirates and Phenician merchants alone, and by the ever impassable desert on the east, Palestine was the great natural highway, from the days of Sesostris to those of Alex-

*The series of critical articles on Old Testament books to appear in the *Review* this year was introduced by Professor Harman in the January number; the second article is now presented to our readers.—EDITOR.

ander, for the battalions that tramped and the squadrons that rolled to and fro, in cycles of conquest, over the elevated plateau of Western Asia, from the teeming valley of the Euphrates, the cradle of the post-diluvian race, whose huge mounds still entomb, amid the now solitary landscape, the libraries that chronicle its early grandeur, to the garden-plot of the Nile, memorable in later ages only as the still more superb cemetery of remote but equally populous antiquity, the vaults and walls of whose mausolea are the other vast gallery, portraying those gigantic tournaments of the most powerful and cultured nations then extant. Isaiah's times were fraught with the elements that wrought the downfall of the kingdom of Israel in his own day, and which portended the Babylonian captivity in the future; namely, moral and political degeneracy in the chosen people, and ambition and profligacy in foreign powers. Both sprang from the common root of human depravity, and both were to be used by divine Providence in punishing the guilty subjects of it as well at home as abroad. Isaiah's prophecies, accordingly, are a rapid, but often minute, panorama in advance of this great scene, and both Jew and Gentile are delineated in graphic touches as figuring together upon it; while the grand outcome is at length displayed in the lowly person and theocratic rule of the Messiah; and his tragic career is the key to the whole story. The scheme does not end until the millennial glory is attained, and scarcely stops until the very gates of heaven are reached. It is our purpose to survey briefly, but critically, these splendid cartoons, especially in view of certain opinions of late propounded concerning their unity, purport, and value in the line of Christian evidence; and we hope to close with some practical inferences on the subject.

I. Statement of the Case.

The book in which these prophecies are contained naturally divides itself into two main portions, the separating line being at the beginning of the fortieth chapter. We offer a brief analysis of each part, couched in popular style, as we wish our article to be a generally readable one, although it is the result of a long and painstaking study of the book.

The first portion opens with a general rebuke of the apostasy of the times, especially in the form of hypocrisy (chap. i), for

which Judea in particular is threatened with the oncoming captivity, intermingled with sketches of comfort from the prospect of the future glory (ii–iv). Then follows a beautiful allegory of the sacred vineyard so soon to be desolated (v). After this we have a series of historical utterances, giving, first, the prophet's own commission (vi) and personal relations, namely, the sign of Immanuel, both in its immediate and its distant import (vii–ix, 7); and, secondly, a lesson to the effect that the divine supremacy was to be maintained through the near agency of the Assyrian invaders, and their summary check (ix, 8–x). The third section is a purely prophetic one, giving a bright picture of the Messianic age (xi), followed by a jubilant hymn on the same theme (xii). Next comes a dirge over the several nations, far and near, that should be overthrown in the interval (all as a preparation for the aggrandizement of the chosen people); namely, Babylon herself (xiii–xiv, 27), Philistia (xiv, 28–32), Moab (xv, xvi), and Damascus (xvii); followed by intimations, more or less severe, to Ethiopia (xviii), Egypt (xix), Egypt and Ethiopia again together (xx), Babylon once more totally (xxi, 1–10), Idumea eventually (xxi, 11, 12), likewise the nomads of the desert (xxi, 13–17), with delineations of the stirring scenes at home in connection with the approaching Assyrian invasion (xxii, 1-14), including the deposition of the prime minister there for official corruption (xxii, 15–25), and closing with the temporary blow upon Phenicia at the hands of the Babylonians (xxiii). The fifth section consists of mingled warnings and encouragements to the chosen people, such as the desolation of the land meanwhile (xxiv), praise and hope for the preservation, nevertheless (xxv, xxvi), a prefiguration of the release from captivity (xxvii), denunciation of both kingdoms for their impious sensuality and worldly confidence (xxviii), a threat of punishment, especially upon Jerusalem, until she should at last repent (xxix), the futility of dependence upon Egypt against the Assyrians (xxx, xxxi), a promise that Jehovah would still be the Saviour of his people (xxxii, xxxiii), and an assurance that Idumea should not escape the ravages of war (xxxiv), the whole rounding up with a pæan of the glorious return from exile, foreshadowing its Messianic consummation (xxxv). The sixth and last section of this first portion of the book is made up entirely of narratives of events that occurred under the prophet's own observation, and which are evidently transcripts from the public archives, probably those written by himself, as they are almost verbatim copies of the records found in the Second Book of Kings; they rehearse the failure of Sennacherib's expedition against Jerusalem (xxxvi, xxxvii), the miraculous cure of Hezekiah (xxxviii), and the rebuke of his royal vanity as displayed to the Babylonian envoys (xxxix). The second portion of the book, which occupies nearly as much space as the first, is of a more purely didactic and spiritual character, and falls into a less number of subdivisions. Still, perfectly harmonizing with Isaiah's way of discriminating, the subdivisions are distinct and as instructive as they are clear.

Section one may be entitled a treatise on the moral import of the near future; comprehending the return from Babylon as a vindication of Jehovah's goodness and power (xl), the release from exile as to become a refutation of idolatry (xli), Jehovah's servant, that is, Israel, and especially its representative, the Messiah (xlii), Israel amid varied experience a witness for Jehovah (xliii), Israel therefore exhorted to confide in Jehovah (xliv), Cyrus as the destined deliverer of Israel from Babylon (xlv, xlvi), Babylon's bitter reverse as sure to come (xlvii), and the lessons from all this for Israel (xlviii). Section two foretells the evangelization that will at length follow; comprising the expansion of Zion by the admission of the Gentiles (xlix), the only Saviour from the bondage of sin, as well as from national servitude (l–li, 8), the glorious change awaiting Zion on the return from exile and afterward (li, 9–lii, 12), the mission of the Redeemer, that is, the Messiah, to suffer for the sins of men (lii, 13–liii), Zion consoled for all her afflictions in the exile and later (liv), and the general invitation to share Zion's immunities (lv–lvi, 8). Section three details the then existing degeneracy of the nation, and its cure; embracing a description of the prevalent immorality as requiring severe correction (lvi, 9–lvii), that worship thenceforth was to be rendered sincere (lviii), and that public crime should be purged away (lix). Section four concludes the book with glimpses of the distant exaltation through the coming distress; including a prefiguration of the full prosperity of Zion (lx), a prediction of the inauguration of the Gospel (lxi), a solemn promise of the expanded honor of the Church (lxii), a declaration that the heathen (even the rancorous Edomites) should yet join reclaimed Israel in acknowledging Jehovah (lxiii, 1–14), a bemoaning in prayer of the approaching penalty of captivity (lxiii, 15–lxiv), an announcement of the calling of the Gentiles with the remnant of the Jews, so as to usher in a new era of finally universal peace (lxv), and lastly, Jehovah's permanent discriminations in the spiritual reign of the Messiah (lxvi).

From this necessarily rapid review of the main outlines of Isaiah's brilliant book, which is essential to a comprehension of the argument we are about to adduce, it will readily be seen that the two halves are considerably different in some respects; the former being, generally speaking, incoherent, political, and denunciatory, while the latter is mostly systematic, cosmopolitan, and ethical. On the ground of this difference a theory has been propounded in modern times of the twofold authorship of the book, the former half being still conceded to the Isaiah of history, while the latter is accredited to some unknown and later writer, whom the theorists, for lack of any other name, usually designate as the *Pseudo-Isaiah* or the *Deutero-*

Isaiah. It is to the consideration of this question that we now address ourselves.*

II. Discussion of the Subject.

Our first remark is, that the difference claimed is, in general terms, at once freely admitted; it is patent on the face of the

* Delitzsch (*Commentary on Isaiah*, Clark's edition, i, 57) gives a pithy account of this hypothesis: "The critical treatment of Isaiah commenced as follows: It began with the second part. Koppe first of all expressed some doubts as to the genuineness of chap. l. Döderlein then gave utterance to a decided suspicion as to the genuineness of the whole; and Justi, followed by Eichhorn, Paulus, and Bertholdt, raised this suspicion into firm assurance that the whole was spurious. The result thus obtained could not possibly continue without reaction upon the first part. Rosenmüller, who was always dependent upon his predecessors, was the first to question whether the oracle against Babylon, in chap. xiii–xiv, 23, was really Isaiah's, as the heading affirms; and to his great relief Justi and Paulus undertook the defense of his position. Further progress was now made. With the first oracle against Babylon in chap. xiii–xiv, 23, the second, in chap. xxi, 1–10, was also condemned; and Rosenmüller was justly astonished when Gesenius dropped the former but maintained that the argument with regard to the latter was inconclusive. There still remained the oracle against Tyre, in chap. xxiii, which might either be left as Isaiah's or attributed to a younger unknown prophet, according to the assumption that it predicted the destruction of Tyre by Assyrians or by Chaldeans. Eichhorn, followed by Rosenmüller, decided that it was not genuine. But Gesenius understood by the destroyers the Assyrians; and, as the prophecy consequently did not extend beyond Isaiah's horizon, he defended its authenticity. Thus the Babylonian series was set aside, or, at any rate, pronounced thoroughly suspicious. But the keen eyes of the critics made still further discoveries. Eichhorn found a play upon words in the cycle of predictions in chaps. xxiv-xxvii, which was unworthy of Isaiah. Gesenius detected an allegorical announcement of the fall of Babylon. Consequently, they both condemned these three chapters; and it had its effect, for Ewald transferred them to the time of Cambyses. Still shorter work was made with the cycle of predictions in chapters xxxiv, xxxv, on account of their relations to the second part. Rosenmüller pronounced them, without reserve, 'a song composed in the time of the Babylonian captivity, when it was approaching its termination.' This is the true account of the origin of the criticism upon Isaiah. It was in the swaddling clothes of rationalism that it attained its maturity. Its first attempts were very juvenile. The names of its founders have been almost forgotten. It was Gesenius, Hitzig, and Ewald who first raised it to the eminence of a science."

A copious discussion of the minutiæ of the controversy may be found in Lange's *Commentary on Isaiah* (Am. ed., pp. 12–25). Näglesbach himself there supposes that transpositions in Isaiah's text have been made by transcribers, and he thus seeks to explain the chronological difficulty of chap. xxxviii, 1. He seems to have overlooked the fact that this solution will not apply to the parallel statement in 2 Kings xx, 6, nor to the corroboration of the present reading arising from a comparison of 2 Kings, xx, 6, with xviii, 2.

book, and has always been observed; no competent expositor denies it, and we have above frankly granted it, and even laid bare its foundation. The real question at issue under this head is this: Is the disparity so radical and extensive as to justify the supposition of a diversity of authorship? We maintain that it is not, and for the following reasons:

1. *The external testimony is overwhelming against the hypothesis of a duplex authorship.* Not a whisper or suspicion of such a theory is to be found, so far as we can discover, in any ancient writer, many of whom were quite as well qualified and fully as acute as any modern critic to suggest and decide upon such a question. The Jews of all ages, including our Lord himself and his apostles, cite abundantly from both parts of the book, often by express name, without the least discrimination, or showing the slightest symptom of misgiving as to the authorship of either. In like manner religious teachers and scholars of the highest grade in modern times quote and expound passages from both parts indifferently in this respect, intentionally ignoring the theory in question, although aware of it. The great mass of professed critics at the present day repudiate the hypothesis altogether, and the few that openly espouse and advocate it are almost, if not altogether, of the negative or destructive school, who are ready to pick nearly every other book of the Bible to pieces on the most frivolous pretext.

Moreover, no manuscript or version exists, or at least has yet been brought to light, which at all countenances such a dismemberment of Isaiah's book. It stands in every canon, ritual, and service volume an entire and complete unit, without bracketed diminution or apocryphal addition, or any other mark whatever of doubt as to the authenticity of either portion.

In fact, the originators and supporters of the opinion in question rest their whole cause upon internal evidence, not presuming to claim external testimony for it. They admit that it is merely an *hypothesis*, and seek only to fortify it by magnifying the variations already pointed out. They really have nothing new to offer beyond what has always been known, and, as we hope to show, can be satisfactorily explained on other principles. It requires some more palpable and positive proof to overthrow such a mass of unanimous conviction on a matter that has stood the scrutiny of ages.

2. *On the other hand, we contend that the two portions of Isaiah's prophecies are not only not discrepant, but actually harmonious, and that they mutually sustain each other.* For this purpose we will compare them more closely and exactly in the light of the foregoing analysis. The argument is a brief one, however, and we do not need to go into tedious details. A comparatively small number of clear coincidences will be decisive, in the acknowledged absence of direct contradictions or manifest incongruities.

In the first place, scarcely any new topics are introduced in the latter half of the book that were not at least hinted at or germinally contained in the former half. For example, the great lessons of legal and moral purity are plainly alluded to and earnestly enforced repeatedly in both halves; hypocrisy, luxury, and cruelty are emphatically denounced in both; and Jehovah's worship alone is pointedly and imperatively required. The Messianic nature of the Jewish economy and destiny is clearly unfolded in both, and it is in the former portion (vii, 14, ix, 6) that those striking passages concerning Immanuel, the God-man, occur. Even the calling of the Gentiles, that so-esteemed innovation of early Christianity, which is prominent in the latter part of the book, is more than adumbrated in the former part also (ii, 2–4; xi, 10; xix, 18–25). The millennium is not foreshadowed in the latter half of the book only, but is decidedly intimated in the former half likewise (ii, 4, xi, 6–9, compared with lxv, 25).

In the second place, to the objection that the great stumbling-block of Judaism—the doctrine of a suffering Messiah—which is stated so conspicuously and mostly in the *past tense*, as if an accomplished fact, in the central chapter of the second portion (liii), is not distinctly intimated in the former portion; we reply that nevertheless we find passages in the earlier part of the book which not very obscurely imply the cognate truth of the patient character of the Redeemer (xi, 4, xxxii, 2), and thus ally themselves to kindred ones in the later part too (xlii, 2, 3; lxi, 1–3). In like manner is the famous prediction of Cyrus *by name* (xliv, 28, xlv, 1–4) as the future deliverer of the captive Jews, especially pointed to as marking a different epoch in the history of prophecy. Indeed, some go so far as to infer that it must have been written *after the*

event, reasoning on the perverse principle of the improbability, or rather impossibility, of such a preannouncement. This is to take the old infidel position, assumed by Celsus and Porphyry against the genuineness of certain parts of Daniel, especially the eleventh chapter, which so minutely traces the course of the Ptolemaic dynasty. But why should it be thought impossible for God to inspire a prophet with a knowledge of Cyrus's *name* centuries before his birth any more than to inform him of the *events* themselves? The fact of the Jews' deliverance from the Babylonian exile is clearly foretold in the first half of Isaiah (xi, 11–16, xiv, 1–4, xxxv, 10), and the agency of the Medes and Persians is explicitly mentioned as effecting it (xiii, 17–19, xxi, 2, 9); and why might not the same prophet go on in the latter part of his book to give further details? It seems to us the most natural and consistent thing in the world for him to do so. In a similar way, after having given some particulars concerling the birth of the Messiah in his earlier prophecies, he might well be supposed to add others concerning the Messiah's death in his later prophecies. So also he might very rationally and appropriately supplement the account of the Messiah's advent, prefigured in the earlier portion of his book, by specific allusion to his forerunner—the Baptist—in the later portion (xl, 3). No one can deny the feasibility or credibility of such a course except on the *à priori* principle of denying real foreknowledge by inspiration to the prophet. To such a miserable shift are unbelievers at last reduced.

In the third and last place we perceive no distinctive peculiarity in the style or phraseology of the writer in these two portions of the book, such as to negative his identity. Both are splendid in their execution, the first half certainly not the least so, in parts at least; for example, chap. xxi–xxii, 14, which is unsurpassed, if equaled, by any passage of Scripture for boldness of conception, magnificence of imagery, vividness of portrayal, and terseness of diction. Nor is there any thing remarkable in the variation of plan and method adopted in the two parts of the book—one miscellaneous and the other consecutive. Such an arrangement might easily be paralleled in the works of many an author. Indeed, it would be the most simple and self-prompted proceeding imaginable for the prophet, in his declining years, to gather up in a somewhat promiscuous

manner, the *effata* of his previous career, uttered or written on various occasions and in disconnected records, and to supplement them by the mature ratiocinations of his later reflections and communings in an orderly and more complete form.

In short, we have in the work before us nothing more than a collective and revised edition, by the author himself, of his own effusions and fugitive pieces, with a copious appendix expanding, continuing, illustrating, and completing his various themes. Even if there were something entirely new in this additional part it would not be at all remarkable; for surely the same writer may be supposed to be competent to improve upon the productions of his earlier years. We conclude, therefore, from this legitimate process of sifting, collating, and deducing, that the book is, in all probability, the work of a single individual, as it purports, and has almost universally been held, to be; and that we have no occasion for the hasty and gratuitous supposition of two independent writers consciously or unconsciously co-operating in producing it.

We may add that we do not deem this question of the identity of authorship an idle or unimportant one; for although we are not sure who wrote certain others of the books of the Bible, and yet do not on that account discard them from the canon, the case is different with apocryphal additions, such as this in that case would prove to be; and in fact it is evidently for the very purpose of invalidating the authority of these latter chapters that the theory in question has been propounded. The skeptical spirit has taken offense at their explicitness, especially in predicting the very name of Cyrus and the passion of Christ; and seeks to destroy this clinching proof of inspiration and religious doctrine.

III. The Testimony of Prophecy.

Not content with assailing the integrity of this most eminent of all the prophetical books of Scripture, certain parties have gone so far as to insinuate doubts concerning, and even openly to deny the validity of, prophecy altogether as an evidence of the truth of the Bible or as a ground of revelation.* Religion, ac-

* We intentionally abstain from citing, by name, writers who espouse or indorse the opinions here combated, partly because we do not wish to become involved in a personal controversy with individuals, but chiefly because we hope that in most

cording to them, is henceforth to rest upon a subjective basis, and Christianity is to depend wholly upon the "inner consciousness" of its subjects. A quicksand foundation truly for the world-wide and sky-capped structure! On such a theory there may be as many creeds as there are persons in the world, and one faith is just as good as another. The unity of Christendom is lost, and any doctrinal or experimental certainty is impossible. In fact, this very sentiment is practically adopted, and occasionally not obscurely avowed, by the school in question—an extremely broad-church set of men verily.

The incentive to this radical and dangerous position is obvious. Unable to convince the mass of Christian believers that the Old Testament is a congeries of apocryphal or mythical fragments by unknown hands, and not daring to repeat the Jewish and heathen assertions that their predictions have not been fairly fulfilled, they at last retreat to the desperate resort of averring that the prophecies are, after all, of no essential importance in these days of religious enlightenment. This is about as logical as Paddy's depreciation of the sun as being unnecessary in day-time, when it is so light already! The Bible itself has shed all the moral and spiritual luster which the present age enjoys, and if it were blotted out, or its rays temporarily or partially obstructed, we would revert immediately to the darkness of heathendom and to the frosts of impiety. If an open enemy had dealt this dire blow at our holy religion we could have borne it in silence as an eruption of malignant spleen; but that professing Christians, members of evangelical communions, even teachers of youth, ay, of candidates for the sacred ministry, should have thus gone over to the aliens, is, indeed, an alarming and melancholy development, against which we enter our solemn and earnest protest. It is our object to show very briefly, under the present head, that it is at least directly contradicted by Isaiah himself.

In order to do this we have but to quote his own language,

instances this may have been done incautiously, and that the expressions used do not reflect the deliberate conclusions of their authors. If any one finds that the indictment includes himself, he must not complain of the verdict. Nevertheless, it is a significant and painful fact that writers, sometimes of high rank and official station, allow themselves, if but occasionally, to be drawn into unguarded statements and expressions on these important subjects.

which still rings as a clarion note out from the far-off times and scenes that were signalized by an apostasy not unlike the one we are now rebuking. Jehovah had set his people as witnesses to his truth, and they had been unfaithful to the trust. Self-confidence, in grosser forms, indeed, than skepticism now exhibits, but the same at heart, called for a punishment of bondage under pagan auspices as idolatrous as themselves. The captivity underlies his entire series of prophecies, as the minor key running through the whole dirge of his people's future, and preparing the ear, by way of contrast, for the joyful hosannas of the return. It forms the dark background of his picture of the Church's destiny, which brightens as the foreground of the Gospel looms up to view. It is the refrain of his epic of the world's moral history, in which war and rapine, as of the Middle Ages, give place to the peace and plenty of the Reformation era. That restoration was to be effected by a monotheistic prince, and the unity, sovereignty, and purity of the national Deity were thus to be again vindicated, and his government over the lives and hearts of his true servants to be consummated perpetually in the person of the Messiah. Judaism should burst its chrysalis shell, and Christianity would soar on beauteous wing to its empyrean, leading all nations of the earth to the skies. Now mark how Isaiah repeatedly strikes the key-note to all this diapason of melody—how he limns the central figure of the diorama—how he points the essential lesson of the grand poem. The one God is his cardinal theme, and the crowning proof of his existence and agency is to hinge upon the exactitude and verity of his own utterances by the mouth or pen of the prophet, as here recorded in advance of the event. No wonder he is explicit, even to the personal name of the political deliverer, as he is definite in the personal titles of the spiritual Redeemer:

"Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that showeth, yea, there is none that declareth, yea, there is none that heareth your words" (xli, 26). "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (xlii, 9). "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me"

(xliii, 10). "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me" (xlv, 21). "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (xlvi, 9–11). "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. . . . Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me" (xlviii, 3–7, 16). "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I" (lii, 6).

How entirely in keeping with this appeal to prophecy as the great evidence of divine truth in the latter part of Isaiah's book are the insistency upon giving a "sign" to Ahaz (vii, 10–16), and the typical character of the prophet's own marriage and offspring (viii, 1–8), in the earlier part. Precisely so our Lord himself was wont to refer to his own predictions of his death and resurrection as "the sign of Jonas the prophet," solely vouchsafed to his countrymen as the evidence of the truthfulness of his mission (Matt. xii, 38–40, xvi, 4): and to his own disciples he likewise declared, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John xiv, 29. So again an apostle teaches, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. i, 19);

and so, finally, the Revelator writes, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. i, 3. Let us hear no more disparagement, then, from sciolists like those to whom we refer, of the unimportance of prophecy as an evidence of Christianity, when the highest authority has thus emphatically pronounced to the contrary.

IV. Homiletical Remarks.

We have thus carefully and minutely traced out the inaccuracy and unjustifiableness of these aspersions upon scripture prophecy in general, and upon this one of its most leading exponents in particular. It remains for us to characterize suitably those who, at the close of this nineteenth century, come forth as the public defenders of the seemingly novel, but really exploded, hypothesis that would so fatally undermine the foundations of our beautiful temple of Christianity. The animus of the movement is but too plain. Prophecy has always been one of the main buttresses of biblical truth. Miracles, which may be called its right arm of defense, have been openly denied, or else practically eliminated, by the neologistic school of interpreters, and now they aim to cut off the left arm of its power likewise. Is this, we may well inquire, the proper way to protect the citadel of faith and piety? Can we not clearly discern here the trail of the Edenic serpent? Satan is re-appearing in the garb of an angel of light; he has stolen the livery of the servants of God; he has instigated Christian teachers to do his nefarious work. Ashamed or afraid to show his own cloven foot, he borrows the gloves of the professor as a cat's-paw to mask his unholy efforts. The day has gone by, in the progress of literature and refinement, when the vulgar jibe of a *graffito blasphemo* can be safely perpetrated in public, representing the crucifixion surmounted with an ass's head. The coarse invectives of Voltaire and the ignorant objections of Paine have given place to the elegant travesties of Renan and the scholastic quibbles of Strauss. But the spirit of the arch-enemy is still abroad, subtle and destructive as ever. What avail vows of orthodoxy or professions of loyalty from those who are abetting such antichristian movements? Do they not rather aggravate the crime? It was Judas, a regularly chosen apostle, who betrayed his Lord

with a kiss. We tremble for the fearful responsibility of those watchmen on the walls of Zion who not only fail to warn the inhabitants of the holy city of their peril, but actually invite and co-operate with the enemy. Their name will go down to posterity with an infamy like that of Benedict Arnold. Are we too severe in our denunciation? We but echo the wail of the great apostle to the Gentiles, when we declare "weeping, that they are the enemies of the cross of Christ." With him we write these bitter things more in sorrow than in anger. The words of the blessed Master himself ring in our ears, "Whosoever shall break one of these least commandments, *and shall teach men so*, he shall be called the least in the kingdom of heaven." Out, then, with the pseudo-critic who wantonly removes the ancient landmarks of sacred truth and capriciously discards its venerable safe-guards, whether by flippant sneer or erudite disquisition! We have no sympathy with the imposture, nor patience with its effrontery. It is a gratuitous thing to deny or impugn well-established opinions; but unbelief never converted a soul to the Redeemer, and negativism will never win the world to his cause. The Old Testament is the basis of the New, acknowledged as such by Christ and his apostles; and whoever invalidates the former is really undermining the latter. It is time for the true friends of both to rally to the defense, when not only infidels, but unfaithful professors, crowd to the assault. It is prudence, and not timorousness, to ring the alarm-bell and call the muster-roll.

The decadence of private and personal piety is sufficiently threatening, and the effect is obvious upon public morals; but these are ordinary dangers in human nature and chronic in earthly history. When, however, a throb is felt at the central point of divine revelation, it is a symptom of acute disease, a sudden stab in a vital part; and this demands prompt and vigorous treatment. Whatever palliatives may be externally applied in either case, the radical cure, the true *vis medicatrix*, can only be found in a toning up of the system by a revival of faith in the word of God, pure and entire.*

* The heaviest anathemas of the Bible seem to be reserved for false teachers, whether the "lying prophets" of the Old Testament, or the "scribes and lawyers" of the New. The only caustic language on our Saviour's lips was uttered in withering rebuke of the Jewish "doctors;" and Paul's ministerial career was a lifelong battle with the Judaizing sectaries of his day, who were their successors.

It is noteworthy that all these errorists were opponents of "the faith;" that is, they were skeptical. But the modern doubters only claim to be *inquirers*, forsooth! As if it were the great merit of a public teacher to be uncertain of the topics which he is expected to discuss! Ignorance is a pitiful avowal on their part; but it would be well if they were not so confident and loud-mouthed in publishing it. Better keep their doubts to themselves until they have solved them. One would think they ought to have been well posted and thoroughly convinced on these fundamental points of their profession before they entered upon it, especially as they are but the old topics of the Church in all ages. To them we may justly turn with the cutting retort of Jesus to Nicodemus: "Art thou a master of Israel, and knowest not these things?" Such a plea is a very feeble excuse for unsettling the faith of young believers and simple souls by their crude inquiries and misdirected investigations. As a madman who casteth fire brands, arrows and death, so is the man that deceiveth his neighbor, and saith, "Am not I in sport?" They mean no harm! but they are doing immense harm, and they are an intense scandal to the Christian name besides. Listen again to the words of our common Lord: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Wolves in sheep's clothing! It is the old story over again: "Ever learning, and never able to come to the knowledge of the truth." If the cross-examination now going forward have but the effect to draw them forth into explicit avowals of their real views, it will not have been in vain. Let none think to hide himself from the public scrutiny by assuming the lofty air of a maligned person. He owes it to himself, to the Church, and to the world, at least to set himself right on the record upon these basal principles, especially if his utterances have been at all dubious, or his position equivocal. In this warfare with error all who are not positively with Christ are virtually and actually against him. "Higher criticism," indeed! That title is rather a bold assumption on the part of those who are stealthily sapping the basis of all sound doctrine, and endeavoring to overthrow the pillars of that sacred edifice in which unsuspecting men have for ages been reposing in the above ground-light of Christian experience. St. Paul does not seem to have thought very highly of the "advanced scholarship" of similar parties in his own day, who were misleading the Hebrews from their ancestral standards, or he would scarcely have written to them, "For when for the time [that ye have been studying] ye ought to be teachers [fully equipped, and not mere *inquirers*], ye have need that one teach you again [what ye ought to have learned long ago] which be the first principles of the oracles of God." Such students are "advancing backward," and not progressing forward. In plain language, we Methodists would call it *backsliding*—a genuine scriptural term, too, in honest old Saxon phrase.

James Strong.

Art. II.—HOMER AND LONGFELLOW.

Longfellow is reported to have said that he longed to make a translation of Homer in the English hexameter. Had he done so, there is good reason for believing that we would have had a version of the "Iliad" closer to the charming rhythm, the simplicity, and the nobleness of the original than in any other version in the English language. In the poetic temperament of Longfellow we recognize an imaginative grace, a nobleness, a simplicity, a rapidity, an easy rhythmic diction that reminds us of these same peculiar excellences of Homer. He is less rapid than Homer and not as majestic; but if, after reading "Evangeline" and "Miles Standish," one should read the "Iliad" in the Greek text with a scholarly knowledge of that language, the reader would be justified in affirming that these were the writings of kindred epic poets. We do not claim that the modern American is the poetic equal of the ancient famous Grecian, but only that in the "Evangeline" and "Miles Standish," which are the poems that admit of a comparison with the "Iliad," he stands closer to Homer than any other writer of English epic.

Matthew Arnold, in his essay "On Translating Homer," gives the following as his characteristic qualities: "He is eminently rapid; he is eminently plain and direct both in the evolution of his thought and in the expression of it; he is eminently noble." Then, as illustrating these qualities, he quotes a version of some lines of the "Iliad" rendered into English hexameter by Dr. Hawtry, Provost of Eton. It is a part of the speech of Helen, that "long-robed and divine of women," who is naming and describing the Greek leaders to Priam and his companions. Mr. Arnold cites the translation as producing in himself something of the feeling of the grace, the clearness, and the nobleness of Homer—such as we may suppose to have been produced in a reader of the age of Pericles. We use it also as a specimen of the capacity of English hexameter for rendering the Homeric mode of thought and expression:

"Clearly the rest I behold of the dark-eyed sons of Achaia;
Known to me well are the faces of all; their names I remember;
Two, two only, remain whom I see not among the commanders—

Castor, fleet in the car;—Polydeuces, brave with the cestus,
Own dear brethren of mine,—one parent loved us as infants.
Are they not here in the host from the shores of the loved Lacedæmon,
Or, though they came with the rest in ships that bound through the waters,
Dare they not enter the fight, or stand in the council of heroes,
All for fear of the shame and the taunts my crime has awakened?
So said she: they long since in Earth's soft arms were reposing
There in their own dear land, their fatherland, Lacedæmon."

The dactylic hexameter, in which the above is given, is the only metric form that will give a fair rendering of the easy, fluent, Homeric movement of expression. And in illustrating the epic kinship of these poets we cannot use Pope's translation, for that is not much more like the Homeric text than the tripping trochees of "Hiawatha" are like the metric measure of "Old Hundred." Pope's "Homer" is Pope's "Iliad," not Homer's. The Greek text is there with something left out and much put in, and expressed in a poetic style that conceals the directness and the simple grace of the original. To show the unfitness of Pope's style and his iambic measure to be a fitting transcript of the Homeric verse, we cite a passage from the interview between Achilles and Priam; the latter having come to the tent of the former to ransom the body of his dead son. The translation is given in hexameters, and we have sought in it for a fair fidelity to the Greek text, but not being a poet—either by the happy accident of birth or the laborious method of culture—the translation will lack something of the easy grace, the completeness, the imaginative richness that would come from the rendering of one "born with the golden stars above." We cite from Book XXIV, 564–567:

"One of the gods has led thee to the swift-sailing ships of the Grecians,
For to this army no mortal would venture to come, even were he
In the prime of his youth, for unnoticed the guards he could not pass,
Nor could he easily push back the bolts of our doors."

Pope's translation is in his tripping iambics:

"Nor comest thou but by heaven; nor comest alone,
Some god impels with courage not thy own:
No human hand the weighty gates unbarr'd,
Nor could the boldest of your youths have dared
To pass our outworks, or elude the guard."

This is poetic, but it is not Homeric; it has too much of the ballad mannerism, and that is decidedly un-Homeric. Bryant's

translation has a much greater fidelity to the text, and its style is much more Homeric; but in using the iambic pentameter something of the peculiar rhythmic fluency of the dactylic measure is lost. The marked difference between Greek and English meter, in which quantity is replaced by accent, renders impossible the transfer of the Greek musical rhythm, based on quantity, to the English, based on accent. But, after all, the Homeric verse is best rendered, as to its movement, by the corresponding English measure, even though the use of trochees in place of dactyls, and other "metric misdemeanors," make occasional metric failures inevitable in the use of it.

In regard to these poets we state the following points of likeness: (1) the simplicity and directness of thought and its expression, (2) the ease and grace of diction that keep out of sight the stiffness that often attends scholarly elaborateness, (3) the dignity that is in contrast with the fanciful and the grotesque, (4) the completeness of poetic pictures, (5) their use of similes; or, briefly, both are eminently clear, simple, direct, fluent, dignified, imaginative. Pope speaks of the "impetuosity" of the Homeric verse, and Arnold describes it as pre-eminently rapid; but, while we admit the rapidity, the "impetuosity" and "pre-eminent rapidity" are terms entirely too strong for the rhythmic elegance of the "Iliad." The evolution of thought is rapid, but only as "Miles Standish" and "Evangeline" are rapid. Both poets are realistic; neither indulging in speculations as to the origin of the world, the nature of things, or the essence of mind. Homer is spoken of as one of the "ancient theologians," but he did not philosophize on the nature of the gods, but was rather the poetic reciter of the traditions concerning them. In the "Hymn to Apollo" the traditions as to his birth, deeds, person, and character are spoken of in the same realistic way with the events of the Trojan war. Longfellow also was too realistic—knew too well the limits of human knowledge—to affirm, after the style of mystics, even in his mood of strongest poetical inspiration, that the poet was one who

> "Saw thro' his own soul.
> The marvel of the everlasting will
> An open scroll
> Before him lay."

Neither was given to comic humor. We accept Thersites in the "Iliad," that croaking reviler who was the

> "ugliest man that
> Came to Ilium, lame in one foot and bandy-legged was he;
> Round in the shoulders, that toward the breast were twisted, his head was
> Peaked at the top, whereon lay thin the woolly hair,"

but the humorous serio-comic poem, the "Battle of the Frogs and Mice," sometimes classed as Homeric, we no more attribute to him than we would assign "Hans Breitmann's Party" to Whittier.

While we place the ancient Greek and the modern American as epic brothers in the same poetic guild, we recognize in the elder a pre-eminence in a peculiar air of majesty and a tone of masculine vigor, but not any notable pre-eminence of beauty, directness, simplicity, poetic grace, and nobleness. The terms Greek and American, as applied to these poets, indicate a fact of birthplace rather than any thing distinctively national. Both are cosmopolitan; not clannish or provincial. And although many centuries apart, although trained in diverse educational methods and taking as story-topics subjects differing as widely as the wrath of Achilles, a barbarian warrior, and the love of Priscilla and the wanderings of Evangeline, Christian maidens, and although taught under religious systems differing as radically as a credulous paganism differs from a rational Christianity, yet both have the same easy mastery of language, that is about equally enriched by the use of similes and other rhetorical forms of speech, and both are eminently clear, simple, direct, graceful, and dignified.

In making a more direct comparison of their epic writings the Greek text should be translated into the English form that will best express the form and spirit, the rhythmic grace, and the poetic realism of the original. This can be best secured by the so-called English dactylic hexameter. We cite from the "Iliad" the assembling of the Greeks to take counsel as to the proposal to return to Greece and leave Troy untaken, and from Evangeline the gathering of the people of Grand Pré to hear the commands of their English conquerors. Agamemnon, the leader of the Greeks, having been warned by Jove in a dream, summoned the people to an assembly, to which they came in excited and disorderly crowds.

"As the bees by the multitude come and keep ever coming
Out of the hollow rock, and in swarms darting hither and thither
Wing their way to the flowers of spring, even so from the vessels
And from the tents on the shore of the deep sea came many nations,
Rushing in crowds to the place of the meeting. And Rumor came with them—
Servant of Jupiter—spreading reports like the wildfire, inviting
Them onward. Thus they were gathered, but gathered with wildest of tumult.
Underneath groaned the earth as they passed to their seats with an uproar;
Heralds nine, calling loud, checked their outcries, that the Jove-favored princes
Might be heard. With much trouble the people were seated, and, clamor
Ceasing, were kept to their seats. Then arose Agamemnon, the ruler,
Holding the scepter that Vulcan with greatest labor had fashioned—
Scepter that Vulcan had given Saturnian Jove; and he in turn
Gave it to Mercury, slayer of Argus; and Mercury, king-like,
Gave it to Pelops, skillful with horses; Pelops to Atreus,
Prince of the people; Atreus, when dying, gave to Thyestes
Rich in flocks, and Thyestes left it to King Agamemnon,
Bearing which he would be master of many isles and all Argos.
He, on this leaning, thus spake to the Argives: 'O friends, servants of Ares,
Brave sons of Danaus, Jove, son of Saturn, has bound me in evils
Hard to be borne, and cruel is he who did promise with an oath
That I, having destroyed the strong-walled Troy, homeward should go."

Continuing his speech, he roused so much excitement among them that

"The assembly was moved like the waves of the sea of Ægeum
Raised by the winds from the south and the east, that impetuous break out
From the clouds of Jove, the sender of storms; or like grain-fields
Swaying with billowy motions under the sweep of the strong wind:
Thus the assembly was moved, and some with loud outcries
Rushed to the ships, and from under their feet rose the dust-clouds, and others
Urged to seize the ships and to draw them down to the great sea.
Channels were dug, and the clamor of those who were hastening homeward
Rose up to heaven."

We cite a passage from "Evangeline" relating to the gathering of the people in the church to hear the decree of their expatriation.

"Sounded the bell from the tower, and over the meadows a drum-beat.
Thronged ere long was the church with men . . .
Then came the guard from the ships, and marching proudly among them
Entered the sacred portal. With loud and dissonant clangor
Echoed the sound of their brazen drums from ceiling to casement—
Echoed a moment only, and slowly the ponderous portal
Closed, and in silence the crowd awaited the will of the soldiers.
Then up rose their commander, and spake from the steps of the altar,
Holding aloft in his hands with its seals the royal commission:
'You are convened this day,' he said, 'by his Majesty's orders.

Painful the task is I do, which I know to you must be grievous,
Namely, that all your lands, and dwellings, and cattle of all kinds
Forfeited be to the crown, and that yourselves from this province
Be transported to other lands' . . .
As when the air is serene in the sultry solstice of summer,
Suddenly gathers a storm, and the deadly sling of the hailstones
Beats down the farmer's corn in the fields and shatters his windows,
Hiding the sun and strewing the ground with thatch from the house-roofs,
Bellowing fly the herds and seek to break their inclosures,
So on the hearts of the people descended the words of the speaker;
Silent a moment they stood in speechless wonder, and then rose
Louder and ever louder a wail of sorrow and anger,
And, by one impulse moved, they madly rushed to the doorway;
Vain was the hope of escape, and cries and fierce imprecations
Rang thro' the house of prayer."

In both of these extracts there is the same clear, simple, direct, rapid, easy, and graceful expression. We do not mean that these qualities exist in the same degree in each, but that they are characteristics of each. To illustrate in another point of view the likeness of Longfellow to Homer, we may set in comparison Milton's Invocation to the Muse, in Book I. We read:

"Say first, for heaven hides nothing from thy view,
Nor the deep tract of hell; say first, what cause
Moved our grandparents, in that happy state
Favored of heaven so highly, to fall off
From their Creator, and transgress his will
For one restraint, lords of the world beside?"

One cannot read these lines rapidly. The thoughts are involved and their expression is slow and heavy, partly by frequent phrases tersely expressed, and partly by dropping a thought before its completion and taking up another. We have first the appeal to the Muse, then that is dropped to state the reason therefor, and then resumed; again, we have the objective noun, "grandparents," and its predicate, "to fall off," separated by phrases, and the sentence ends in a phrase the subject-element of which is in apposition with a word in the third line preceding. This terse, elaborate, slow, involved style is in marked contrast with the straightforward, easy, simple style of Homer and Longfellow. The Invocation to the Muse from the latter reads thus:

"Let me essay, O Muse, to follow the wanderer's footsteps,
Not through each devious path, each changeful year of existence,

> But as a traveler follows a streamlet's course through the valley;
> Far from the margin, at times, and seeing the gleam of its water
> Here and there, in some open space, and at intervals only;
> Then drawing near its banks, through sylvan glooms that conceal it,
> Though he behold it not, he can hear its continuous murmur."

And this from Homer, Book I.:

> "Sing, O Goddess, the baneful wrath of Achilles, the son of
> Peleus, which on the Greeks brought countless woes, and to Hades
> Hurried the souls of many brave heroes, and gave to the dogs and
> Birds of prey their bodies for food, while the purpose of Jove was
> Reaching its end from the time when Achilles divine, and Atrides
> King of men, first quarreling, parted company and counsel."

Another eminent quality of the "Iliad" is its *dignity*, or that which stands in contrast with the odd, the fanciful, and the grotesque. Horace says that great Homer sometimes nods (*bonus dormitat Homerus*), but in what respect may be this Homeric drowsiness, it certainly is not in the direction of the undignified. Simple and noble always, Homer keeps clear of the fantastical, the "wordy rainbow methods;" he never indulges in the strained Elizabethan conceits, never descends into slang. He writes like one having something to say, and says it clearly and nobly. The same is true of Longfellow. If we could read the "Iliad" as Pericles read it there would come to us a sense of rhythmic melody, easy grace and dignity such as meet us in reading "Evangeline" and "Miles Standish." The Acadian maiden and the Puritan boy differ as poetic subjects from the princely Achilles and the queenly Helen, but dignified naturalness is an eminent quality of all. We assert this, even though Matthew Arnold says that "Evangeline," with all its fluent, rapid, and graceful movement, is sometimes "lumbering" because of its metric failures. But then Mr. Arnold has his strong, personal biases, as other critics have, and many of his critical judgments cannot be accepted without qualification.

Poetry is a human device for securing a form of speech more pleasing than prose, and figures of speech, as simile and metaphor, give aid to this end. Now the "Iliad" abounds in similes, and their clear, felicitous presentation, combined with a certain completeness of picture and an appropriateness in the objects selected for comparison, have given no small part of the lasting fame of that work. These Homeric similes are fully matched in profusion, appositeness, felicity of statement, and complete-

ness of picture by those of Longfellow. In this respect they are poetic princes and poetic peers. We give some illustrative passages from each. From Homer, the famous five consecutive similes referring to the gleaming of the armor of the soldiers, the clamor and the confusion of their assembling, the transition from shifting crowds to orderly battle-lines, the eagerness of the Greeks for fighting, and the pre-eminence of King Agamemnon, as given in Book II, lines 455–483.

The Greeks, instead of returning home, had resolved to continue the siege of Troy, and, as they moved about on the plain, the gleaming of the sunlight on their armor is compared to the glare of a great fire on the crest of a mountain.

"As when a great fire burns the vast woods on the top of a mountain,
And from afar its brightness is seen, so the gleams of the burnished
Brazen armor illumined the sky as they marched."

The next point of comparison refers to the numbers, the clamor, and the confused movements of the Greeks while getting into battle array.

"As near Cayister's streams, in the Asian meadows, the many
Flocks of birds, whether geese, or cranes, or slender-necked swans, fly
Hither and thither, sportive of wing, then alighting with screaming
Noisily fill the meadow, so numerous tribes of the Argives
Passed to the plain of Scamander when coming from tent and from vessel.
Meanwhile beneath them the earth was fearfully shaken by tramp of
Horses and men that in myriads stood on blooming Scamander's
Plain, as many as are the leaves and the flowers of summer."

The next likens the numbers and the spirit of the Greeks to the swarming of hungry flies about a shepherd's pen at milking time.

"Like the manifold swarms of flies that gather about the
Sheepfold in spring-time when the pails are filled from the milking,
So in numbers, and near to the Trojans, were gathered the long-haired
Grecians, eager to break through the ranks of their enemies."

Next follows a comparison of the marshaling of the Greeks under the tribal chiefs, with the segregation of flocks that had got mixed in pasturing; also the deific likeness of Agamemnon:

"Just as the goatherds easily part the great herds which have got
Mingled in pasturing them, so the chieftains arranged their men to go
Into the battle. Among them King Agamemnon, who in his
Eyes and his forehead was like unto Jove, the lover of thunder,
Like unto Mars in his loins, but in broadness of chest like Poseidon."

The fifth sets forth the pre-eminence of Agamemnon.

"As the bull in a herd is by far the superior of all,
And is the leader of herded kine, such on that day did Jupiter
Set Agamemnon, the chief of the host, and the hero of heroes."

Longfellow uses the simile as a poetic force with the same easy mastery of language, with equal grace of manner, and the same completeness of description. For one illustration we refer to the extended simile already given in the description of the excitement among the people in the church at Grand Pré. We give a few others. Miles Standish, the "stalwart captain of Plymouth," is attacked by the Indians:

"And straight there arose from the forest the awful sound of the war-whoop,
And, like a flurry of snow on the whistling winds of December,
Swift and sudden and keen came a flight of feathery arrows."

Evangeline having sought in vain for years to find Gabriel, the long-lost lover of her youth, seeks a home in Philadelphia, in a mood of mind set forth as follows:

"Thither, as leaves to the light, were turned her thoughts and her footsteps;
As from a mountain top the rainy mists of the morning
Roll away, and afar we behold the landscape below us,
Sun-illumined, with shining rivers and cities and hamlets,
So fell the mists from her mind, and she saw the world far below her,
Dark no longer, but illumined with love."

A pestilence falls on that city of Penn. She visits the sick and the dying in the hospital, and

"There on their pallets they lay, like drifts of snow by the way-side."

She finds Gabriel among them, but dying, yet

"Sweet was the light of his eyes, but it suddenly sank into darkness,
As when a lamp is blown out by a gust of wind at a casement."

Evangeline's father is thus described:

"Hearty and hale was he, an oak that is covered with snow-flakes,
White as the snow were his locks, and his cheeks as brown as the oak-leaves."

We have spoken of the "completeness of poetic pictures" as a point of likeness in these poets. For example, Homer, in the second simile given above, likens the numbers, the confused movements of the soldiers, their clamor and resounding tramp, to the confused flying of immense flocks of birds that fill the air with their screeching when they alight on the plain. Longfellow, in describing the gathering of the people of Grand

Pré, likens their silence and subsequent commotion and uproar to the sultry silence of a summer sky followed by a storm of wind and hail, and the bellowing and stampede of cattle. In both of these complex similes we have a like completeness of poetic picture writing, the same easy rhythmic grace, the same mastery of language, the high creative power of imagination, the same clear, ready connections of thought, and the same simplicity or directness of statement.

"Evangeline" and "Miles Standish" are stories of the affections, of the tender passions, the "Iliad" is a story of war, of the militant passions, and this difference of subject-matter will account in part for certain differences of tone and statement in that ancient and these modern poems; but only in part, for Homer is the more masculine, the more vigorous, the more majestic of the two. We can picture Homer as a man of patriarchal dignity, like Abraham, but not of the rapt, passionate, poetic fervor of Isaiah. Neither he nor Longfellow indulges in the dark madness of Byron, nor in the wild frenzy of the robbers of Schiller. The dignity and simplicity of their style preclude expressions of the passions at their storming points. While Homer has an air of kingly dignity, like his hero Achilles, yet at times there appears in him a pathos deep and tender as the love of woman. When Priam met Achilles, to beg the body of the dead Hector, he moved that stern warrior to tears by appealing to the memory of his father and of his fair-haired mother, and the tent was filled with the pathetic wailing of those kingly barbarians. The lament of the "white-armed" Andromache for her dead husband reads, in tragic pathos, like the lamentation of Evangeline for her lost Gabriel. The speech of Hector to his wife Andromache before going into battle reads in tenderness and resolution and affectional devotion like the speech of John Alden in regard to Priscilla, only it excels the latter in a peculiar and charming air and tone of majesty, as befits the son of a king and an accomplished warrior in contrast with an obscure colonial stripling. Andromache had urged Hector to remain in the city for her sake and that of their child. He answers (Book VI):

> "Woman, I too take thought of this, but then I bethink me
> What the Trojan men and Trojan women might murmur,
> If, like a coward, I skulked behind apart from the battle;

Nor would my own heart let me—my heart, which has bid me be valiant
Always, and always fighting among the first of the Trojans,
Busy for Priam's fame and my own in spite of the future:
For that day will come when second Troy shall go to destruction,
Troy, and warlike Priam, too, and the people of Priam.
And yet not that grief, which then will be of the Trojans,
Moves me so much, not Hecuba's nor Priam's, my father,
Nor my brethren, many and brave, who then will be lying
In the bloody dust beneath the feet of their foeman,
As thy grief when, in tears, some brazen-coated Achæan
Shall transport thee away, and the day of thy freedom be ended;
Then, perhaps, thou shalt work at the loom of another in Argos,
Or bear pails to the wells of Mesais or Hypereia,
Sorely against thy will, by strong necessity's order,
And some man may say, as he looks and sees thy tears falling:
'See the wife of Hector, that great pre-eminent captain
Of the horsemen of Troy in the day they fought for the city;'
But let me be dead and the earth be mounded above me
Ere I hear thy cries and thy captivity be told of."

We have assumed, but do not affirm, that Homer was a person as historically real as Plato or Sophocles, and that the "Iliad" was his exclusive work, as "Paradise Lost" was John Milton's. But, so far as the "Iliad" is concerned, it makes no difference whether we regard the Ionian bard as sole author, or consider him a lucky rhapsodist who, by his poetic genius, tact, and fortunate circumstances, secured for his own name and fame the writings of others as well as his own. In either case the "Iliad" is not Homer's in the same sense that "Evangeline" is Longfellow's, and for the sufficient reason that hundreds of years after the time of Homer the various rhapsodies that passed under his name were collected, arranged, fitted into a connected whole, and, to some extent, revised, by skillful, cultivated poets. The facts in this matter are given in Anthon's Classical Dictionary, article "Homerus."* Doubtless something of the "Iliad's" wonderfully smooth versification and the scholarly connection of its parts as a story are due to the cultivated taste of poets and critics of the post-Homeric time.

* "After Solon had directed that the rhapsodists should, upon public occasions, recite in a certain order of poetical narration, Pisistratus, with the help of a large body of the most celebrated poets of his age, made a regular collection of the different rhapsodies which passed under Homer's name, committed them all to writing, and arranged them very much in the series in which we now possess them."

S. D. Hillman

Art. III.—PHILOSOPHIC PRINCIPLES IN ORTHODOXY.

The human intellect, sharpened by contact with popular and critical science and philosophy, has turned its keen two-edged sword against the ancient records, and the principles therein contained. From the citadel constructed by Descartes, Spinoza, and Locke came the powerful two-armed giant of skepticism. One hand was English deism and the other German rationalism. With the twain he inflicted terrific blows upon the graceful angel of religion. Kant did a profound service for the cause of truth in showing the fallacy of absolute empiricism and the false methods of the sensational school represented by Locke and Hume. His surveying chain defined the boundary of knowledge and showed the exact laws of human thought. He also emphasized the pre-eminence of moral law as the sublime objective end of human conduct, and its correspondence with man's subjective ethical nature. The loud boast was heroically made that religion was to be slain, and its carcass fed to the flock of incoming criticisms, while God was to be taken from his "great white throne," and cast into a bottomless oblivion. Human reason was then to be put on capitals, take the lofty seat of infallible wisdom and spotless purity, and give man a sensible government. The unseen world was to be reduced to limits within the laws of thought, and all would be conducted on a rational basis.

What pure reason is apart from and independent of personality and a living consciousness, or where else it is to be found, were happily ignored by these philosophers. The skilled, doubtless, who could thoroughly question the parallelism between human intellect and the cosmic world, had no difficulty in disposing of the deep principles in man's soul, with all his hopes, aspirations, longings, and beliefs, which reach out like the tendrils of a climbing vine toward the unseen world.

The Tübingen school, with their mythical tactics and glittering blades of new postulates, proposed to make quick work of the "pious Jew" and the "fanciful miracles" born of his "superstitious followers in a credulous age." Through the speculations of Strauss and Renan, Germany and France proposed to turn a twofold electric light upon the profound problem, and show that Christianity is an epic whose value consists

only in furnishing certain moral symbols. The newest weapons are some cosmic guns, which, when first wheeled into line, seemed to have a very long range, with a capacity for most destructive work. The roar was terrific, as great words and loud-sounding terms were shot forth so rapidly that even the heaviest plates of orthodoxy seemed insufficient to resist their might.

For the theistic cosmologist to speak of an intelligent First Cause of the material universe was regarded as an unwarrantable assumption, displaying a profound ignorance of the entire realm of phenomena and empirical philosophy. Even the very elect seemed deceived by such terms as the "atomic theory," "nebular hypothesis," "homogeneity," "heterogeneity," and "evolution." The deeper questions as to how the atoms came to have such marvelous endowments, or by what power the hypothetical nebulæ can make and control suns and systems of worlds, and how the cosmic germ secured the possession of such a content, in view of the fact that a system of any sort can only evolve that which is put into it, seem never to have been thought of. To steadfastly believe that all these things decreed and created themselves, and at the same time dogmatically disbelieve the existence of all supernatural power, is a feat of human credulity before which the most sublime mountain-moving faith of Christianity sinks into feebleness.

After all this it is a really wonderful fact that Christianity is still invulnerable. The system of truth which opens and purifies man's sinful heart ennobles his motives until they rank with the divine, broadening, elevating, and teaching the intellect—touching every department of secular life—to refine it is the highest and truest of all philosophies. It has abiding principles which will not dissolve under the passing breeze. The dashing wave which murmurs "the inevitable surrender of orthodoxy" does not remove this Gibraltar from its base.

The history of modern philosophy establishes two significant facts: (1.) The principles of orthodox Christianity are strictly philosophical. (2.) Every opposing speculative theory has come to naught, the philosophers themselves being judges. The old book in the very outset postulates *the existence* of an intelligent, free, and "absolute world-ground."

This doctrine has been the object of relentless and ceaseless attacks, but it is now conceded by all influential schools of phi-

losophy that neither dogmatic, skeptical, critical, nor practical atheism can be sustained. Inevitable collapse is the fate of every cosmic theory that leaves out the Infinite Cause. Stripped of leaves, flowers, and branches, there are but two views possible. One is that of *intelligence* and the other of *non-intelligence*. Either the cosmos has been produced by an intelligent Creator, or, as a blind and unconscious thing it has made itself, with all its implications. But man is a part of the cosmic system, and has conscious intelligence. To believe that a lumpish thing could produce mind is absurd. The possibility of its not only producing mind, but of its producing it in such endless variety, is still more difficult. To claim that a bunch of stuff destitute of all intelligence produced the human intellect, which not only thinks but thinks correctly, is more than thought can endure. It is suicidal, and reason itself collapses. The human mind, with all its laws of thought, utterly refuses to work, and becomes wholly unreliable and self-contradictory, without an intelligent First Cause. What was not in the system, reason says, can never be gotten out, and whatever develops with the system was in it from the beginning. Every theory of knowledge must include three things: (1.) The thinking ego; (2.) The material cosmos; (3.) The sufficient cause. To omit either is an unpardonable offense to all intelligence. Some philosophers have tried to get rid of the first and second, and succeed fully as well as others do in abolishing the third. Man's entire nature demands God, and without him is enigmatical and wholly inexplicable. His affections and aspirations require the infinite and absolute good. His conscience contains a moral law which can only have an explanation in a moral lawgiver. This peculiar power of discerning the moral quality of an action could not have come into the cosmic system otherwise than by a moral Creator. Human consciousness invariably takes the rank of the finite, dependent, and imperfect. No one is ever conscious of realizing his own ideal of perfection, or of absolute existence. Every soul is conscious of his own inferiority, and also of something or somewhat superior to himself. These are questions which philosophy must handle, and the theism of orthodoxy alone furnishes a satisfactory solution. To affirm atheism, and be able to say that there is no God in any part of the universe, one must assume that he knows all things. To say this intelligently one

needs to know what is in every square inch of substance and space in the entire universe. He must also know that he knows every phase of life and existence, material and immaterial, which is nothing short of omniscience and omnipresence. It would require a God to know that there is no God. Autotheism, by which the self-acting ego is said to produce the non-ego and God, with all else, is a species of solipsism, and not more satisfactory. Man succeeds no better in creating his own God than he does in projecting the physical universe as the objective production of his own mind. One might, by the weird logic of solipsism, persuade himself to believe that his neighbors and all the gods, Jehovah among others, were nothing more than the fanciful creations of his own sensation; but such a theory would hardly be satisfactory to any one else. He could prove by such non-existent neighbors that they are such, quite as easily as he could show the divine Being to have no other existence. All this sort of atheism is "vanity and vexation of spirit." Schopenhauer's idea of the brain producing the cosmos is equaled in absurdity by Helvetius's theory, that the hand originated the mind.

Another principle that endures philosophic scrutiny is the *divine personality.* As our own able philosopher, Professor Bowne, observes, personality is not to be confounded with corporeality, or with form of any sort, and that there are two elements in personality—self-knowledge and self-control. The same author shows that "where these are present we have personal being; where they are absent the being is impersonal." That the Author of all intelligence and knowledge should not have the ability to know himself is impossible. It is equally absurd that he should be able to give freedom to others and not have self-control.

There can be no such thing as *pure being*, either finite or infinite, aside from the individual. There is no pure animal or pure tree, but only animal or tree as found in the particular animal or tree. No more can we speak of pure divinity aside from personality. That would be like pure intelligence or thought apart from a thinker, which is unthinkable. Intelligence is found alone in personality, human or divine. They stand or fall together. In this light the limitations of finite personality are clearly seen.

Two things are apparent: that our personality is limited, and that there is in us a foreign element not ourselves. The only perfect personality is the Absolute. The free and conscious self is the *only true unity* in existence, and this is manifold without being many. This "unity gives birth to plurality without destroying it;" while "the identical changes and yet abides." "But this perennial wonder is possible only on the plane of free and self-conscious intelligence." Such are the conditions found within the finite consciousness. As to a trinity of personalities in the infinite consciousness, philosophy can show nothing to the contrary. When we have a complete knowledge of metaphysics, and a fuller view of divine psychology, these personalities in unity may appear as clear and natural as our own mental pluralities in unity.

The chief difficulty is doubtless in our idea of personality. The human ego has peculiar workings which seem at times to struggle toward an increase of personality. The Logos was with God and it was God; he then became incarnate. The real word is not sound or sign, but spiritual meaning and movement. In every intelligent word there is *thought-content, purpose, will.* These are three—separate and distinct—and yet one. They are all in each and each in all. Abolish one and the very being in which all inhere is destroyed; hence all would vanish. It may yet appear that the *thought*, the *purpose*, and the *will* in the lofty heights of absolute being culminate in separate personalities. The revealed trinity is not yet scientifically shown, for want of more light, but the personality of God is unquestionably established, as philosophy fully attests.

Another doctrinal principle is, *depravity as the result of a fall.* This also is receiving heavy assaults from skepticism. A significant fact which none can dispute is, that depravity is in the world. It is universally admitted, also, to have come with the race from its earliest history. Its black mark is borne by every child of the race. Saints and heroes of past ages have struggled in its desperate grasp, and with all our philosophy, science, art, literature, music, gold, and culture, the human family has not for eighteen centuries produced a perfect human child. Prior to that, just one came from off the long ancestral journey of forty centuries. Saints and infidels now crown him as the *perfect Man*, while *he claimed to be divine.* Every other

child falls below our too humble ideal. Here are facts of profound significance which philosophy is bound to consider. To affirm that this universal sinfulness did not come into the race by some loss of power and purity resulting from human conduct is an assumption which needs the very strongest proofs. The counter theory now set up is "the antiquity of man, and his derivation from the lower forms of life," and that "these facts are demonstrated as conclusively, and in precisely the same way, as is the rotation of the earth on its axis or its revolution about the sun," and that it "means the ascent of man instead of the fall of man." There are at least two weighty considerations opposing this theory: (1.) Facts developed in the history of man; (2.) The course of nature.

Modern archæological explorations have confirmed the earliest literature of the most ancient peoples in some important features, one of which is the lapsing of their first ancestors from a monotheism in which they had a well-defined knowledge of the true God, and a correspondingly high state of morals. That because of yielding to licentious practices and other degrading immoralities they lost this knowledge, and fell into polytheism, pantheism, and atheism, and consequently a low state of morals, culminating in the most appalling beastliness and shameless wickedness. Such a course is clearly seen in the history of the ancient Babylonians and Assyrians and their proto-Chaldean predecessors. The exhumed tablets produce an extensive history of the deluge, which has a remarkable correspondence with the biblical record. Also, in the first period of the prehistoric Accadians and Sumirs belongs the Aryan epic of Izdular. This poem is placed by scholars among the very oldest productions of the human mind, dating back to 3000 or 4000 B. C. In it we find a clearly defined monotheism, and a popular belief in a sovereign and righteous God of heaven, his providential rulings over men, the future life, and final separation of the good and bad. A record of the great sin of their ancestors is also recorded in the form of a penitential psalm. There the expression, "O my God, my great transgression and my sins" is repeated many times. Also, "The forbidden fruit did I eat:" "The [law of the] forbidden thing did I trample upon."* They had the keenest and most dis-

* See *Records of the Past.*

tressing consciousness of sin, and believed in the possibility of pardon. The very earliest historic period of the ancient Egyptians, as shown by Renouf's *Religion of Ancient Egypt*, admitted by all scholars to be a most authoritative work, shows the primitive monotheism of that people. He further says: "It is incontestably true that the sublime portions of the Egyptian religion are not the comparatively late result of a process of development or elimination from the grosser." The same historic trend is seen in the records of the Medes and Persians, and the decidedly monotheistic character of ancient Zoroastrianism is agreed upon by leading scholars.

Chaldean tablets have been found which treat of the creation and fall, corresponding with Genesis. There is now in the British Museum a cylinder of ancient Babylonian workmanship which has a picture of a tree in the middle, with a human couple stretching out their hands for the fruit, and a serpent standing just behind the woman in a whispering attitude. This tells its own story. Haug and others also admit "that the further back we search, the purer appethe 'monotheism.'" The monotheism of ancient peoples is also ably sustained by Dr. Trassen in lectures to his classes.

The above peoples, with the Hebrews, are the oldest historic races, and it is a deeply significant fact that all of them had in their beginnings a clear knowledge of the true God, which, as a faith, invariably produced a higher grade of morality. Each nation also has a record of the falling away of their ancestors from God and high morals into depths of sin, while all, except the Israelites, lost their monotheism. These facts are too significant to be swept away by an *à priori* logic which is driven before the keen points of bristling desires. History, other than sacred, shows most emphatically, in records hagiographal, epigraphic, mural, and monumental, that the ancestors of the race did fall, and that deformity and great wickedness resulted therefrom. The same truth is written within every soul, in that men in opposition to the ethical law, as they are in their actual life, do not correspond with their volition to that law. There is an incongruence of volition with obligation, and, as Ebrard remarks, "If one denies this, and laughs at the idea of a punitive conscience, it only proves his greater incongruence with the ethical law."

The theory of man's derivation from the lower forms of life receives just as little defense from the book of nature. The most having been said for it, the proposition still remains unproven. Development comes by regeneration, the power for which must always descend from the higher upon the lower. Otherwise, when left to itself, the law of nature is *degeneration.* The testimony of natural law is positively against such an ascent of man, and the voice of history is just as clear in proof of the fall, while the soul-record agrees with both. The old doctrine still abides. Another tremendous fact in human history is, that the decline was continuous until the power and truth of the *One Superhuman Life* were emptied into the stream, since which the development and ascension have continued until the present, the agency throughout being traceable directly to his character. He *is* redeeming the race, and his system of philosophy abides as superior to all others. It is the philosophy of truth, love, and self-sacrifice. These will abide as fundamental while humanity appreciates truth, pines for love, or needs help to become holier and happier.

Another vital principle is *retributive justice.* There is a constant effort among would-be philosophers to take this element out of the government of God. After all, however, it is still apparent that if he does not punish wrong-doing he cannot govern human beings, for universal experience demonstrates that this is an essential principle in the family, the school, society, municipality, state, and national government. Each of these has its *hell* as an indispensable necessity. It is a state with place to correspond, as the proper environment of the real character. The guilty soul will have its hell, and when all other beings fail to furnish one it makes its own, and carries its torments with it wherever it may travel in the wide universe. As far as philosophy can see, there is for humanity no state, condition or world where punishment is not an absolute necessity.

It is a safe philosophic principle, that, if there is in the future world any government whatever over man, this principle must be retained. If in the "eternal life" there be an opportunity for souls to climb up out of the ruin of sin, there must go with it also a possibility of falling. This would continue the awful strife, temptations, and struggles of the present life, with their attendant vices and virtues. Would

not a permanent separation of parties be profitable for both? In either case government is essential, and its accompanying retribution. A little deeper view shows this whole matter to be *a question of character;* of soul essence in the profoundest nature and quality of being. It is flippantly said, "Give us one world at a time. When we reach the other side of Jordan we will attend to the next world." No sophism is more absurd. Who dares teach his children that *to-day* has nothing to do with the future? The fact is laid in the deep foundations of the eternal character, that youth cannot be separated from manhood nor school days from after-life. Prepared lessons and hours of idleness both go into the future. Philosophy is most emphatic in its declaration that there is no power, human or divine, able to separate them. Who dares say to the laws of the universe that he will spend life as he pleases and then control the future? Whether in business, health, intelligence, or character, the future is always in the present. The boyhood of time is father to the manhood of eternity, just as truly as that the great philanthropists and criminals of the future are the boys of to-day. A life of vice loses two worlds, and a life of righteousness saves two. The trend of every soul-career is toward a permanent condition of character.

He who will not accept and use the opportunities of to-day shall not in the future have the unseen heaven that is in them. Pass them once, and at that very moment an unalterable seal is put upon each. Sin also destroys capacity for virtue. The decrease is commensurate with the increased ability for sinning. Capacity for loving the good and God is changed by the most accurate proportion into ability to hate them. This fixedness of character is not affected by the finite categories of space and time. In whatever part of the universe man may be placed he is the same. On the remotest star, in the blackness of darkness or among the angels before the throne of the holy God, his real nature abides and will assert itself. Nor can time in any way affect character. Volitions, motives, and actions require time, and they mold and shape character, but time has no effect upon it whatever. Our ideas of time are local, and would be altogether different in some other world. In eternity all measurements of duration are obliterated. Life there is "unmeasured by the flight of years," and consists in soul qualities.

No more can the character be affected by death. This is an accidental circumstance which affects only the body, and that temporarily. The only vital question that concerns the soul is the relation of its life to the life and laws of God. The idea that one can spend this life in self-gratification to the infinite damage of numberless other fellow-beings—sinning from choice in the face of light, purity, and truth; crushing, cursing, torturing and degrading others; insulting infinite love with its deathless pleadings; mocking the justice of God to his very face; blighting and wrecking his own character, inflicting all the damage upon the moral universe of which his nature is capable, and then "jauntily walk away" with perfect indifference, or all of a sudden, with a heart full of the blackness of guilt blossom out into an angel—can never gain philosophic respectability. "Whatsoever a man soweth that shall he also reap," is more philosophical than Condillac's view, that transformed sensation is every thing mental, which leads inevitably to sensualism.

Along with the fact that all the fundamental doctrines of Christianity are thoroughly philosophical, it is of interest to note, also, that *every permanent principle advanced by modern philosophy is in harmony with revelation, and that nothing in opposition has been able to stand.* Descartes broke with the past, but in positing his *cogito ergo sum* he touched the very center of a vital biblical truth. It is with the conscious self, which he could not doubt, that the whole plan of salvation on the human side begins. The principal thing is not simply to think, but to think rightly, for which the philosopher makes no provision, while the system of revealed truth gives complete directions, first for holy living and then for correct thinking. In this thinking selfhood the work of salvation is carried on. Here the kingdom of heaven is set up, and in this domain the witnessing Spirit whispers the voice of God. Descartes also affirms theism as the final warrant for knowledge. From his metaphysics he put out hylozoism, by a final separation of physics and psychology. Spinoza, in his theory of a double-faced substance of thought and extension, has not been able to combine them. His pantheistic idea that such a substance without personality might be called God proved untenable. Pure abstract extension is nothing in particular, which is far from divinity. Besides having two incommensurable attributes in one substance, while

each is supposed to express the essence, it leads to pure thought, which is the absurdity of thought without a thinker. Not even a *deus ex machina* can work such a system. This would also make error cosmic and be suicidal to reason. The biblical theory of evil is a corner-stone of philosophy. Locke's empirical illustration of the soul as a sheet of white paper, upon which sensation does the writing, under the increasing light of psychology has proven radically defective. The old doctrine holds the field, and philosophy agrees that it is a fountain, while "out of the heart are the issues of life." His argument against innate ideas was irrelevant, and he finally had to admit the freedom of willing. Locke never seemed to think of the question how experience is possible, nor distinguish between experience itself and the ideas developed by experience. The Lockean empiricism, which was so vehemently turned against Christianity both in England and France, could not stand the test.

Berkeley showed the distinction between sensation and ideas in the mind. His theory, that the world, while distinct from mind, exists only in and for the cosmic mind, challenges closest scrutiny from profoundest thinkers. When Hume attempted to construe all thinking upon the atomic hypothesis, he became illogical. His effort to account for ideas which transcend experience is a sorry one. He had to come to the fact that past mental states affect or determine subsequent ones, and this, psychologically, is basal to character. The liberal doctrine is *God is immanent* in all material things, affecting them by volition according to infinite wisdom and freedom. Leibnitz's theory of the monads and their pre-established harmony was constructed against this teaching. But in spite of his laws of sufficient reason, continuity and identity of the indiscernibles, the most subtle, far-reaching, and perfectly graduated system of cosmic interaction and momentary adjustment, is required even to exist. Some marvelous agency is found to pervade all planets and systems, constantly propelling them and keeping up the nicest accuracy in adjusting every atom in the whole to the movements of every other atom. Monadology had to surrender to a free, spiritual, omnipresent personality. The Christian philosopher, Newton, saw more than monads in the falling apple. The old monotheistic doctrine has been adopted as a philosophic principle with an assurance that is inspiring.

The Leibnitzian theory of the will, which reduces it to a mechanical interaction of ideas in mind, divine as well as human, commands no respect. The stronger would crowd out the weaker thoughts, and really leave no place for volition. His system also makes error and evil cosmic, which takes away free agency and leaves no evil at all. By showing that experience itself implies an organizing and free principle in the mind which conditions it, Kant overthrew empiricism and brought the theory of knowledge back to the Christian stand-point. He does much to show the nature and laws of cognition, and to bring to light the marvelous powers of the mind, which reveals the superior dignity conferred upon it by the Creator. The categorical process by which the intellect works over the raw material of phenomena, thus interpreting cosmic substances and relations, shows a marvelous adaptation of mind to the universe, which can be solved upon no other basis than that of infinite wisdom and benevolence in man's creation. A central point is touched by Kant in showing that the reasons for the soul's beginning, and the ground for its continuing, must be sought beyond itself in the "plan or nature of the Infinite." His ontological, cosmological, and physico-theological proofs are direct arguments for the existence of God. In teleology his "as if" is as conclusive for the divine as for the human soul.

Our neighbors act "as if" they had intelligence, and so does the cosmos; yet we have no more seen the mental agent in one than in the other. His treatise on evil is decidedly evangelical, making it to consist in the subordination of reason to sense. This inversion, adopted by man as a maxim of action, he makes the root of moral evil. His view of evil agrees with the theological doctrine of depravity; and he taught that nothing short of a revolution will reach the difficulty. As long as such men as Kant signalize our doctrine of depravity and regeneration as philosophical principles, we need fear nothing from the speculators. Kant emphasized the intellect, while Jacobi and Schleiermacher called special attention to the heart. The latter based religion upon the feelings, and showed the emptiness of technical rationalism in this realm. Fichte's philosophy is founded on the "universal ego," in which he discusses the ego and non-Ego. His views of God as spatial, and his personality and relation to particular egos were unclear, and so far of no

service to philosophy. Schelling's illustration of thought and things by the two poles of a magnet, making the indifference point between them the absolute, amounts to the notion of pure being, which is only a verbal being, or meaningless abstraction. Amid all the ambiguities and vagaries of the right and left wings of Hegelianism, it is still clear that the author of the system was a Christian, and that in passing on from form to form there is no resting-place for his thought until the Absolute Spirit is reached. Schopenhauer's views of divine personality and the will are as vague as his ethics is pessimistic, doubtless taking root in his own gloomy, passionate, and selfish temperament. The socialist Comte, in his positivism attempting to reduce the science of mind to a special department of biology, evinces a belated mind groping after the false light of empiricism among the ruins of extinct theories of his predecessors.

There are many other profound problems along this pathway which cannot now be touched; among which are the philosophy of the incarnation and atonement. These, together with man's spiritual nature, must yet be thoroughly considered, in which are his sense of dependence, free personal agency, sense of moral obligation, conscious personal guilt, and condemnation. The conclusion must be that man was predetermined for divine fellowship.

The discussion of these questions, in view of the adaptation of revealed truth to them and the entire needs of man, socially, intellectually, and morally, will more and more show the value of Christian principles to the entire human race.

J. W. Webb.

Art. IV.—AGGRESSIVE MOVEMENTS IN MODERN BRITISH METHODISM.

It has been roughly estimated that of the relics of by-gone days now in existence in the Old World three fourths are church ruins. A touch of infinite sadness comes over the reflective mind musing on the causes which produced the decay and downfall of edifices so stately and sacred, and the setting aside of organizations so needful for the world's betterment. If the rays from these beacon lights of ecclesiastical history could only catch the eyes of modern denominations swiftly traversing the down-grade of liberalism and death, and cause them to avoid the process and avert the impending doom, then the ivy-mantled vestiges of European sanctuaries would be invested with charms unknown to the most enthusiastic antiquarian. Of the many stages which might be located along the descending scale of a dying church's history there are few lower than failure in thorough aggressiveness. It will, therefore, be a relief to all who cherish fraternal feelings for the mother Church of all the Methodisms, as well as an incentive to increased self-effort, to note the rise and progress of a mighty movement which places the Wesleyan legion at the front in the victorious conflict. To tabulate what has been done along the new lines in question is comparatively easy. To appreciate the difficulty of attempting any thing in the guise of innovation in English Wesleyanism is, however, a very different thing.

Any one who is familiar with the tradition, the training, and the inner spirit of this venerable society will never dream of charging it with quietly removing the ancient landmarks, or surrendering the faith once delivered to the saints for novelties, however plausible or popular. The fact is, it would be hard to conceive of the system being any thing else than rigidly conservative. The Divinity which brought such a root out of a dry ground, the special providence which developed it into its present form, the wisdom of its founder and administrators, the success of its achievements, added to the veneration natural to the British mind—all these were forces swaying the men who in turn swayed the denomination. Should the impartial student be forced to the conclusion that this particular

branch of the Church has lately lacked some of the vigor, elasticity, and power of adaptation necessary to making the most of its possibilities, the defect must not be hastily ascribed to accident. A truer philosophy will rather find in it an illustration of the principle of evil wrought through good things carried too far.

This method was kept in operation till three monster evils resulted:

1. *Methodism was retreating from the great centers of population.* Charles II. once said that Scotch "Presbyterianism was no religion for a gentleman." Unfortunately, kings are not the only personages in whose eyes dignified ceremony covers a multitude of sins. In the great cities, especially, Methodism aped what Ruskin stigmatizes as "the dramatic Christianity of the organ and the aisle," and adhered to its course till many of its large churches were half empty.

2. *It was totally unrepresented in nine thousand English villages, each with a population under three thousand.* That a Church whose marching orders were to go where it was wanted most, whose mission was to the common people, with a glorious itinerant ministry, nearly sixteen thousand local preachers, and brilliant renown in raising money, should rest on its oars while so much of its field remained untouched reveals something more like lethargy than the consuming zeal of "Christianity in earnest."

3. *It got out of touch with the burning social problems of the day.* To say nothing of duty, it is bad policy in a Church to content itself with maintaining orthodoxy of belief while giant social evils sap the foundation of the national life, and cry loudly for some one to develop the moral sense of the people and apply the resources of public opinion.

Side by side, however, with these growing evils, God was preparing remedies not only to meet the existing exigency, but to change the very tone and temper of the denomination. Reforms in the Church do not leap into light suddenly. For a long time progress is usually imperceptible. To our dim vision remedial measures are often undiscernible, often sadly delayed, but when the hour for effective action has arrived it always brings the man who can lay his hand on hidden corrective forces.

Several things paved the way for the inauguration of a forward movement. One of these was the admission of laymen to Conference; still later came the publication of a pamphlet entitled, *The Bitter Cry of Outcast London*, whose heart-breaking revelations startled slumbering metropolitan churches. Investigations were made with a patience and thoroughness worthy the issues at stake. Bit by bit the miseries of the city were explored to their depths. Then came the recital of toned-down but terrible facts. The columns of the religious and secular press, the Conference floor, and the crowded special gatherings were utilized for this purpose, till men grew desperate in the determination that something must be done promptly and on an unprecedented scale. It was shown that the living Methodist churches in London were located in respectable localities, while districts with four hundred thousand inhabitants, steeped in vice and misery, contained not a solitary Methodist flicker in the Egyptian darkness.

To enter this maelstrom of the world — the established head-quarters of organized immorality, atheism, and socialism, where in some sections as few as three per cent. of the population ever manifested the faintest symptom of regard for the externals of religion—to gain the ear of such a motley throng, to so transform them as to render the multipled allurements of sin powerless to build the crude material into enduring churches—to effect all this in the face of opposition, not all, alas! from without—surely this was one of the most Herculean tasks any Church had addressed itself to since the day when Wesley's little band marched forth from the cloisters of Oxford to make the world its parish.

When we come to study the matter, however, not only in the hopeful light of the truth that what *ought* to be done *can* be done, but in the person of its prime mover and controlling genius—Rev. Hugh Price Hughes, M.A.—we find it hard to fix a limit to our expectations. The existence, the plan, and the success of the London mission are so far due to Mr. Hughes that some items about his achievements must here be chronicled.

He was born at Caernarvon, Wales, in the year 1847. His grandfather—Rev. Hugh Hughes—was a noted Wesleyan minister of the Welsh Church, and the first Welshman ever elected to the Legal Hundred. Hugh Price became an out-and-out

Christian when a mere lad, and, with a view to entering the ministry, sought and secured the most thorough equipment provided by full courses in London University and Richmond Theological College. He entered the ministry in 1867, receiving appointment to Dover, where, under his first sermon, twenty souls were converted. In college days he had repudiated revivalism for intellectual culture and rhetorical effect, but the result of this one service relegated culture and rhetoric to their rightful subordination, and enthroned the work of saving men in lasting supremacy.

As a revivalist his success has been such that he has had to travel over the length and breadth of the land, and occasionally pass beyond English shores to kindle the fires of revivalism on other altars. In the classic city of Oxford fifteen hundred conversions took place under his ministry in a few months. In the work of social reform he has won a national distinction second to none of his contemporaries. As journalist his intense views have found a fitting channel. He started a new weekly Methodist journal—*The Methodist Times*—in January, 1885, with three objects: (1.) To represent the younger and progressive generation of Methodists; (2.) To show sympathy with the working classes in every social and political interest; and, (3.) To bring the resources of cultured Methodists at universities to bear on the masses. The religious press of Great Britain and Ireland has no more live paper on its list than this.

If it be asked to what all this success is due, the secret can be in some measure unfolded. The writer has heard Mr. Hughes on every style of subject he habitually handles, and from an intimate stand-point had opportunity of analyzing the elements of his strength. (1.) First of these we place *purity of motive.* Underneath Mr. Hughes's self-sacrifice is the undying purpose to uplift humanity. It has been finely said of him, "he asks nothing from society but that it will allow him to bless it, nothing from the Church but that it will allow him to serve it, and nothing from the world but that it will listen to his voice, and, responding, free itself from vanity and vileness." (2.) *Tireless industry* takes a prominent place among his characteristics. No less a price could produce such preaching, editing, evangelizing, reforming, and make him the master of such stores of information. He proclaims the gospel of work in a

way that even Carlyle himself could desire no more. It is refreshing to hear him deal with the ease-loving Christianity of the cushioned pew, complacent because as oblivious as death to the tide of sin and sorrow surging round its sanctuary walls. (3.) A third fine quality of his is *passionate earnestness.* Once a conviction has so mastered him as to lay under contribution his resistless logic, his Welsh fire, his momentous magnetic influence and his tender tones, he is an incarnation of force. It is this pre-eminently which makes him one who must be heard and heeded. Courageous in attacking the wrongs which shame a nation, the sworn friend of the weak, uncompromisingly liberal from his sympathy with the masses, fiery in denunciation where any thing less would be cowardice, gentle with the penitent and suffering, bravely fronting the problems of life—the apostle of the forward movement is a man of whom any Church might justly feel proud.

It will be readily perceived from what has already been said, that Conference was seriously unwilling to commit itself to the new London mission. Nor is this to be wondered at when the novelty of the plan and nature of the risks are candidly considered. On the other hand, the eloquence of Mr. Hughes's advocacy had placed him at the head of an immense following, fired, like himself, with the purpose that the cry of humanity and the call of God must be responded to. If Methodism refused its sanction there was an alternative. In any case a grave issue was thrust upon the denomination. When at length the die was cast, and the tidings flashed from the hall of legislation that progress and elasticity had prevailed, the mingled feelings produced cannot well be imagined.

In due course St. James's Hall was selected as the headquarters of operations. Situated in a great commercial center where thousands of young people are employed, in a district embracing the Houses of Parliament, and chief society clubs, with music halls, theaters, and other attractions for pleasure-seekers more elaborate and costly than can be found anywhere else, and with a residential population at the lowest depths in the scale of poverty, the field was well chosen. A sermon preached by Mr. Spurgeon October 21, 1887, formally started the movement. Evangelistic services are, of course, foremost among its many forms of Christian enterprise. Mr. Hughes

holds a revival service each Sunday evening. A Sunday has never passed since the opening of the mission without numbers making public decisions for Christ. Meetings for the deepening of spiritual life are conducted on Friday evenings. To these the workers and converts rally for food and exercise. Under the title of "Sunday Afternoon Conferences," a different type of effort is carried on. Social questions, such as better dwellings for the poor, personal rights *versus* rights of property, the prevention of pauperism, and other moral questions are here discussed.

By means of open-air service the message of salvation has been made to tell with notable effect on the citadel of infidelity. A bare list of the direct aids employed would be sadly imperfect if the music of the mission were passed over in silence. It is contributed by an orchestral band (seventy-two instruments), brass and military bands, a choral society of eighty-seven voices, a choir of thirty-two little girls, and the large choir of St. James's Hall.

Another potent auxiliary has been created in the employment of Deaconesses, or Sisters of the People. Starting with three in Katherine House in November, 1887, the number soon increased to fifteen, and they have since grown to a degree of popularity and usefulness far exceeding the most sanguine expectations. Each sister has her own district where she makes a regular house-to-house visitation, and by lending a hand at such common tasks as scrubbing a floor or minding a baby, as well as in reporting sickness or poverty, and judiciously ministering to higher wants, proves her claim to the beautiful title she wears. In addition they constantly assist in the inquiry room, and carry on a large girls' club and several mothers' meetings. The sisters are under the superintendence of Mrs. Hughes, take no vows, and are at liberty to withdraw from the mission at any time they wish. Mr. Hughes has announced his determination not to rest till he has at least one thousand such consecrated agents employed in this saintly service. There is a medical mission closely affiliated with this, which supplies special cases recommended by the sisters with skilled medical advice, medicine, and surgical appliances, free.

Another new feature is a band of young men, the Brothers of the Mission, who courageously fling themselves into difficult

forms of work. They are chiefly local preachers engaged in various daily callings, but with a common home in Lincoln House. After supper they start out each evening and hold a brief open-air service in some crowded thoroughfare, attracting sometimes as many as six hundred of their hearers to the regular evangelistic service at Wardour Hall. Part of each Sunday they spend in room-to-room visiting in the worst portions of the district.

In the attempt to inoculate the masses with a taste for purer pleasures, and undermine their appetite for coarser ones, the lecture lyceum and stereopticon have been vigorously used. Efforts to thus deal with the appalling intellectual and spiritual destitution are supplemented by the administration of temporal relief. From the soup kitchen of Wardour Hall four thousand gallons of soup were supplied to the poor last winter. The value of such nourishment is enhanced by the warmth and shelter of cheery apartments which form healthful counter-attractions to the glitter of the saloons. Large quantities of clothing have been distributed to needy cases, and hundreds provided with work.

In May of the present year a new branch was opened in Cleveland Hall. The building is in Cleveland Street, in the vicinity of Euston Road. For the sixty thousand English population which surround it there are only three other places of worship—Whitefield Tabernacle, a German Lutheran church, and the barracks of the Salvation Army. The hall was built by secularists, and often re-echoed the utterances of Bradlaugh, Mrs. Besant, and others of their school. Its seating accommodation is six hundred upstairs, with rooms for a similar number and a kitchen down-stairs. Fronting the premises is a three-story building which has been converted into coffee-palace, class-rooms, and place of residence. Just at the start one hundred and fifty workers volunteered to aid the mission in any possible way. The five thousand dollars spent in altering the building was readily subscribed, and the work is to be self-supporting.

So far we have but hastily glanced at some prominent activities carried on in the West End. The London mission, in reality, comprises two other branches equally vigorous in character and rich in fruitage. One of these is in the East End, and embraces six churches or mission halls, two of which—

"Paddy's Goose" and "The Old Mahogany Bar"—were formerly public-houses of the worst description.

Of the handful of stations thus sprinkled amid a dense population, doomed to cruel fellowship in poverty and squalor, and woefully abandoned to lives of vice, crime, and "strange excess of riot," it may well be asked, "What are they among so many?" It is of a truth the lowest locality in the whole of East London. Some idea of its poverty may be gathered from the fact that a few years ago, when the Mansion House Fund was in operation, there were fifteen thousand four hundred applications for relief out of a population of fifty thousand resident in this locality. The Rev. Peter Thompson, one of the very best ministers in the Conference, is in charge of this branch of the mission. Bands of hope, mothers' meetings, sewing classes, soup kitchen, coffee palace, flower missions, childrens' meetings, open-air services, and medical mission are in full swing, while spiritual results are aimed at.

The vast change effected by two years' work in this community contains the promise of a coming day when an overwhelming majority of the multitudes who throng dingy courts and foul alleys will be living illustrations of the ancient promise: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

A third center is among the artisan population of Central London, with mission-rooms in St. John's Chapel, Clerkenwell. Rev. Edward Smith, author of a famous prize essay on "How to Reach the Masses," is its superintendent. From a congregation of eighty St. John's has grown to a congested condition. There is a congregation of one thousand one hundred, five hundred of whom regularly meet in class. As the place is too narrow for the growing requirements, Mr. Smith has felt compelled to advocate the erection of premises to seat three thousand, at a cost of one hundred thousand dollars.

The financial results, and the mode of raising supplies, are matters specially worthy of notice. In the West End branch fifteen thousand dollars were received from ordinary sources during the first nine months of its history. This included a collection of five hundred dollars from a London Congregational Church and smaller sums from others outside of Meth-

odism. Judging from the printed report, American visitors have not been behindhand in practical tokens of approval. The record of gifts received by the agents in shape of food, clothing, flowers, books, and toys, is an eloquent testimony to wide-spread popularity.

The action of the Congregational Union in placing Wardour Hall, in which a congregation of their own statedly worshiped since 1694, at the disposal of Mr. Hughes, was a rare instance of Christian catholicity. With a rental of six thousand dollars for the use of St. James's Hall it is hard to expect the West-End branch to be self-sustaining from the start. Yet this consummation will speedily be reached.

In East London the annual expense amounts to thirty-seven thousand dollars. With the exception of a small moiety, the ordinary income meets this. Gratuities pour into this wilderness of destitution from every quarter. Viewed from the stand-point of finance Clerkenwell is the most prosperous of any.

If the brief history of the mission proves any thing, it is that the worst outcasts are not devoid of appreciation and responsiveness, and that the Christian public will sustain a scheme wisely directed toward the rescue of the perishing. The core of the problem, however, is not reached till cognizance is taken of the spiritual harvest garnered by these zealous gleaners.

City missionaries in down-town districts, where so many can be found willing to be converted seven times a week at a shilling a time, will readily understand that some discount must be made on the score of material. As stated, there is a crowded attendance at all the branches. St. James's seats two thousand five hundred, and hundreds are turned away from its doors at almost every service. In Wardour Hall three hundred professed conversion in a recent three weeks' mission, and seven languages were found represented in its inquiry room. Within the first few months three hundred women and as many men had been to the inquiry room of St. James's. Members of both Houses of Parliament, journalists, ladies of title, actresses, and visitors from all parts of the world have confessed to finding rest of soul and acceptance with God through the same utterances which melted so many outcasts into penitence and led them into peace.

Mr. Hughes has under his care five hundred meeting in

class, and more than three fourths of these had never heard of Methodism twelve months before the opening of the mission. Out of all the conversions reported in the East End sixty per cent. have been brought into full membership. While all converts are strongly urged to join some church, Methodist ordinances are not obtruded upon them.

Several pages might be devoted to the consideration of flank movements, whose existence is undoubtedly due to the far-seeing wisdom and heroic courage which launched the London mission. The prominence given to the latter in the press has had much to do with kindling the flame elewhere. Mr. Hughes, too, has held conventions in several towns and cities for the purpose of awakening prayerful sympathy with the great work he has at heart. London has forced other cities to bestir themselves. The condition and possibilities of Methodism in the centers of population have been studied as never before. Discoveries of waste resources and growing willingness to meet the crisis have kept pace with the revelations of stranded churches and unimagined destitution.

After London, Manchester—three hundred and fifty thousand population—was the first city to give shape, on a new scale, to these vitalizing tendencies. There the Oldham Street Chapel was a typical case of thousands of city churches elsewhere. Opened by Mr. Wesley in 1781, it then stood in the midst of green fields.

In time the retired suburb became crowded with fashionable residences, which in turn gave way to stately warehouses. Amid these changes the old mother church, so crowded in its palmy days that applicants for a sitting had to await a vacancy for years, and so fruitful that fifteen circuits with one hundred churches sprang from it, dwindled down to a Sunday congregation of fifty worshipers. And yet there are few places in all England where thorough evangelistic effort was more needed. To meet the new condition of things a noble pile of buildings was erected in 1887 at an outlay of two hundred and fifty thousand dollars. Every facility was provided for the prosecution of a vigorous modern mission. Including regular overflow meetings, it has been computed that the message of life here uttered reaches, on an average, ten thousand hearers weekly. Equally startling and encouraging is the statement that seventy-

five per cent. of these previously belonged to the absolutely non-church-going masses.

The twin mottoes of the workers, namely, "convert in order to fill, and fill that we may convert," have each had gladdening exemplification. It was scarcely expected to gather many into membership in a place like Oldham Street, but a monster church has, nevertheless, been built up and hundreds of other converts traced to other churches. The printed reports show a sum of six thousand dollars contributed at the meetings, and that the work is more than self-sustaining.

Here, as in London, the employment of mission halls instead of churches, free seats, the best possible music, varied aid from large bands of workers, and brief, pithy addresses have had much to do with the astonishing success. It would be hard to find an English city of any importance, where Methodism had failed to keep pace with the growth of population, which has not been reached by this wave of aggression.

In Leeds—three hundred thousand population—some of the older churches have been remodeled and constituted mission centers, and plans for general development adopted. Birmingham—four hundred thousand population—has its Grand Central Hall on the site of a ruinously old church, and with overflowing attendance and revival flame instead of a congregation of fifty!

The forward movement is so leavening the Methodism of Scotland that the neglected populations of Glasgow, Edinburgh, Dundee, and Aberdeen are being sought after with commendable zeal. The Irish Conference, too, has just sanctioned a comprehensive and costly scheme for the city of Belfast, and set apart one of its most successful ministers to take special charge of the enterprise.

Other denominations are getting to work in the same line and adopting the tools that Wesleyanism first taught them to use. The Established Church of England, in particular, by revival missions, founding of brotherhoods, employment of lay evangelists, increased devotion to the social needs of the masses, and attempts to popularize their service by increased simplicity and fervor, has paid significant and eloquent tribute to the timeliness and wisdom of Methodist plans.

From all this one thing is clear. The big city mission, with

its complicated machinery, is not the impulsive craze of some restless genius wreaking his iconoclastic wrath on time-honored methods, but a monument so general and providential as to compel the attention of all who look for the triumph of Christianity on the high places of the field.

In an earlier page of this article reference was made to the failure of modern Wesleyanism to gain a foothold in English villages. The exact facts and figures which form the basis for this conclusion demand further presentation.

Including 868 places in which services have been established during the last twenty-five years, the denomination is, now represented in 5,755 villages with a gross population of 3,662,791; 3,486 of these villages have no other Non-conformist services. This degree of success does not look quite so flattering when it is borne in mind there are yet 7,659 villages with a population of over 3,500,000—equal almost to that of all Canada—which, so far as Wesleyan effort is concerned, are literally virgin soil. In other words, Wesleyanism remains totally unrepresented to this day in half of rural England. It is a singular coincidence that simultaneously with the campaign to capture the centers there should be set on foot a scheme to win the feeblest and most distant outpost. But such is the case. Just as in London investigations were made, maps and statistics published, and where it was impracticable to maintain the regular itinerancy on the score of cost, a readier means was discovered for effecting a thoroughly pioneer undertaking. The conception and execution of this scheme are entirely due to the Rev. Thomas Champness, an influential member of the Conference.

Its provisions mainly include the training, under his own supervision, of competent young men as lay evangelists. They must possess special adaptation for mission work, subsist on scanty remuneration, and act under his control. The economy and definiteness of aim thus secured are praiseworthy and profitable. Under the title of *Joyful News* a weekly organ is published in the interests of the movement. It is edited by Mr. Champness, somewhat in the style of the Salvation Army *War Cry*, and has reached a circulation of fifty thousand copies per week.

In setting Mr. Champness free from circuit work, that his undivided attention might be given to the project he has hitherto so successfully carried on, the late English Conference took a

step in the right direction. Eighty-five such evangelists are now employed, and the number will speedily reach a hundred. The new foundations laid, the blessed revivals brought about, and the fresh impetus given to the work at many a weak point, have gladdened the Church from center to circumference. Great care is taken, not only in the selection of suitable men, but in their practical preparation for the work. The result is, that a man accredited as a "Joyful News Evangelist" needs no further guarantee of fitness to extend and strengthen Methodism. One hardly knows which to admire most, the inspiration which led Mr. Champness to initiate the work, or the wise effort which consolidates and sustains it.

As a connecting link between the unoccupied and uncared-for portion of Christ's dominions and well-equipped churches, this latest accession to ministerial auxiliaries seems destined to be a potent and abiding factor within and beyond English Wesleyanism.

The Outlook.

1. What is the probable destiny of the missions already started? It is agreed on all hands that a success resting on the administration of temporal aid, on sensational attractions whose novelty must soon wear out, on any sympathy with the non-church-going classes which would involve the sacrifice of truth or justice, or contingent on the exceptional endowments of the unique men who superintend it, would necessarily be superficial, short-lived, and dear at almost any price.

If any of these are urged against the new movement its friends need not be seriously frightened. Innovations, such as open-air services, lay preaching, and the administration of the sacraments by men not episcopally ordained, wounded the sensibilities and aroused the fears of a horde of Wesley's contemporaries. Yet Methodism lived. At every subsequent stage of its development, where new forces were discovered and utilized, friends and foes have been liberal in predictions of death and downfall. Time has taught us the vanity of their rash calculations. The utmost discrimination is used in distributing gifts of food, clothing, and medicine; the music is never employed as a substitute for the Gospel, and such prominence is given to multitudes of other workers that there is no danger of the future of the mission hinging on any one personality. *There is*

nothing in the nature of the case why a work of the kind carried on as now should not be crowned with permanent stability!

2. The principles of aggression predominate so largely that it is not premature to consider their effect on English Methodism as a whole. Mr. Moody rightly singled out dullness as the great fault of English church services. In Methodist congregations, where men naturally inherit a deep regard for religious exercises, which is fostered by custom and developed by training, the pulpit is exposed to dangers unknown in places where these sympathies have to be created or corrected. This condition, added to the emphasis given from year to year to great preaching by the fathers in the Church, has had much to do with the prevalence of elaborate sermons packed with theological lore, and complacently regarded as an end rather than a means. It is not to be inferred that all English Wesleyan preachers are metaphysical, dry, or dull, but it is none the less true that the prevailing type of ministry, whatever cause produced it, is not proving itself equal to the peculiar needs of this generation. The difference between the preaching of any of the men who are succeeding so nobly in the mission branches and that of the rank and file of their brethren is so strongly marked that the former stand out as pioneers of a new era. This is one direction in which the forward movement will be fruitful of certain good. True, national styles of preaching do not readily change under ordinary circumstances, but the press has given such prominence to the methods employed in these new centers that they are being studied with a confidence that no well-constructed theory could inspire.

The influential laymen have seen the work to be done and the class of agents adapted to it. This in itself is a straw. They largely select the pastors for their respective charges. The demand will be for thorough evangelism, and the demand creates the supply. At present the light may only gleam on distant mountain-tops, but it will not recede till the most obscure valley has caught some benefit from its beams. The movement also bids fair to impart elasticity to Wesleyanism. If it can be shown that later plans out-distance time-honored ones in securing beneficent results, will the practical common sense of Englishmen sacrifice opportunity and certain prospects out of respect for a sentiment? Their traditions and

history do not warrant the presumption. In the interest of this city enterprise the time limit must be changed. Men like Mr. Hughes should be continued at their posts beyond three years, to use with growing effect the experience and influence they have gained. Presumably they will be kept, as far as possible, in the same class of work by sending them from one mission center to another when change *is* necessary. Whatever may be the ultimate outcome of these tendencies the membership of the Wesleyan Conference will show that a new departure has been taken. For the past twenty-six years there has been little or no numerical gain, notwithstanding the rapid growth of population in that period. But, with the forces now at work in city and village, it is safe to affirm the Church has touched the lowest point it will reach in the present generation.

3. Finally, the movement will exert an incalculable influence in the work in cities generally. England is not the only place where Methodism is face to face with the city problem. Recent investigations in New York city show the deplorably inadequate provision of its churches for its people. In the older portions of the city, where the American and church-going population is rapidly diminishing, most of the churches are barely holding the fort. Along the present lines it is only by superhuman struggle that a feeble existence *can* be maintained in such places. The natural outcome is to gradually surrender the field to the alarming forces of evil. Busy and benevolent men seem absorbed in frontier and mission work, while this city problem, which is yearly growing larger and more difficult, is reserved as a heritage for some future generation.

The Church which will win the masses of to-day will fill one of the brightest pages in the nation's history, will gain for itself a power and prestige which will carry it triumphantly through the conflicts of coming generations, and will stand out conspicuous through all time for having achieved one of the most difficult and glorious services ever rendered to the cause of Christianity.

Wm. A. Dickson.

ART. V.—THE CHRIST OF THE CHURCH.

"Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."—*Articles of Religion.*

"Lo, I am with you alway, even unto the end of the world."—MATT. xxviii, 20.

"Where two or three are gathered together in my name, there am I in the midst."—MATT. xviii, 20.

"This is my body, which is given for you."—LUKE xxii, 19.

Is the personal presence of Christ with his people a reality? Such a reality as substantial presence in time and space? Is Christ personally present in the Church of to-day—"with all things appertaining to man's nature, wherewith he ascended into heaven?" The interrogation point is not only the symbol of the nineteenth century, but the index to all healthy mind in all centuries. Socrates said, "A life without inquiry is no life for man." There are still some permanent, hereditary, unanswered interrogations in this age of ripe criticism and bold speculation: the sound mind cannot be satisfied with mere verbal formula, though it be the condensed wisdom of the ages. We must have an intelligent basis for our beliefs. If we cannot narrow the problems of Christianity to fit our philosophy, then we must broaden philosophy so as to include the facts and phenomena of religion. There must be intelligent concepts and intellectual generalizations of the mysterious facts and unspeakable experiences of our holy Christianity. Hence, if religion ventures to have a formulated creed, is she not compelled to have a speculative philosophy? The sound mind cannot think the irrational. In order that God may be worshiped in spirit and in truth must he not be a present, substantial reality for the soul, as well as a clear, formulated thought for the intellect? The problem of Christian worship is related to the metaphysical speculations of materialism, idealism, and skepticism; and the logical mind is forced to inquire, Is there a metaphysics of religion? Can the mysterious facts of Christianity be generalized into philosophic formula for the intellect? The corporate mind of the race has built up great systems of thought, and cut the channels for the future, and fenced in a vast realm of truth. The true spirit is the inquiring spirit. The best

crystallized thought of the past can well afford to be examined; the law by which such crystallization took place at least ought to be known and all the formula be verified. One generation can neither think nor act for its successors; so that every field of thought must be left open for new surveys: new field notes are as essential to healthy mind as new crops are to commerce.

Christianity, as well as philosophy, has its intricate problems; inspiration, resurrection, divine providence, and divine presence invite the thinkers of every generation. What the world needs most is not scientists, speculative philosophers, or theologians; but broad-brained, healthy, spiritual explorers. The age needs to invigorate the intellect, emancipate the conscience, and enthrone Christ.

There is a race-mind, an ideal-soul, which, when awakened, responds to the truth. These great, focal questions come from the mind which lies back of the multitude; they originate in the individual, private heart. The personal spirit passes beyond the speculations of the ages, beyond the deductions of the logical powers, to the transcendent powers of the soul itself. Is there not some broader generalization of the facts and phenomena of Christianity possible?

Religion is one of the great race-facts; man did not invent it, as he did the reaping-machine, for his own use; nor did he discover it, as Kepler did the laws of planetary motion; neither is it a creation of the imagination, as the Parthenon. It is a necessary universal principle of the soul; an essential factor of human nature; indigenous to humanity; therefore it lies somewhat in the realm of philosophy.

Christianity is the purest and most exalted form that religion has yet attained. It purports to be a system of divine facts sufficient to meet all the wants of man's intellectual and spiritual natures; a direct revelation from God himself; a class of sublime truths to be personally realized by the soul and logically verified by the intellect. Christianity, critically and really, is not so much what Christ said, or what he did, as what he is—what he is to-day—to his Church; to the individual; to the nation and the age. His personal presence with his people, his substantial relation with the world as a living, present reality, are the great facts made known in his commission to the men who were to preach the Gospel to all nations. Can there be

any substitute for the divine, personal, substantial presence of Christ? "Lo, I am with you alway!" is Christ's last, most emphatic, and most important message to man. This is the great fact made prominent in his commission to men; the burden of the message, the inspiration of all the ages. Can the Ego of the commission be the Holy Ghost, the Spirit of truth, the Comforter? Is not the Paraclete sent by the Ego to do a specified work of his own: to reprove the world of sin; to guide into all truth; to show things to come, and to glorify Christ? He is not to take the place of the personal, substantial Christ of history. The Holy Ghost is to fill no vacancy. The new economy provides for a new office to be filled by another person; the incarnate God created no vacancy by his mysterious disappearance in the cloud; but remains somehow with his people, a personal presence to "the end of the world." Nor is this Ego to be confounded with the divine Presence of the old economy. "My Presence shall go with thee," and "Lo, I am with thee," are not identical. The Ego is related to the *Me*—"all power is given unto Me"—the incarnate God, the "Emanuel," God with us; the Christ of history must be the Christ of the future Church. The Holy Ghost must not be confounded with the historical Christ, nor separated from him. The Spirit was always present with the incarnate God, and cannot be separated from him even in thought; present in the work of miracles and in the mission to men; but the Paraclete can never take the place of "Emanuel."

The personality of Christ must include his whole being, matter and spirit. Must not this Ego be the corporeal Christ of history, however the fact may lack accord with the accepted principles of philosophy or the commonly received notions of theology? For if there be no way for the reverential reason to expound the plain statements of the Lord Jesus, then intelligent faith must evaporate into unfounded beliefs, and extravagant notions, and strange contradictions; the personality of the Holy Ghost will become an impersonal influence, and Christ himself will be reduced to an historical proposition, to be proved by the syllogism or be rejected by all skeptical minds.

Is not the Holy Spirit a result of Christ's bodily presence instead of a substitute for it? Without the bodily presence of this Ego is there a "Spirit of truth" possible or thinkable?

All the natures of the Godhead are in Christ, "the fullness of the Godhead bodily." Can, then, the personal presence of the Holy Ghost be affirmed if the bodily presence of Christ be absent? Can the Holy Trinity be divided by time or space, or healthy thought? Or can the mystery of the fact be made less mysterious by reducing the substantial, bodily presence and the personality of the Holy Ghost to a doctrine? Is there any other Christ possible to a sound mind than a bodily Christ in time and space? Do not the facts of Christianity and the necessities of thought demand a metaphysics of Christianity?

The problems of time and space are involved in Christian faith and intelligent worship. "Where two or three are gathered together in my name, there am I in the midst." This "I" is the identical "Ego" of the commission, and subject of the verb (*ειμι*). "Midst" (*μεσω*) is used more than forty times in the New Testament with reference to time and space. The statement contains the problem of time and space with reference to personal communion with Christ.

The manifestations of God to man in time and place are the great mysterious facts of history. From paradise to the flood Jehovah was visibly and audibly present to such persons as were able to apprehend him. Adam held communion with him in Eden, and when sin put out his eyes he heard the voice of the Lord God walking in the garden. Enoch was conscious of the divine presence for three hundred years. He gave Noah the plan for the construction of the ark. Abraham heard his voice on the Tigris, and years afterward he ate butter and milk with him under a tree in front of his tent in Mamre. Jacob wrestled all night with him at the Jabbok. Moses held communion with him in the solitudes of the mountains by the burning bush. He wrote the digest of the laws of the universe on Sinaitic granite with his own finger. He furnished Moses with plan and specifications and detail drawings for the tabernacle. Are these human myths, poetic metaphors, supernatural mysteries, or divine facts in time and space without a satisfactory philosophy? Are not all the theophanies of the Old Testament personal realities—some sort of corporeal Being in time and space? Revelations of the Infinite in forms of the finite? Christ is the most complete theophany; the best understood, yet the most mysterious. Christianity is the only religion which rests on historic facts;

hence it cannot be examined as a mere theory, a speculative philosophy, a deductive or inductive science. It is a system of facts to be explained; to be realized, experienced by the soul; revelations of God to man in time and space. The Infinite, to be known or knowable by man, must come within the limits of the finite; this is both a thinkable proposition and a revealed historic fact. The Infinite must include the finite as well as transcend it, as a whole must include the sum of all its parts. Is not Christ God manifest in the flesh? the Infinite expressed in terms of the finite? the Eternal in time and the Infinite in space? God in Christ is a corporeal reality; and the great problem of philosophy is reduced to an historic final. Spirit is a reality; matter is a reality: their everlasting union is the highest personal Reality, the Infinite in time and space. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us." Then is not "the mystery of godliness" the only solution of the problem of being, and the final settlement of the long debate concerning time and space? Do not the facts of Christianity need a more profound study and a broader generalization in order to expound the plain statements of Scripture and meet the demands of the philosophic mind and the wants of Christian faith?

Christ is born of a woman; lives among men; eats and drinks; hungers and sleeps; does many mighty works; turns water into wine; walks on the sea; speaks to the storm and hushes the wild winds of Galilee; heals the sick; cleanses the lepers; raises the dead; dies on the cross; rises from the tomb; spends forty days of strange life upon the earth, then ascends and hides himself from mortal eyes in a mysterious cloud while the promise, "Lo, I am with you alway," is still ringing in the ears of the astonished disciples. Is He who "was dead and is alive for evermore, and has the keys of hell and of death," still personally present with his people? Not in some mystic sense, or by some symbol or substitute; not as a doctrine or formula of thought, but "with all things appertaining to the perfection of man's nature?" This is the great interrogation

point of Christianity; the key to the most mysterious problems of philosophy and religion.

The theories of the real presence are manifold. Presence by law is a phrase which may be transfigured into force residing in matter; the mystic dance or adjustment and collocation of atoms. This theory rejects all personality, and ranges anywhere between the most blatant, bellowing skepticism and the baldest Oriental pantheism. Official presence is where the officer becomes the vicar and Christ is present by deputy. This is but a priestly presumption; an impertinent pretense; an enormous imposition; a monstrous mendacity, having no claim either on religion or philosophy. The symbolic presence, or Christ in the holy eucharist, has had no satisfactory solution. "This is my body," seems to be a sealed secret to the best thinkers; a kind of mystic saying; a philosophical and theological puzzle, defying the mere critic through all the ages. These words of Christ have had a most eventful history. What perversion of sacred thought! what misuse of symbol! what verbal dexterities and wizardry of words has history recorded! What priestly incantations and sacerdotal magic and grammatical farces have fenced in the holy sacrament of the Church, and fenced out honest, hungry souls starving for the bread of life!

That the bread and wine undergo any change in the hands of the priest, or by the ceremonies of the Church, is preposterous. That the holy eucharist is but a memorial of the death of Christ is the swing of the pendulum to the opposite extremity of the arc of truth. Does not the truth lie somewhere between these extreme points? Do either of these notions fill the divine formula? Do they satisfy the intellect or the heart? Are not the bread and wine the real symbols of the real, substantial Christ—the real, corporeal Ego? Not the fact, but the sign of the fact; the prophecy and pledge of the real, personal presence? Not merely the promise of his coming again, but of his real presence among his people, "with all things appertaining to the perfection of man's nature?"

The mathematician never mistakes the symbols for the quantities themselves; nor does the presence of x and y ever delude him or cause him to lose sight of the geometrical forms back of the algebraic equations: to the real thinker both exist together, nor can they be divorced; one is for the eye, the phys-

ical sense, as a kind of intellectual scaffolding; the other for the imagination, the intuitive power of the soul. Is Christ not as really present in the symbols of the bread and wine, and in some such real way as Jehovah was present in the pillar of the wilderness, the ark of the covenant, or the shekinah of the temple? The bread and wine are the most simple and substantial symbols ever given to the race, yet the most comprehensive and mysterious. They are the incarnation of the great doctrines of Christianity for all people—his death upon the cross, his presence in his Church, his coming to judge the world.

As the mathematician sees back of the symbols the real forms for which they stand, so the loyal, hungry soul may see back of the bread and wine the divine reality—the Living Bread. Jesus says, "This is my body," and the Church responds, whatever she may mean by it: "Feed on him in thy heart by faith, with thanksgiving." Feed on him; not on the symbol, or the doctrine, but the present Christ.

There is also what may be called a theological presence, which assumes two forms. First, a kind of abstract presence in the grammar of the Gospel; a sort of modern religious pantheism, which conceives some mystic power in the words of Christ; some such influence as pervaded the atoms of the material universe, called by philosophic dreamers the soul of the universe; a religious fanaticism that substitutes the promises of Christ for the personal Christ back of the promises, and substitutes belief for realization. The other is a religious idealism, which substitutes the Holy Spirit for the substantial, bodily Christ. Being unable to form an intelligent concept of the Holy Spirit separated from a corporeal Christ, they deny his personality; while others, accepting the verbal statement of the Scriptures, practically reduce the Holy Ghost to an abstract influence. Do not the plain statements of Scripture, the positive demands of the intellect, the supreme wants of the soul, require that the Christ of the Church should be a personal, substantial presence in time and place—a real, corporeal being?

The limitations of human powers are such that man cannot think of God as pure spirit—formless, spaceless, and timeless. God, to be known and worshiped, must be personally present in time and space. The soul cannot be satisfied with abstract infinitudes. No logical definition, no theological proposition, nor

symbol, nor ceremony can meet the wants of the heart and the demands of the intellect. Any kind of explanation that explains away the plain statements of Scripture is as unphilosophical as it is unsatisfactory to the worshiper.

The relation of matter to spirit is the great unsolved problem in philosophy and religion. The supernatural is the chief field of modern research and discovery, vaster in extent, greater in outcome to the race, than the realm of material science; more fruitful than biology or psychology. It is the unsurveyed territory of the intellect, the lurking place of superstition and skepticism, the unfenced field of faith, and the home of true philosophy. Hence Christianity must ever furnish the chief problems of speculative science. But can Christianity have a speculative science? Is there a metaphysics of religion? Why not? She has a creed and a criticism; she furnishes the most mysterious facts and the most transcendent phenomena concerning both matter and spirit. Has she no light to shed upon the mystery of being? Christ is the greatest fact in philosophy or religion. He belongs to both, for he is the sum of all knowledge pertaining to matter and spirit; the historic union of matter, mind, and God in one supernatural person; one mysterious selfhood—the unknown made knowable; the highest possible embodiment of truth; the great reality; the divine formula for matter and spirit brought within the range of human powers. Not the supernatural made natural, but made known by the laws of the material and spiritual worlds; the only key to all phenomena; the highest revelation of law; the sublimest demonstration of reality; the historic proof that matter and mind are distinct entities, and that the laws that govern them are dissimilar. Christ is the solution of the problem of time and space. Christ is Christianity. Christ is philosophy. He is not a problem to be solved, nor a proposition to be proved, but a reality revealed, a fact for the reason, an apocalyse for the soul. He is not a compound of two perfect beings, but a complex being with two whole and perfect natures, physical and spiritual, human and divine, so blended as to be forever inseparable, even in thought. Therefore, to assume that man in his present state of knowledge can formulate the facts and phenomena of Christ's life in terms of modern physics or metaphysics is absurd. Christianity is supernatural; and natural

law cannot compass the spiritual world, or the supernatural be made natural, till parallel lines become one and the same line.

The facts of Christ's life upon the earth prove that he never was limited by the laws of matter and mind, as these are formulated and understood by systems of human thought. He lived in two worlds: the world of matter and the world of spirit; the seen and the unseen. He could reduce eternity to time and infinity to space at will. His birth is a mystery that defies all the known laws of biology. His life is a mystery not in the range of human reason, nor compassed by the present laws of psychology. His death is a mystery; he dismissed his own spirit. His resurrection is the supreme mystery of his being, the crowning miracle of his life. These facts have no scientific explanation, no human formula of thought. After centuries of examination they still remain a class of facts by themselves that transcends all human powers.

The supernatural manifestations of Christ for the forty days after his resurrection gave to the disciples and the world a new edition of the Gospel. A new field of fact and phenomena was opened up and a new experience developed, demanding a new exposition of the Scriptures and a progressive development of the doctrine of the divine Presence in the Church.

The resurrection Christ became visible and invisible at will; space and time seem to demand a new interpretation; new facts and new phenomena appear that transcend all human speculations, and demand a new philosophy of matter and spirit and a new metaphysics of Christianity. He appears ten times after his resurrection, and always to his own disciples. Other eyes seem too dull to behold the risen Lord. He talks with the two disciples going to Emmaus, but they take him for a stranger, for their eyes are holden; they sit down together at the table, and their eyes are opened, and they behold the real, substantial Christ, but in a moment he vanishes from their sight. Here is a new fact, a new experience, requiring a new exposition of the laws of matter and spirit, a new philosophy, and a new interrogation point in the world of thought. On the evening of the same day, while the disciples were in the upper room with closed doors, Jesus appeared in their midst and said, "Peace be unto you." They were frightened, and supposed they had seen a spirit. He said unto them, "Why are ye troubled? and

why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He showed them his hands and his feet, and they gave him a piece of a broiled fish and of a honey-comb. He took it, and ate before them.

Since the world began, was it ever known that a real body could enter a closed door and vanish at will? Thomas, a bold, independent thinker, who thought for himself and for the race, refused to accept so strange a fact without a scientific test. He believed in the veracity of his brethren, but thought they were deceived. He is the great high-priest of the phantasmal theory; for, if Jesus was really and bodily present, how could he enter a closed door or vanish from their presence? He did vanish, therefore, not a corporeal Being, but a phantom of the brain. A week afterward Thomas had an opportunity for his scientific test. Jesus appeared when Thomas was present, and said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Thomas was satisfied without the scientific test, and cried out, "My Lord and my God!" He had learned that the soul has more satisfactory sources of knowledge than the finger ends. Had Thomas called to mind the night of the storm on Galilee, he would have seen his fallacy of false assumption, for Jesus was seen walking upon the wild waves in the darkness of the tempest. Hence he never was limited by the known laws of matter. There is no natural solution to such phenomena; and if there be no intelligent mode of Christ's substantial being possible, and the doctrine of his corporeal presence with his people be unphilosophical and absurd, then are not all the facts upon which his miracles rest without value, and miracles themselves impossible?

Has the human intellect yet reached the highest possible solution of the wonderful facts in the history of Christ? Many, wise and good, believe in them in spite of all the philosophies and theologies. But is Christian thought to settle down and leave Christ beyond the clouds till the judgment? Has the longing, earnest soul been content to remain an orphan during all these Christian centuries? Can the mind of this generation be fenced in by old philosophies, human catechisms, and fallible theologies? Has all desire for deeper knowledge

been satisfied, all Christian thought been formulated? Have all the laws of matter been discovered, and all the mystery of being been explored? May not the mystery of being, spirit-force, substantial reality, lie nearer the intellectual grasp than has yet been apprehended? Why does the spirit-nature long for the truth—the soul cry out for the living God? Are there no higher truths within the reach of earnest, healthy mind? What, then, is aspiration, if not another form of inspiration? May not much of mystery be but ignorance with her eyes blindfolded? The discovery of one new truth may change the current of all thought; give a new stand-point to all speculative science; reconstruct all civilization, and put Christianity in possession of the "all power" given to her in the morning of her history.

Three metaphysical problems are supposed to be involved in the doctrine of the corporeal Christ present with his people: Can the infinite be brought within the limits of time and space? Is matter a reality? Has the human spirit powers by which it may realize the unseen? Idealism colors all the theologies of the present, as it has colored the philosophies of the past. It has a strong hold on some of the most influential minds of this age. All human speculations vibrate between the two extremes of thought—materialism and spiritualism. All other systems are but permutations of these two. The logical outcome of pure materialism is atheism; the logical outcome of pure spiritualism is pantheism. Neither of these schools can make any headway; they are doomed to march round and round without any forward movement. The only possible philosophy must combine both schools; all the facts of each in one harmonious whole. This must be done before the problem of being can be solved. This Christianity has done in the personal history of her Christ. Can the infinite be brought within the limits of time and space? Christianity furnished the historical fact—God manifest in the flesh. Can speculative science prove the facts of Christ's life to be absurd, and hence impossible to rational belief? Is not this the only rational system of thought, which in the end must turn the world upside down? God, who is infinite, fills eternity, and hence fills all space of eternity. If by some necessity of thought or postulate of philosophy he must be excluded from time and space, all

real worship must cease. How could he be worshiped in spirit and in truth, since bodily form and personal presence are essential to the revelation of the character of God? The soul cannot worship a proposition or an abstraction. The spiritual intelligence demands a personal presence in time and space. If God fills immensity, then he who is from everlasting to everlasting must, by the necessities of thought, fill all space and be present every-where at every conceivable period. Man can know God only in finite conceptions; definitions and postulates and metaphysical propositions do not meet the wants of the intellect nor the necessities of worship.

But how can a material body be at all points at the same time? This is only another interrogation point; not a denial of a fact, but an effort to solve a problem. If the heart must wait for the *how*, it may as well wait for the trumpet and the angel. The corporeal body of Christ is related to pure spirit, and hence it is not subject to the common laws of matter. His body and spirit is a complex unit, and cannot be put in the same category with other corporeal beings; for by hypothesis it is the union of perfect spirit with perfect matter.

But what are time and space? Entities, attributes, or relations? Who has succeeded in formulating a definition? Who dare try again? Is not space the relation between objects, and time the relation between events? For all the purposes of religious thought, are not space and time the relations between the infinite and the finite? Matter, as related to his bodily presence, seems to have new properties, for corporeal being fixes no limits to the infinite Christ; mind must stay by the facts of his history, wherever they may lead.

What is matter? This is one of Plato's great interrogation points. He asked the question but never presumed to answer it. From the "flux" of Heraclitus to the "law" of Lotze the pendulum has been swinging from one of the extremities of the arc to the other; but during all these ages has philosophy added one cubit to its stature? Matter has been defined as phenomena, law, mathematical points, state of the infinite, a double-faced somewhat, with form for the physical side and law for the spiritual side.

Hegel says the essence of matter is gravity. Lotze makes it a phenomenon of spirit. Another high authority makes it a

form of thought, based upon the activities of something not itself, and declares that "a knowledge of God must rest for its assurance upon an ethical trust in God." What is an "ethical trust in God?" Will it cause the soul to cry out, "My Lord and my God?" Did Thomas belong to this modern school?

A. Milford Hall teaches that God is universal substance. That matter is a condensed form of spirit, and spirit is an attenuated form of matter. Professor Drummond's ink is scarcely dry till he is placed among the immortals for being bolder than Plato, if not wiser. He says: "Philosophy does well in proving matter a nonentity." "For men generally to call this a world of matter is an absurdity." But Mrs. Eddy stands at the top of this list, for she declares, "Divine science, rising above physical theories, excludes matter and resolves things into thoughts." In pure idealism neither philosophy nor religion is possible. Matter must be more than an idea; more than a law. Is it not the product of personal power? A substantial reality in time and space? If law is substance, and the only real in nature is law, then what is law? The fact of law is neither the knowledge of the law, nor the law itself.

Christ is the only solution of time and space; of the infinite and the finite; of matter and spirit. But Christ is a reality for the sense, a fact for the intellect, and a personal presence for the soul. Could all the facts of his personal history be generalized, the result would be a Christian philosophy. If by some unknown law in harmony with matter and spirit we have the fact that the infinite may come within the limits of the finite, and be present in time and space, then why by some other law may not the seen become the unseen, and corporeal being be present in time and space without affecting the outward senses?

Is there a logic of the soul? Back of the reasoning powers is there not a higher reason? If man bears the image of his Lord has he not some power enabling him to see back of phenomena and law? Is not all revelation built upon this hypothesis? "Unto you it is given to know the mysteries of the kingdom" is the divine announcement of this doctrine.

There is a race-mind with powers to perceive universal principles and data of consciousness—"a faculty divine" which sees into the heart of things; the high noon of the soul, when

it runs up to rapture and bridges over the gulf between the seen and the unseen, the visible and the invisible worlds. All knowledge is not the result of dull sense and cold logic. Is not inspiration a sort of higher reason? a mental fact without a satisfactory explanation? a thought—a faith—a flash from heaven—an apocalypse—a soul-leap beyond the boundary-line? Art has its metaphysics; and art is the nearest kin to religion. The soul has power to realize the unseen through the emotions.

Are there not supreme moments in the history of every earnest soul—times of great spiritual agitation, birth-throes of new thoughts, agonies of new experiences—when the heart begins to doubt its doubts, and the mysterious, subtle influence of spirit on spirit transcends all knowledge, and the soul is brought face to face with the great Reality?

Is not St. Paul's personal experience of more value than a library of speculations concerning matter and spirit? The fourteen days of storm on the Adriatic are as full of mystery as of moaning winds and midnight mutterings of the discouraged man. In that dark and starless night, when the tempest raged and all hope had fled, Paul stood forth and said: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." Is this angel of God a phantom, a poetic myth, or a personal reality in time and space, standing beside Paul, ruling the storm? Turn to the midday scene on the Damascus road, and listen to Paul's interrogation of that mysterious voice which had pierced his soul with that emphatic Hebrew "Why?" and hear the answer, "I am Jesus of Nazareth, whom thou persecutest;" then attempt to substitute some abstraction, or a Christ beyond the stars, for a Christ beside the Damascus road. Some facts transcend our reasoning that may lie within the compass of our reason when stimulated by the Holy Ghost.

Reasoning is the power of intellectual analysis; reason is the intuitional, synthetic power of the soul. Reasoning builds bridges across gulfs of thought on piers furnished by the reason. But reason needs neither bridge nor pier, but leaps the chasm at a single bound. Reasoning puts facts and phenomena together, and weaves them into arguments, but reason is the faith power that realizes the personal presence of the Lord.

Faith is more than belief; it is the conviction of the unseen; the highest possible knowledge. Pure spirit—bodiless, without form and corporeal reality—must lie without the limits of human powers. Incarnation, God in time and space, is an eternal soul necessity. If Christ be an object of intelligent worship he must be in the range of human faculties. If there be no present, substantial Christ—if he be only an historical being, with deeds and sayings, or an absent corporeal being in some remote future—then are we living in a dead past, and religion is only empty ceremony. Why build a tabernacle, a temple, or a church to the Most High if he is not personally present? Why sing hymns and bow the knee, and talk face to face with Jehovah, if Christ is in some other part of the universe limited by his body? Christ must be in the presence of the worshiper a reality for the soul. The sacred Scriptures teach this doctrine, and there is nothing in speculative science that contradicts it. There is no more difficulty in thinking of Christ in the midst of his people, "with all things appertaining to man's nature, wherewith he ascended," than there is in thinking of him in the far-off heavens.

The problem of matter and spirit remains unsolved, but the field of the supernatural is open, and earnest explorers are stimulated to enter. Matter is a physical entity—the product of mind and the symbol of a higher reality. When under the control of pure Spirit there are no fixed limitations to its phenomena. A perfect corporeal being has power to be present or absent at will.

Christianity is a philosophical religion: it is the philosophy of matter and mind; the philosophy of matter as related to mind. It is the only philosophy of God.

The personal presence is the sublimest promise of Christ to his Church; the philosophy of her persistent power and divine impulse through the centuries. It is the unlimited resources for all the future, and the inspiration of her teachers "unto the end of the world."

W. F. Nelson.

Art. VI.—THE SEMITIC QUESTION.

The author is aware of the existence of parties, Jewish as well as Christian, who profess to believe that there is in reality no Semitic, or, perhaps more specific, Jewish, question.

To such as have reflected upon our social conditions, and especially to those who have sought to comprehend certain phenomena emphasized by the great revolutions of the last century and of the one now current, it must have appeared no less than marvelous to note the altered social and political estate of the Jewish race. It is one of the fruits of the fermentation proceeding all along the line; and no better proof of the existence of a Semitic question can be adduced than the disparity of views respecting the utility and the righteousness of the feat. While the Jews and most Christians have hailed the achievement as one of humanity and progress, certain reactionists have raised their voices in dissent, and have advocated a more or less substantial retraction of proferred liberties and privileges. The mere fact that among these conservatives are ranked some of the most eminent and impartial men—such as are famed for their labors of love toward the Jewish race, and even converted Jews, who hold that Jewish equalization can be only relative or approximate—ought to be sufficient plea for holding the question still unsolved.

Some general prefatory remarks may be of service in delineating the traditionary relations of the Israelite to his neighbors, whether foreign or domestic. His foreign relations, of course, practically ceased to exist with the destruction of Jerusalem by Titus, and to Christians they are in general so known as not to require details. A few phases, however, may obtain mention further on. That Israel suffered much at the hands of the heathen because of its being the elect, even as David, the chosen of God, was hedged about with snares and pitfalls by his godless enemies, is a fact readily admitted alike by Jews and Christians. Throughout the Roman period indignities and chastisements were multiplied upon the race, and even the Mussulmans, whose religion is so closely allied to that of the Talmud, sought to extend their influence by persecuting their brethren the sons of Jacob. What was perpetrated against

the *diaspora* of Israel in the name of Christianity during the Middle Ages is too well known to demand a recapitulation.

That which is of most importance at the present stage of development in the Semitic question is, not the violent, aggressive persecution to which the Jews were subjected, but rather the restrictions and the deprivations of liberty which continued long after actual open hostility had ceased. As for the former, all Christians must denounce it, since it emanated from a vindictive and unchristian spirit; and yet even Israelites themselves admit that in a measure it was not unfounded or without provocation. In respect of the latter, it needs only to be said at present that there are reasons which long sufficed to retain them, and even now are by some considered valid arguments for their re-introduction.

During the Middle Ages and the first three centuries of modern times, Jews were, wherever found, subject to great hardships, although their condition was by no means always or every-where equally arduous. England under Elizabeth and Cromwell was much more lenient than in the intermediate period and in subsequent times. But it was in the throes of travail preceding the French Revolution that America, under the spell of humanitarian principles, cast off restraints and made all persons equal before the law. Although Israelites and Rationalists point to this achievement as one brought about independently of Christianity, it may with perfect justice be called a victory of Christian ethics over and despite the passivity, or even the opposition, of the Church. View it as he may, the Jew cannot possibly attribute it to any influence of his religion, since so altruistic a motive could under no circumstances be the product of the Talmud's exclusiveism. The French Revolution of 1793 established the equalization of the Israelites in that country, and the year 1823 saw an approximate result also in England; Germany and Austria, shaken to their foundations by the revolution of 1848, and Hungary, aroused by Kossuth, soon followed in their wake.

This is neither the time nor the place to sketch the so-called emancipation of the Jews; but it may be well to gain some conception of the privileges denied them, especially such as have left their traces on the present condition of the race. Among these were: the provisions against the acquisition of

landed property on the part of Israelites, with the later exception of small city lots; their being debarred from membership in the guilds; their exclusion from the learned professions, and their consequent almost universal restriction to the business of money-lenders. It were rather preposterous than natural to expect that a race thus situated, with peculiar natural gifts and adaptations, should not in the process of centuries develop an extraordinary ability in this its only sphere of activity, and that it should, on the removal of the restraints, quietly and without friction subside into the regular channels of life. The stories of disbanded armies, wherein the soldiers were not drafted from the professions to which they might return, prove conclusively how difficult it is to subsume under the general body politic a heterogeneous class whose "occupation's gone."

Since the things charged to Judaism purport to be adduced from the relations of actual life, and as judging of an individual we are scarcely able to separate some of his tendencies from others, so, too, it becomes almost impossible to distinguish between the various kinds of complaints, except in a general way. The classification which most nearly avoids overlapping is probably that by which they are divided into religious and political. As is always the case, however, among a people whose religion has not become either a mere rite or a name, but where it continues the first-born of faith and conviction, religion and political tendencies cannot well be dissevered in treating of the Jews so far as they are orthodox. Religion determines man's ethics, and thereby lays just claim to the direction of his conscientious actions. Hence it becomes absolutely impossible to comprehend the principles of a religious people's politics unless one has previously entered into the religion of their lives. To say the least, that of the Talmud, however well it may have suited Israel while inhabiting the land of its fathers in peace and independence, seems but ill calculated to make of its adherents good citizens among other nations. The Talmud exhorts them to despise the heathen, and is dubious as to the propriety of paying taxes, at one time saying there should be no such contribution to the government of the heathen, at another taking a more charitable view of the case and according them this meager benefit insomuch as they should be denied participation in the blessings of eternal happiness.

Nothing could be more natural than that under the present circumstances of the race, it being dispersed throughout the nations, there should arise many difficulties, especially where questions of religion are at stake. Many of these cases, however, are the immediate product of European conditions, as is proved by their non-existence in America. Since the conflict is hottest in Europe, it may be advisable to examine the questions as they present themselves there. Take, for example, the case of a teacher of religion in a German gymnasium. Were it well for him to be a Jew? There can be no doubt of his legal right to apply for, and, if his qualifications are otherwise satisfactory, to hold, such a position. A Christian will shake his head and say, "He might do well as a lecturer on Christianity in a university, but to *teach* Christian children any thing but Jewish religion or unbelief—he cannot!" But the same thing holds good for every department, in greater or less degree, during the formative period of life; and hence the aversion to having Jewish teachers is very widespread. In Germany the idea is prevalent that the present system of public religious instruction is a failure; yet, even were the suggestion to be followed, that it be taught historically, merely giving the history of all religions, the case from the Christian stand-point would not be materially altered. Should the Israelite retort in reply that the opposite state of affairs was equally disagrecable to him, the answer would most naturally be that the minority must submit.

There is another point whereat the reactionists commonly scruple. It is, they contend, insupportable to think of Christians taking oath before a Jewish judge, and above all, to have him pass sentence upon them. Here they appear to me to plead weakly; and Semitic writers have put it pointedly when they remind us that an oath before the law is merely confirmatory of one's good faith. If only that is sworn by which to the swearer is most holy, what matters it to him who accepts the affidavit, whether the Unity or the Trinity be adjured? Is there more of perjury in the breaking of the one oath than the other? If so, it must certainly appear to us as though he, who in calling to witness the Trinity professes Christianity, should be held to his oath more strictly than he who confesses a faith less exalted in our sight. It signifies but little who

breaks the staff over the victim when the law has pronounced him guilty. So far as concerns the judge, the question can only be, Just or Unjust? and the accused ought not be asked whether he be Jew or Christian.

The burden of the cry raised against the Israelite amounts to this: "He is among us, but not of us." Nor is it difficult to observe the significance and apparent justice of the claim. The conviction is wide spread that he feels himself a stranger in the land, and that, whether he really desires the fulfillment of his daily prayer or no—that the Messiah may come and his own return to the land of promise be accomplished—he is neither English nor French nor German, but, in reality, simply and purely an Israelite, cosmopolitan because an exile. This impression is greatly strengthened by the knowledge that his religion requires him to preserve his nationality. If he is German, they ask, Why does he not assimilate? And the most intelligent answer to be gotten anywhere is, that he is a Jew. Most people will agree perfectly with Professor Lazarus when he says: "In preserving this small race, whilst round about mighty nations and peoples have passed away, that Providence has exhibited a potent will must occur to every one to whom such government has not become a mere and meaningless word." But still there has been no end of conjecture as to the means Providence employed in sustaining it. Racial difference and antipathy will not explain the problem; still less the persecutions to which the race has been subjected. When did persecution give a people a longer lease on life? Never in itself; it may have called forth latent energy, but whence came that?

If abstinence from intermarriage sustains the purity of a race, we also know from history that it has always led to internal decay; hence, we have here an anomaly at the least. A partial explanation of the unique stringency practiced in the avoidance of intermarriage, however, lies in the faith which the Jews had in the atoning merit of the fathers. The blessings accruing from their intervention were lost to the children of a *mésalliance*. It would appear, indeed, as though the genesis of this result were as complicated as the genealogy of the Egyptian god, Amon, "who was the consort of his mother, his own natural father, and his own legitimate son!" It is probable, moreover, that the immediate means of Providence were somewhat

of an interaction between the caste system (so to denominate it) and the Jewish faith, in such manner that the religion created, and at the same time found, its most powerful ally and supporter in the caste system. It is the same condition of reciprocal interdependence as that exhibited in Hindustan. Buddhism created and secured the castes, while the caste system prevented Mohammedanism from making extensive inroads.

One of the evils immediately arising from the conviction of the heterogeneity of the race is, the suspicion that it is not loyal and patriotic at heart. Although the circumstances are vastly different, the same fear is harbored now as Pharaoh did, long years ago, when he said: "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us." Exod. i, 10. History repeats itself; and, even in this respect, other instances are not wanting. That the Jews aided the Moors against the Visigoths in Spain, Israelites themselves admit.* The charge of complicity in the disintegration and the undermining of Poland is also preferred, and not without some probability. Furthermore, Jews are known to have been the originators or chief abettors of various revolutions, and are consequently looked upon with some distrust by their Christian fellow-citizens. It cannot be denied that circumstances may have too much predisposed Christians to such notions, and that, looking at history through or with their preconceived ideas, they may have concluded too hastily, forgetting that so general a conception must have a broader basis than a few isolated facts. Nevertheless, it can scarcely escape an unbiased Israelite that there is a deep, philosophic foundation for the belief, insomuch as it is difficult to understand how one who is or may be equally at home in all lands should be capable of a high, unselfish patriotism in any.

Subordinate to this general consideration are other complaints which draw much of their bitterness, and even venom, from the one just mentioned. They come partly from socialistic quarters, but have gained an extensive hearing among all classes. We have seen that the circumstances of the Jews for centuries, while depressing in most respects, were exceedingly favorable to the acquisition of money. Hence, when the doors

* Grätz, *Die westgothische Gesetzgebung*, p. 19.

were opened to them, wealth, either unused or employed only in secret, was put upon the market, and those industries which require large capital, such as manufacturing, fell in disproportionate parts to the Jews. It is in this respect that society is to-day most sensitive; and the fact that in Europe, as elsewhere, the Jewish manufacturers employ almost exclusively Christian laborers, with whom they have and can have no vital sympathies, is adding great bitterness to the social as well as Semitic question.

What the wiser among them require is, merely that there be formed no caste, and that there shall be a reasonable opportunity of rise and decline in wealth. They have, as they say, two castes—one comprising the nobility and another the remainder of Israel; but while there is a slight possibility of entering the former, the latter fold is inaccessible. A very noticeable sign of this state is the relative proportion of Israelites in the more advanced schools of learning. Almost half, it is said, of those who annually graduate from the German gymnasia are descendants of Jacob. Of course, the best explanation is that it is a progressive race, and, endowed with great wealth, can provide its youth with a higher education; and then the old bitter thought always recurs to the mind of some Christians, that this is a foreign people, which, when it first crossed their borders, had nothing but its staff. From the economical standpoint there is a certain justice in this reproach, since it is undeniable that of real production of wealth, of creative labor, the race has furnished but little. That, on the other hand, the anomaly lies largely to the charge of Christians is substantially proved by affairs in Southern Russia and the Crimea. There the acquisition of lands was permitted and encouraged from the first, and consequently the Jews have turned to agriculture and have lived by honest labor.

Hence, in summing up, it is but fair to say that neither party to the question can wash his hands in innocence nor cast the first stone. On which side, then, lies the greater right? The answer must needs contain something arbitrary if given unconditionally—which means simply that the question is not capable of absolute decision. It will doubtless be more profitable if the converse side of the rights, the duties, of both parties are considered. What, then, are their duties? First of all,

it would seem that, so far as concerns the Jew, he should live consistently with his prayer and confession, and own himself a stranger, a guest in the land, and in consequence observe and respect the rights of hospitality. The only reasonable alternative to this course is, to disregard racial distinction, and to grow into the organic structure of the nation wherein he abides. That the latter process would be the most perfect solution of the Semitic question is scarcely to be doubted.

Since duties are always correlative, the first on the part of Christians is, that they should not deny their guests the privileges of hospitality because of any general notion, but should limit their granting of them only by individual considerations. Personal unworthiness must be the only condition under which the according of these rights should be refused. This is a duty which is binding upon all peoples; but there are other and higher ones imposed by the acceptance of Christianity, chief among which is that of love. Besides the universal law of love incumbent upon Christians, who may deny that there are special reasons for love and its exercise toward the Jewish race? There are three considerations which must enter into our judgment of the Israelite, which are essentially as follows: first, that to the Jewish race we owe not only the Decalogue and its normative influence, but also the higher flower of Christianity; second, that Christ suffered death at its instance, and that the consequences of his rejection have been visited upon it; third, that though now suffering an unprecedented chastisement for its sin, it is still the people of God, and in possession of certain inalienable promises for the future, which shall eventually unite its members with all God's children.

It is characteristic that in connection with the first of these factors, the negative side is quite exclusively dwelt upon by many Christians, namely, that, though Christianity emanated from the Jews, it has from the beginning been subjected to the severest trials from that quarter. As to the second point, it is frequently overlooked that the individual Israelite holds essentially the same relation to the Gospel as others who have not accepted Christ, and that by mere conversion his re-instatement into God's favor is accomplished, even though he must bear certain consequences and privations in common with his race.

The third is usually entirely ignored. That these are shortcomings in Christian duty few will think to deny.

A Christian studying the eschatological doctrines of the Talmud can scarcely fail to be impressed by the evident subterfuges and the violent extenuations of Old Testament faith necessitated by what we view as the real advent of the Messiah, his rejection by Israel, and its consequent dispersion among the nations of the earth. We find it difficult to understand how the race, as a whole, has failed to recognize Christ; and herein lie the explanation and justification of the old saying, that one of the best confutations of atheism is the single word, "Jew."

As to the degree of hope to be entertained for the future of the question, the views are most divergent. To all concerned it is evident that there is no possible solution of these problems except the merging of the one party into the other. For us it appears most natural to hope that the Jewish race will gradually be subsumed under the masses of Christendom; but if we accept the usual interpretation of such passages as Matt. xxiv, 34, biblical authority forbids this view. Dark forebodings are heard from many quarters. Professor von Treitschke thinks that in Europe, especially in Germany, "upon the centuries of Germanic culture an age of adulterate Judo-Germanic civilization is about to succeed." From this point opinion ranges upward to the ideal height of certain Semitic writers who express the conviction that Judaism has the exalted mission of effecting the reconciliation of the Orient to the Occident, which means simply the consummation of history and civilization.

As a closing word, let us hear an expression of a Spanish rabbi, uttered during the persecution of the Jews under Ferdinand the Catholic: "We are a people at once blessed and accursed. You Christians would now exterminate us, but shall not succeed, for we are blessed; in after times you shall strive to exalt us, but therein you shall likewise fail, for we are laden with a curse." *

* Thiersch, *Ueber den christl. Staat*, p. 59.

M. Arthur Kridel

Art. VII.—JOHN BRIGHT.

John Bright's career teaches a lesson of prime importance to a self-governing people. That lesson was emphasized by the life of Lincoln, our great commoner, and by that of Grant, our chief captain, but by neither of them more clearly than by the record of this English "tribune of the people." A man from among the working classes—his family were mill-operatives and farmers—yet he was nearly fifty years in the Parliament of Great Britain. The son of a Lancashire cotton-mill hand, he was given a place in the cabinet that governed the British empire. A man who was taken from his simple Quaker school at fifteen and set at business became the rector of one of the greatest of his country's universities, and received a degree from another, the very center of aristocratic conservative learning. A member of a small but peculiar sect, his advocacy of its principles so shaped the foreign policy of the nation as to keep off wars that again and again threatened its peace, and that of all Europe. The result of his peace policy made possible the most marked advance in the civil arts and in evangelism. His loyalty to the cause of the needy brought upon himself and upon England the blessing of Him who pronounced all good upon those who consider the poor.

Surely such a life is well worth our careful study. It is not easy to bring out its lights and shades so as to interest all; yet they who note, think, and compare cannot miss its lesson. Who can paint the soul of rural loveliness in an English meadow-slope in June, reaching away to its line of elms, and with demure brooklets at play in its bosky dells? No one would attempt to describe enthusiastically a straight line; yet, without it, what would architecture be? Can one photograph a sunbeam, so that people will stop and stare at the picture in a shop window? Yet the sun-beam has more power than a cyclone. Arches that commemorate superb triumphs do not bear the names of those who, like Moses and Paul, were simply and constantly loyal to right and God. Such as they live in the regeneration and uplifting of races. Men do not make powerful or colossal statues of them, like that of Marcus Aurelius near the Tiber, and those of Rameses on the Nile. Their

record is on high. John Bright was not laid to rest with pomp and circumstance among England's mighty dead in her great abbey, but he is enshrined in the hearts of men with coarse garments and calloused hands. He lives in his country's bettered homes, where rosy children play, busy mothers move about in sweet content, and good fathers render cheerful service.

When we ask, How did he become so great? we find two principles underlying his life and bringing all its action into consistent symmetry. First, his attention to the voice of God in the soul, and, growing out of that, his loyalty to the rights of the people. It was his unselfish, Christly philanthropy that set him among princes. Blood tells mightily in England; yet the English sense of right, when once aroused, bears down even privilege of birth. So when the mill hand's son showed his royal ability, his sterling purpose to stand for the people, and his courage against all odds, smaller men, though their names had, in the way of titles and offices, as many yards of ballast as a kite carries, stepped aside to give him place.

His father's energy and Quaker thrift had taken him from his mill apprenticeship up to the control and owning of a factory; so he was able to set his son up in business as a manufacturer. Then came the test of principle. Naturally, wealth brought the temptation to secure a place among the aristocracy. Peel, Derby, and Gladstone, born in that same Lancashire, had made each for himself a brilliant career, and why should not he also? To be sure, they had the advantage of blood; but money, energy, and talent may succeed against blood, even in England. The English nobility may have to go further back than do American grandees to find the awl or auger that bored the way out of obscurity, but all the great families sprang from a common soil, and there is always a wish to hide humble birth under the rubbish of title and honors. A manufacturing region like Lancashire gives great opportunity to amass wealth and secure power through profit on the labor of those who are held to a specialty till their brain is but little more available for personal use than the wheels and spindles they tend. It takes flawless integrity and tremendous faith in humanity and God to hold one back from grinding the faces of the poor under such a steady pressure of temptation. When wealth gave

Bright independence, and his eloquence placed him at the head of English orators, he might have been invaluable to any party. He could have sold his birthright for the pottage of a title and estates. No doubt he went to his crowning through that wilderness of temptation; but his Quaker simplicity held him loyal to the people, and he marched to his death at last, like the mighty lawgiver of old, free from the trappings of petty distinction. He belonged to the people. He was set for their help, and he knew that if he would lift well at their burdens he must stand on their level. So he lived and died plain, honest, powerful John Bright, the friend of the people.

The schools had but little to do with the making of this man. He was in the main self-taught. At fifteen it was impossible for him to have laid deep and broad foundations of learning. His talent and taste led him to study carefully English poetry and political history. His religious training interested him in the persecutions of the early Friends, and kindled in his soul a great love for human freedom.

When the critics are at leisure from their partisan judgment of his public activities they may find that he was a man of rare mental vigor and fine literary taste. They kept in full cry after John Wesley while he lived, whom Macaulay pronounced not inferior in genius to Richelieu, and Buckle, "the first of theological statesmen," and Broad Churchmen honored him with a tablet in Westminster Abbey. Justice has not been so leaden-footed in this century of quickened thought. It overtook John Bright before his death. Oxford gave him the degree of D.C.L., and the University of Glasgow elected him its rector—no mean compliments to be paid a self-taught man, and one who had spent his life in the cause of the poor!

The spirit of reform took possession of Mr. Bright when he stood on the threshold of his half-century of public life. He lived in an age of reforms. European freedom of thought received an impetus from the war of American independence, but lacking proper religious balance it was dashed into the wildest anarchy, in France resulting in the Reign of Terror. During the first half of the present century, when Mr. Bright was in the height of his battle, it swung back to a healthful sympathy with the oppressed of all nations.

The Wesleyan revival had passed out of the mob period, and

had become a recognized power in the land, awakening to new life the dead Anglican conscience, and giving it a great impulse toward caring for the souls of the poor. Its converts, mainly of the "lower classes," were lifted to a better plane of life by the temperance and frugality that it enjoined. That was just the time for the development of such reformatory plans as filled the great soul of John Bright. His purpose to serve the people made him an orator. He could have said of the poor, as Victor Emmanuel said of Italy, "I have done a little for Italy, but Italy has done every thing for me."

Bright's oratory was based upon that word of John Milton's, "True eloquence I find to be none but the serious and hearty love of truth." He saw the truth. He knew that the time had come when it must be spoken. That it might have its full effect it must be uttered, as Lincoln used to say, so that any child could understand its meaning. Hence he became the greatest orator of his day. His religion was of the exact order that was most helpful. His Quaker conscience and Scripture training cut off all ambitious display, and made him listen for the Inner Voice, God's dictum in the soul, and final on every question. His obedient faith made him brave. It brought God into every affair. It settled in advance every unpopular issue; for what could fail with God at its back? It gave him courage to attack systems of wrong that had the wealth and power of the land for their support. He believed that the moral law was not written for men alone in their individual character, but for nations. He said: "If nations reject and deride that moral law there is a penalty which will inevitably follow. It may not come at once, it may not come in our life-time, but rely upon it, it will come.

Bright was a prosperous manufacturer and happily married when, through a great grief, the summons came to him to battle for the rights of the working classes. His friend Cobden brought the message. Mrs. Bright died three years after her marriage. Mr. Cobden went immediately to comfort his bereaved friend. Mr. Bright said of the visit: "I was in the depth of grief, I might almost say of despair, for the light and sunshine of my home had been extinguished. All that was left on earth of my young wife, except the memory of a sainted life and of a too brief happiness, was lying still and cold in the chamber above

us. Mr. Cobden called on me as my friend, and addressed me with words of condolence. After a time he looked up, and said, "There are thousands of homes in England at this moment where wives, mothers, and children are dying of hunger. When the first paroxysm of your grief is passed, I would advise you to come with me, and we will never rest till the corn law is repealed." From this time he became a philanthropist and statesman, raised upon a pedestal envied by many who might have shrunk from drinking of the cup and being baptized with the baptism that were his.

Mr. Bright had been drawn into speaking upon political questions as early as 1836, when he was only twenty-five, by a pamphlet published by Mr. John Fielden, entitled "The Curse of the Factory System," attributing the English trade troubles to the unjust treatment of factory operatives. Bright answered Mr. Fielden, showing the impracticability of his proposals, and, while he acknowledged that Lancashire operatives were overworked and underfed, he pointed to the real remedy in the repeal of the corn laws, which would cheapen food and raise wages. In the fierceness of the fight that followed he was driven more than once to defend himself against the accusation of oppressing his own mill-hands. Those accusations were successfully refuted, not only by his general character for philanthropy and Christian kindness, but by expressions of the high esteem in which he was held by the operatives themselves.

After his great bereavement Bright joined hands with Cobden for the repeal of the corn laws. The proposed reform attacked a monopoly cherished as the apple of their eye by the privileged classes, who were in an almost impregnable position. Bright and Cobden, leading the assault, had to make their own standing-room, for they belonged to neither Whig nor Tory families of prestige. At first they were not even in Parliament. They had to trust alone to facts, reason, eloquence, and God. Their plan of campaign was to form the opinion, first of voters, and then of representatives, till the general sense of the country should demand the changes that they regarded vital. Mr. Bright, combative by nature, seemed to enjoy assailing an abuse. With the oratorical instinct that understands the power of concrete facts, he usually took occasion to denounce landlords, bishops, soldiers, and the Tory party in general. His

denunciations were said to be "as harsh as truth, and as uncompromising as justice." He at first made bitter enemies of the monopolists, but his openness and fair play won him recognition in the end.

Bright and Cobden began their anti-corn-law agitation in 1836, and organized the league in 1839. Cobden was great in facts and invincible in logic, and Bright was overwhelming in eloquence. Cobden was the Paul and Bright the Apollos of the Anti-Corn-Law League. They carried the reform after a seven years' struggle. That success placed them at the head of the working classes as wise, judicious, brave, and uncompromising leaders. As soon as he entered Parliament Mr. Bright's oratorical talent was recognized by the House and the nation. He was thirty-two years of age, a middle-sized, well-built man, with a pleasant, intellectual countenance, and in the high tide of prosperity. Four years later he married the daughter of an eminent West Riding banker; and his family life was helpful in his career. If Mrs. Bright had used her power to crowd him upon selfish lines, for the advantage of herself and her children, he might have stepped out of the hard, unpopular *rôle* of a reformer into a place among the aristocracy, with a title for his tombstone; but the power of the masses would have been held back half a century.

The House of Commons deals largely with questions of finance, usually complicated and clashing. Members who stand for this or that industry in which they or their constituency are interested must uphold these interests. Now and then one, like John Bright, has the unselfish common sense that cuts to the core of each question to see how it affects the rights of the masses. He seldom has occasion to shift his position, and others form a habit of waiting till he has spoken.

Mr. Bright's position in regard to our civil war is in point. He never wavered in his support of the North, though the Lancashire manufacturing interests, and even his personal finances, suffered greatly from the lack of cotton. He was the only great English statesman who was constant and out-spoken in his belief that the war was a conflict between slave and free labor, and slavery must go to the wall. His advocacy of peace arbitration led him to oppose the Crimean War, which was very popular in England. That opposition cost him his seat in

Parliament; and later, his resistance to the war in Egypt obliged him to resign his place in Mr. Gladstone's government. He could step down and out, but he could not abate his purpose to keep England out of war—that monster iniquity that lays the ax at the root of every social virtue. The peace sentiment awakened by his effort had much to do with delivering England from the entanglements and imbroglios that have again and again threatened her peace and that of Europe. He has been called "the greatest political advocate of peace Christendom has ever known."

In his advocacy of the rights of the people Mr. Bright saw that the suffrage was the key of the position, so he pressed most strenuously the extension of the franchise. When at last this reform was carried, as is not unfrequently the case in English politics, it was by a Conservative government; but its amendments made it essentially the measure advocated by Mr. Bright, giving the suffrage to every freeholder in every borough in the kingdom.

In Mr. Gladstone's cabinet Mr. Bright was president of the board of trade, and, later, chancellor of the duchy of Lancaster. He argued the disestablishment of the Irish Church twenty years before it became Gladstone's measure. He left the Liberal party in 1886 on account of its Irish policy, and went over to the Liberal Unionists. He had espoused the Irish cause twenty-three years before, and made many telling speeches on its behalf; but now he believed that the Irish national leaders were disloyal to the crown. In his judgment, the establishment of a separate parliament in Ireland would lead to her separation from England, which would be disastrous to both countries. Ireland would fall into the hands of some European power that would care for it only as a base of operations against England. England, with its territory in the four quarters of the globe, and with so small a home domain, could ill afford such a risk of foreign invasion anchored at her side. He believed that Romish priests had quite too much to do with Home Rule for it to be really a measure of reform. What could Protestant England do, flanked in that manner by Romanists? Devoutly as he desired the improvement of affairs in miserable Ireland, he did not believe, with Gladstone, that it could be brought about by Home Rule. He had long advocated an

alliance between England and the United States—people of the same blood and tongue, both sustaining civil rights, manhood suffrage, and religious freedom. He feared that the Irish party, drawing its financial support largely from America, would endanger the peace existing between the two countries. His separation from the Liberal party was a severe blow to Mr. Gladstone; but the personal friendship between the two statesmen held to the last. Mr. Bright was too large of heart and noble of spirit to be drawn into partisan bitterness. It is said that his speech on Ireland, made the year before his death, "did more to draw together the noblest men of all parties, than had been effected by long years of discussion." Gladstone said of him, in his parliamentary memorial speech, "He lived to see the triumph of every cause to which he specially devoted his heart and mind." George William Curtiss said: "His signal and unique service lay in the demonstration by his life that the loftiest influence, the surest power, and the purest renown in public life belonged to qualities which politicians do not necessarily possess. The public man whose conduct and career illustrate the difference between the statesman and the politician is a national benefactor."

Even in favored America we need such "just and faithful knights of God" to assail illiteracy, mammonism, Mormonism, Romanism, and the intemperance that preys upon the masses. The scholastic, refined, and pure must risk all in the political arena, trusting for success to that high statesmanship that is in touch with every human interest, and to Christ, who identified himself with the poor. We must begin again to manage our politics as old documents were worded, "In the name of God, Amen."

John Bright believed in a direct revelation to the soul of the will of the Lord concerning all the acts of life. It was his loyalty to the Inner Voice that gave him so much resoluteness and force in the cause of right, holding him to steady, quiet faith in its ultimate triumph.

Jennie Fowler Willing

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

It is assumed in some quarters that the Discipline of the Methodist Episcopal Church harmonizes with the new-old teaching of rationalism, that the Bible is not the word of God, but merely the repository of the divine word, and that this distinction, recognized by the early legislators of Methodism, commits the Church to an acceptance of the spirit and tendencies of "higher criticism." We regard the Discipline as strictly safe in its theological or other utterances, and see little in the legislation it records that requires immediate modification. It is true that the fifth of the "Articles of Religion" declares that "the Holy Scriptures *contain* all things necessary to salvation;" that in the ritual for the consecration of bishops the question is asked, "Are you persuaded that the Holy Scriptures *contain* sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ?" and that in the ritual for the ordination of elders the question is repeated. We thus see that at least three different times the Holy Scriptures are represented explicitly or impliedly as *containing doctrine necessary to salvation*—which no believer disputes. But it should be observed (*a*) that in none of these instances is an attempt made to define the Holy Scriptures; (*b*) that if these Disciplinary references to them be construed as a definition it is very imperfect, for they contain much more than the doctrine of a soteriological scheme; (*c*) that the above references indicate that the Scriptures contain "things" or "doctrine" of a special cast, which may or not be identical with the general substance at all; (*d*) that this "doctrine" or these "things" are not said to constitute the Holy Scriptures, nor yet to be distinct from them, but are a portion of them; (*e*) that while the said doctrine is contained in the Scriptures, the Scriptures are not to be determined by the doctrine, but by references elsewhere in the Discipline; (*f*) lastly, that the word "contain," as here used, was never intended to be used, as rationalists, Unitarians, and destructive critics invariably use it, to distinguish the container from the thing contained. Such a distinction may be legitimate, and a cogent argument may be offered in its behalf, but the framers of the article and the ritual, Mr. Wesley in particular, never had it in view, and cannot be quoted as having employed it in the artificial sense of modern critics.

That they held an entirely different view of the Scriptures is apparent from internal evidence, or from what the Discipline records on the subject. In the same Article it is written: "In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. . . . All the books of the New Testament, as they are commonly received, we do

receive and account canonical." As this is borrowed from the Anglican Church, it is not peculiar to Methodism; but Professor Briggs, in *Whither*, page 79, intimates that the Anglicans were duped by a Jesuit into adopting this article, and, of course, the Methodists also are sharers of the Jesuitical deception. It seems, then, probable, according to the forced interpretation of critics, that the rationalists misled the early Methodists into using the word "contain" as to certain "things" that might be found in the Scriptures, and the Jesuits deceived them into a declaration as to what books are strictly canonical! What an innocent, guileless set were our fathers and ancestral legislators!

What they believed the Scriptures to be, however, is a matter of record, and to that we refer. In summing up the General Rules it is said, "All which we are taught of God to observe, *even in his written word;*" that is, the Bible is *God's written word.* In the form for the consecration of bishops the expression "God's word" is used twice; in the ordination of elders the same expression is used twice, and "the word of God" once; in the ritual for dedication of a church we find "the word of God" twice, showing that the Discipline recognizes the Holy Scriptures, which in part "contain," that is, teach doctrines relating to salvation, but, as a whole, as the "word of God." This is as comprehensive as the other is partial, and the whole must define the parts.

The Discipline may be thought to be rigid in its attempt to regulate the faith of the Methodists respecting the Scriptures, but we are bound to state its requirements. In the form for the reception of members the question is asked of applicants: "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" The "doctrines" in this question are not limited to those "necessary to salvation," but to all that make up the so called creed of Methodism, and it is noticeable that this obligation of faith is a condition of original membership in the Church. Also in the ordination of deacons the question is asked: "Do you unfeignedly believe *all* the canonical Scriptures of the Old and New Testament?" This is a still larger question, because it does not recognize the "Articles of Religion" as the all-inclusive expression of truth, but requires that the *whole* Bible shall be unfeignedly received and believed if one is to preach it. According to our "law," then, no one should enter our ministry who speaks of the Song of Solomon as a "silly love-story," or of any biblical book as uncanonical, or of any thing in any biblical book as unworthy of credence, or who claims that he has the right to sit in judgment as to what is inspired and to be received, and what is uninspired and to be rejected. If this is iron-cladism we are not responsible for it. The remedy, if one is needed, is with the General Conference. The Discipline allows neither minister nor layman to exercise the rights of an infidel or an agnostic, or to turn its phrases in justification of a questionable liberalism, or to handle the word of God deceitfully, either adding to it or taking from it, because it is not the word of man. The Methodist will stand by the Discipline as he stands by "God's word."

The recent dedication of the new Methodist Book Concern building in New York marks an era of no small significance in the history of the Church in whose interest it was originally established one hundred years ago. As a distinct, if not unique, type of Christianity, Methodism came forward, in the persons of its founders, affirming its specialty to be the propagation of the spiritual, or really vital, element of religion. Other churchly organizations had emphasized the pre-eminence of the ethical element in religious teaching; but, fearing that it occupied too great prominence in Christian thought, and was likely to beget the spirit of antinomianism, which it finally did, in the religious world, Mr. Wesley proclaimed the sovereignty of spirituality, or regeneration, as the real source of the highest ethical life, and the strengthening factor in Christian institutions. Seeing also that theology was the chief pabulum of the Christian Church, and was really taking the place of the "bread from heaven," Methodism avowed that a religious experience is of greater utility than the Athanasian definition of the Trinity or the recondite distinctions between *Homoiousian* and *Homoousian*. Hence its ministers have been famed as preachers, not of the idealities of theology, but of the undercurrents of a large and healthful salvation. Inasmuch, too, as national churches were prone to amass wealth not always used for the glory of God, Methodism resolved upon a philanthropic career, and has in part pursued it in the endowment of its colleges, the support of its superannuated preachers, the adoption of plans for the extension of the Gospel to heathen lands, the education of the freedmen, and the establishment of great publishing houses, the centers of its periodical literature and books. The new building now jointly owned and occupied by the Book Concern and Missionary Society of the Methodist Episcopal Church is representative of all that Methodism is in its theologic, philanthropic, and literary character. It advertises to the world what special business it is undertaking to do, and is not ashamed of its attempt, or the results thus far secured. Not intending to be merely a theologic Church, still it publishes the conquering theology of the age; it halts not in the announcement of its tenets, is not in the act of revising its confessions or reconstructing its symbols, or hunting for terms and phrases that will constitute a palatable creed; it has one faith, which it preaches, prints, sings, and prays, and with which it has won its way to the souls of men. Not remarkable for the number of our Lydian kings, our publishing houses manage to distribute $100,000 among the widows and orphans of deceased ministers and the superannuated members of the more than one hundred Conferences; a sum larger, we believe, than that distributed by any other Church for the same purpose. Without employing secular methods for the circulation of its books and literature, it nevertheless every year reaches hundreds of thousands of its people by its publications, instructing them in the aims and spirit of Methodism and the widening influence of Christianity. We would not claim too much for these publishing houses; but it must be conceded by those observant of the facts that without their invigorating help Methodism would not be to-day what it is—the principal Protestant denomination

in this country. It is justifiable, therefore, to add that, so vitally related to all that is permanent in Methodism as the Book Concern is, it should be the pleasure of every Methodist cheerfully to co-operate with its management in the furtherance of all that it is undertaking to accomplish.

Quite willing to recognize the influence of the progressive spirit in the Roman Catholic Church of this country, it is gratifying to write that the congress held last November in Baltimore seemed anxious to impress the American people that henceforth the Church would be loyal to American ideas and institutions. As an evidence of good intention in this direction one of the lay speakers went so far as to disavow legal or other controlling relationship to the man on the Tiber, and pledged the Catholics to our country's flag and fortunes. To those of Protestant inclination it occurs, that the spectacular demonstration of a purpose not to be behind the Protestants in devotion to the interests of the republic implies that the charge made by the latter against the Catholics, that they owe their first allegiance to the pope, is true, and, therefore, the Roman Catholic religion is in virtual disagreement with our constitutional government. In order to cancel this charge, or give no occasion for its repetition hereafter, the laymen come forth, not exactly apologizing for the past, but so phrasing the common intent of American Catholics to aid in the establishment of republican institutions as to satisfy all complainants, or disarm further criticisms of the foreign animus of Roman Catholicism. If this declaration, thus publicly made, were the spontaneous outburst of the Church, and should be faithfully observed in the future, the Church giving no occasion for offense or criticism, all citizens will rejoice in the political progress thus manifested, and in the transformation of the Church from an organic foreign influence among us into a loyal and obedient organization, to be trusted as the nation trusts Protestantism for its support and defense. At this point, however, we are not as sanguine as some. It is possible that this sudden change of base may mean the opposite of what others interpret it to mean, and that it may be intended to strengthen the power of the Church in the country, not for the country's sake, but for the Church's further aggrandizement of power and usurpation of privilege. The fact that the change is suddenly made, and that the announcement is heralded over the land, will tend to quiet the opposition and blind the eyes of the more charitable Protestant to ends popery may have in view. It may be that Leo XIII. ordered this public asseveration of loyalty to the United States government in order to win the government; for if the Church has gained so much power by its recognized attitude of hostility to our institutions, what may it not gain by a profession of affection and obedience such as Protestants conscientiously render? If a sincere declaration, then it is a symptom of fermentation in the anti-American Church that promises a better life; but if it is the adroit maneuver of the cunning manipulator of Jesuitism, the reason is all the stronger for fortifying the nation against it. At all events the Roman Catholic Church, professing loyalty, should be admitted merely on probation for a term of years,

being watched and guarded in its movements; and if it proves the loyalty it now professes to cherish it may be received into the full fellowship of the sisterhood of Churches. This, we fear, will not happen during this generation, and, therefore, we shall continue to insist on definite announcements concerning the break from papal rule until the result shall be obvious to the nation.

The language of Isaiah (xxviii, 20) is suggestive of the overthrow of evil when he writes: "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." This is not a curious passage, without meaning, but a practical illustration of the insufficiency of the agencies of evil for its purposes, and its inadequate self-protecting and conserving power in the time when the divine standard shall be lifted against it. The context prepares the reader for an understanding of the rhetorical verse. The scornful rulers of Jerusalem who had made a covenant with death and were at agreement with hell, —phrases indicative of a close affinity with the spirit of wrong—did not anticipate check, punishment, or overthrow. But the Lord God declares he will lay judgment to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place of the rebellious. In such a time of wrath the bed will be too short for rest and security, and the covering too narrow for comfort and protection. The winds will blow, the hail will descend, and the waters will destroy, and escape will be impossible. All devices for resistance will be in vain; all attempts at defense will yield before the whirlwind of divine judgment; all strategy, all wisdom, all resources employed in self-fortification, or escape, or refuge, will go down like ships in a storm. God will do his work, "his strange work," in the destruction of evil. The history of the world furnishes confirmation of the intervention of Providence in human affairs for the overthrow of iniquitous institutions and governments, and the destruction of cities and empires that refused to hearken unto the voice of truth. Babylon, Nineveh, Thebes, Tyre, Sidon, and many other nations that forgot God were turned into hell. As it was, so it will be. This outlines the future, and justifies the Church in believing that not only no weapon formed against it will prosper, but that the weapon will be destroyed. In the wrestle with evil, righteousness will conquer, perhaps slowly, perhaps suddenly, and nations will enter upon an emancipated life. Truth is more than a match for error; virtue is well able to compete with vice. Intemperance, cursing human society, is under a divine curse and will subside; infidelity, opposing the truth, itself will be opposed by a divine force and retire from the field; slavery, the machine of history, will itself be torn to pieces by the machinery of providence and man will be free: and all social and political systems of iniquity, despotisms, and great national vices will surrender to the power of the divine agencies in operation for the rescue of the race to nobler conditions. Isaiah's teaching is, that God is greater than man, and holiness is sure of victory over sin.

CURRENT DISCUSSIONS.

THE PREDICTIVE ELEMENT IN PROPHECY.

THE Old Testament is pregnant with the spirit of prophetism, being distinguished in this respect from the New Testament, which is largely under a new personality—an historic development of the Abrahamic religion—and from all classic literatures which, with their ambiguous oracles, cannot be regarded as the products of inspiration or as containing reliable proofs of any prescient influence in their announcements. In its animal sacrifices, typifying the startling but all-sufficient sacrifice of Jesus on the cross; in its ritualism, ever pointing to truths imperfectly revealed; in its leaders, patriarchs, kings, and prophets, as Moses, David, Solomon, and Jeremiah, standing in some sense as representatives of the future Christ; in its historic movements, easily interpreted as signs of future changes; and in the whole output of Judaism as the index-finger to the Christian dispensation, we observe a prophetical character, or the proleptic antecedents of the elementary principles of the Christian religion. The elimination of the predictive feature in the Old Testament would therefore destroy its value, because it would subvert its meaning and render the religion of types absurd and useless. From the view-point, then, that the Old Testament is essentially predictive of the New Testament, not in the sense of chronological order, but in the sense of direct providential relation, it is not difficult to detect the future-pointing symbols in the various departments of the older revelation, whether it be history, poetry, prophecy, or the legal economy that undergirds the whole.

It is our purpose now to study this significant birthsign of the older revelation in that special department known as prophecy, in order to emphasize its significance, to point out its proportion in revelation, and to antagonize the rationalistic attempt to reduce it to a subordinate place, or eliminate it altogether from revelation. Examining the prophetical books, as Isaiah, Daniel, or Jeremiah, the inquirer will discover various elements in its composition, some more or less prominent, but none of them assuming to be the vital element, or that which makes the book possible and serviceable in religion and theology. He will at once be struck with the historical element in these books, and will be led to re-study Assyria, Babylon, Persia, Egypt, and Phenicia; but he will not conclude that the historical spirit of the books is the governing force, or is more than the frame-work of some greater idea. In close connection with the historical will be found the political feature, as brought to light in the internal administration of kingdoms and the royal custom of war-making; he may even be impressed that Cyrus consented to the return of the exiles, that Daniel outlined in pictographic form the rise and fall of kingdoms, and that Egypt often promised help to Judah from definitely inferred political motives; but he will be slow to believe that the political spirit dominates the prophetical books. He will also not

fail to observe, especially in Amos, a disposition to recall the ethical adjuncts of the monotheistic religion, and, as in Jeremiah, a pathetic denunciation of the covenant-breaking people; but it will not occur to him that the prophets were mere teachers of ethics, or were propounding a recondite theory of moral philosophy. Whatever historical, political, ethical, or philosophical germs were lodged in these books, he will eschew them as the main or essential root of thought; he will most likely regard them as incidental in themselves, and in their connections tributary to a dominant purpose, and so arranged and developed as to illustrate and enforce a providential programme.

In his groping after the principal element, aided by the lesser light of the scientific spirit and the greater light of the divine Presence, he will find at last that the predictive element is not only native to the books, but that because of its majesty, its divine tone, its embroidery of detail, and its consecutive and ever-recurrent development, it is the pre-eminent quality of prophetical literature, surpassing all other elements, and challenging the faith as well as the respect of mankind. The announcement of this element is not, therefore, of the nature of a discovery, for until infidelity, or rationalism in some form, questioned its existence, denied its reliability, or attempted to advertise it as a myth of the Bible-makers, or an illusion of the prophets, the most casual reader would at once detect it and consider it as the essential spirit of prophecy. To treat it, therefore, as an insignificant feature, or to contemn it as a mythical product, is to outrage the *consensus* of Christendom, and do despite to the Christian judgment of history. To despoil prophecy of its constituent element, or substitute a minor feature in its stead, as some American higher critics are doing, is to encourage a vandalism in the treatment of the Old Testament religion that, applied generally to the old Book, would countermand its inspiration and leave it on our hands a bundle of fading parchments.

Against this theoretic scuffling with the prescient element in prophecy we may urge some facts that, until set aside, may be accepted as sufficiently defensive of the position the reader will understand we have assumed on this subject. The word "prophet"—whether defined according to the Hebrew adjective, נָבִיא, which means a *bubbling forth*, and is interpreted by Hengstenberg to signify the announcer of a divine message; or, as in the Greek, to mean a divinely qualified herald of the divine will; or, as Webster prefers, a *predicter*, all of which meanings, however, coalesce into the thought of an unfolder of things to come—is the key to the scriptural position, which in not a single instance vacates the idea of prescience as the characteristic of prophecy. An abandonment of this position involves so many perplexities, growing out of the significance of prophecy, that it is difficult to see how the Christian scholar can dispose of them, or stand upon any unimpeachable ground in the exposition of the books. It is taught in the books themselves that not unfrequently the prophets did not understand their prophecies, which is singular if, as teachers, they were merely teaching monotheism, a code of ethics, the observance of the priestly ritual, or the spiritual dignity of

high-church worship. When, however, we learn that the predictions they uttered astonished them, and that as in Daniel's case (viii, 27), he was "sick" over predictions he could or could not understand, we may conclude that prediction was their chief thought, and that it engaged them much more than the simple teaching of political ethics. It must also be remembered that one hundred years after the Babylonian captivity the prophetical spirit ceased in Israel; but are we to understand by this fact that the pedagogic function of prophets ceased, or the predictive prerogative? Which was it that ceased? Surely not the former, for moral teachers remained in Israel until Isaiah's Immanuel appeared, and obtain among them unto this day. *The prophets ceased as prophets, because the work of prediction ceased.* There were no schools of prophets, no real prophets, after Malachi, until John the Baptist, because the prophetical work, the great work of foretelling, was so far accomplished. This most clearly determines the pre-eminent position of prescience as the chief element of prophecy. To assert that the prophet's chief business was to instruct the people in a category of moral or religious principles implies that when the race of prophets vanished, or the prophetical spirit was withdrawn from Israel, the propædeutic function of teacher also expired; but Israel always had teachers in priests, kings, and especially the wise men—*Chakhamim*—or those intermediate professors between the priests or sacrificers and the prophets or predicters. The intellectual or pedagogic function did not cease with the prophetical spirit, but the office of predicter vanished with the prophet. So that, even in Israel, the word prophet, construed in the historical setting of the ancient period, is synonymous with a divinely-called foreteller.

In this aspect of the subject, and as further proof that the deduction is legitimate, it begins to appear that there was, and there can be, no genuine prophecy that is not in essence predictive. Only in the most subordinate and accommodated sense may a prophecy be said to be pedagogic, but we are not considering the subordinate, but the essential, aspect of prophecy. Many of the prophecies are historical in form, but the historical element is subordinate. David's Messianic psalms are poetical, but the poetry is incidental, while the essential element is predictive. There are prophecies that are propædeutic in character, but the propædeutic is subordinate, and in no case supreme. Without the predictive element prophecy is no longer prophecy; it may be history, poetry, science, philosophy, ethics, but it is a misnomer to call it prophecy. He who affirms that prediction is not the essential of prophecy is like unto him who affirms that the historical element is not the essential of history, the scientific element is not the essential of science, and the legal element of the old dispensation is not the essential of law. If the *reductio ad absurdum* appears in this conclusion, it is because the preliminary steps, taken in reference to the rationalistic position, conduct us in no other direction.

Nevertheless, we are bound carefully to weigh the suggestion that predictive prophecy subserved an educational and disciplinary purpose

in the moral development of Israel, and that it possibly superseded the original content of the deliverances of God's servants. It is admitted that the revelation which constituted the substance of prophecy was earnestly and cogently taught, explained, and enforced by those who first received and wrote it; but because the revelations of prophecy were taught to Israel we are not led to believe that the teaching, or the purpose of the teaching, eclipsed the revelation, or ignored or superseded it. Without the revelation, there could have been no teaching; and as the chief revelation was prediction, it follows that the chief teaching was the revelation or prediction. The new thing in prophecy was not monotheism, or the theocracy, or the Mosaic cult, but prediction of changes, movements, and preparations for the advent of the Messiahship, with astounding revelations of immediate events that would affect Israel and the surrounding nations. The whole tenor of prophetical teaching is, not the revival of old ideas, but the revelation of new truths, new conditions, new duties, and a new kingdom. Whatever instruction accompanied the revelation was made possible because there was something to teach; in other words, truth, revelation, prediction, being the thing to be taught, preceded the teaching, which was merely a mode of explaining and enforcing the truth, and, therefore, entirely subordinate to the truth itself. If religious instruction were the design of the prophets it was no part of prophecy, *per se*, but was associated with it as a necessary means of understanding it. Freely granting, however, that the design of the scriptural prophecies is in keeping with their nature, or the chief content, it is pleasant to consider the strict uses of prophecy by the prophets themselves and by the Church in all ages of the world.

It is not unimportant to observe that the literary form of prophecy is neither historical, poetical, didactic, biographical, nor philosophical; none of these exclusively, though all enter more or less into it; but its most profound characteristic is the future tense. The prophets were not the conservatives of their day but the radical revolutionists, insisting upon progress toward new conditions. They carried the future with them; they stood for things to come; they poetized the glory of the morning of the new day; they philosophized upon the triumphs of truth in the distant ages; they historicized the future, by ideally constructing the future kingdom in the present, so as to win Israel from the present and induce it to go on to the future. The literary frame-work of the prophetical books is so unique, and so different from that of the historical and poetical books, that it almost passes belief that any scholar can fail to distinguish between them, or mark the peculiarity of the fact of prescience in them. If we would in part know the future we must look through the telescopes of the prophets, or we merely guess as to that future without any ground for anticipation.

While, however, the literary form of prophecy is uniquely apocalyptic, suggestive not of sages but seers for its writers, its substance is a revelation of events that prove to be calamities for transgression, or pivots of progress, and so necessary to the moral tutelage of Israel. Hidden in

the form of predicted events are the ethical and theological truths necessary not merely to Israel but to the race, so that prophecy becomes the avenue of truth, or the revelation of God to man of those things he ought to know. Separating the events of prophecy from their moral import, or bearing upon educational ends, we discern majestic events on the one hand and the loftiest supernaturalism with the holiest truths on the other; as the fall of Babylon echoes in the chambers of history like an electric storm, there comes thundering in our ears the great doctrine of Providence in human affairs; the captivity of Israel occurs, but it is followed by the extinction of idolatry and of the monarchical spirit among God's people; the overthrow of Assyria, Egypt, and Greece is attested by the signature of kings, and the doctrine of monotheism rises to an altitude of supremacy; and so events are made the stepping-stones to fundamental lessons in theology and jurisprudence; but as the lesson was impossible without the event, the substance of prophecy is not the lesson, or teaching, but the basal facts in the events predicted. Even allowing that the design of prophecy is the teaching of truth, its substance is the revelation in the form of prediction upon which the teaching rests. Forgetting not the process of revelation, or the method by which divine truth is communicated, we are safe in affirming that the *material* of the prophetical books is prediction, while their design may be the lessons logically grounded in the events veiled from human sight. As this, however, is in the line of an apparent speculation, it cannot be urged with convincing force; so our study must continue along safe lines.

Looking again into the prophetical books we observe that the chief aim of the writers seems to be not to teach the great truths of the existing dispensation, but to impress upon Israel the fact that the events of the future, even of foreign nations, would be related to Israel and the permanent preparation of the world for Messiahship and millennianism. As Dr. Orelli, of Basel, says, the more that Isaiah's prophecies were fulfilled "so much the more his words became law to king and people, and entered as a potent factor into Judah's history." The prediction was the rod of discipline in the hands of prophets for the government of Israel. If Josephus is correct, Cyrus read the predictions of Isaiah, which led him to order the return of the captives to Jerusalem. Here prediction is the instrument of a turning-point in Israel's history. Likewise Ezekiel, in his vision of the valley of dry bones, predicts the return from Babylon; and Jeremiah limits the duration of the captivity to "seventy years"—the prediction in both cases being used with wonderful effect on the enslaved nation. Ezekiel (xxv, 2) is thus addressed: "Son of man, set thy face against the Ammonites, and prophesy, [that is, predict], against them." He was thus frequently commanded to predict, as if this were his great duty. It will be difficult to name a prophecy in which prediction does not occupy the first place and which was subsequently used by the prophet as an instrument of reform, a warning against idolatry, a lesson in monotheism, or for the wider opening of the nation's vision to the Messianic period. Such a limited use by the prophets themselves

demonstrates that prediction is the material of prophecy, and that the end of it was incidentally the reformation of Israel, and remotely the preparation of the world for the Messiah.

It is not too much to say that the Christian Church has in like manner interpreted prophecy, extracting from it its materialistic element, and basing upon it a truth fundamental to religion, or a revelation of events yet distant and unexplainable because unfulfilled. In addition to this internal interpretation of the prophetical books Christian scholars have discovered in the predictive element of prophecy an unanswerable proof of the doctrine of inspiration, which they hold is the explanation of the Bible. Prescience is a sign of divine illumination. Even the revelation of monotheism, or the theocracy in the Abrahamic period, was a proof of inspiration; but moral teaching, or the revival of the Mosaic cult, or indoctrination of supernatural ideas connatural to Judaism in the prophetic period, only signified a re-education in what was previously known and accepted. During the prophetic period prediction was the evident sign of an inspiring illumination, and was announced with divine authority, and was received, if at all, as divinely superior to ordinary religious instruction. To be instructed in or by prediction, therefore, was to be instructed in God's plans, purposes, and will. Hence, the scholar finds in prediction what he does not find in the educational process of that period —*a proof of what is called inspiration.* He knows that Jeremiah could not predict the duration of the captivity, or Isaiah the character of the Messiah, or Daniel the date of the crucifixion without divine interposition; and so he justifiably quotes prophecy on behalf of the great doctrine. In the light of what Isaiah (xli, 23) records, it appears that Jehovah intends that prediction shall be considered as an evidence of his existence and of his power to reveal his plans to the prophets. In addressing the idol-worshiping people on the nothingness of the gods he says, "*Show the things that are to come hereafter, that we may know that ye are gods:*" that is, prove your divinity by your prescience; *predict the future*, and we shall know ye are not merely men. Hence, prediction is, according to Isaiah, the proof of inspiration.

We are affronted, however, with the rationalistic theory that prediction is an inconsequential element of prophecy, and that it should be interpreted as incidental to the main purpose of the prophetical writers. The reader can detect the motive of rationalism in this attack upon the stronghold of inspiration. If prediction did not both illustrate and vindicate the doctrine of inspiration, it would not be attacked any more than David's retirement to the cave of Adullam, or Paul's reference to the euroclydon. Prediction is an obstacle to rationalism; therefore, it must be eliminated from the sacred record.

Of the many explanations given for the predictive element, we observe that not one of them is in harmony with any theory of inspiration, but all are constructed in direct antagonism to the supernatural origin of the books containing it. The old infidel notion of *vaticinium ex eventu*, or prediction written after, or based upon, existent events, or signs of events,

is revamped by higher critics as if it were a new conception, or removed any difficulty, or explained any recorded fulfillment. Possibly some calamities, wars, or the aggressive movements of nations were foretold as the logical *consequences* of existent political and moral conditions; that is, the times indicated the events; but if it did not require inspiration to foretell them, even under such circumstances, the prophet was reduced to a statesman of broad sagacity, or a reformer impelled to accurate foresight by a study of moral tendencies. Dr. Cheyne holds that Jeremiah was the victim of the "tendency argument;" and Dr. Driver asserts that "history is the foundation upon which Isaiah's grandest predictions rest." But it is difficult to detect the tendency or existent condition that led Isaiah, with Sennacherib's army about to invest Jerusalem, and Hezekiah and the nobles prostrated with alarm, to declare that the Assyrian conqueror "into this city shall not come," and that his army should be destroyed in a moment. There was no historic basis for this expressed outlook, which, as Dr. Driver concedes, was "brilliantly fulfilled."

What was the historic basis of Isaiah's prophecy against Tyre? What induced the appearance of Nebuchadnezzar's metallic image as the predictive course of Oriental political history? What "tendency" led Jeremiah to limit the captivity to a definite number of years? What influenced Micah to fore-declare the birthplace of Christ? of Malachi to foretell John the Baptist? of Joel to describe the spiritual pentecost? of Nahum to describe the fall of Nineveh? of Micah to say Assyria should be wasted by the sword? of Isaiah (liii) to write, as Koppe shows, of the Messiah? In the maximum prophecies we swing past tendencies, historic bases, and the signs of coming events; in fact, *such prophecies were contrary to existent history and the evident tendencies of things.* Statesmen, reformers, priests, governed by tendencies, would have anticipated just the opposite of what is recorded; inspired prophets who are designated as "forward-looking historians," seeing beyond the circumference of their age even to the end of time's vista, declared the things of the future, some of which are yet future. Verily, instead of history becoming the basis of prophecy, prophecy *became the basis of history*, and determined its course of development. Yet higher critics, theorizing on prophecy, are prone to refer events in the womb of the ages to come, to some historical signs that were without a calculable relation to the future!

In order to cancel the value of the sovereign element in prophecy it is sometimes asserted that not all of the scriptural prophets indulged in prediction but exercised a pedagogic influence on Israel, showing that the prophetical order had other functions besides foretelling the future. The statement is not founded on a clear discrimination of facts. From the time of Samuel, when the prophetical school was organized and developed, to Malachi, who is recorded as having spoken the last words of the old canon, there were prophets who wrote their prophecies, and also a class of prophets, such as Saul, Huldah, Elijah, Elisha, and Micaiah, who delivered their messages orally and to the persons or generation then living. The writing prophets, so called, are but sixteen in number;

the non-writing prophets perhaps constituted a large class, the graduates of the schools of prophets, whose mission was to their age and their people. What we wish to point with emphasis is, that though the non-writing prophets may not have unfolded the future, or localized predictions, the writing prophets were predictive, and, as having reference to the future, their writings have been preserved. It is a singular confirmation of our position that of the many so-called prophecies spoken or written in the ancient period, only the predictive have reached us, while nearly all others have perished. Ewald suggests that many prophecies have been lost, but providentially the predictive prophecies have survived the destructive processes of the ages.

Finding that the general statement is untenable, the critics next seriously allege that the prophetical books were not written by the authors whose names they bear, and that there is good ground for supposing that some of them are forgeries. The charge is a *coup d'état* in literature, and worthy of some attention, for if true the whole biblical fabric is in jeopardy. It is easy to attribute the prophecy of Isaiah to two writers, one the real prophet, the other a pseudo Isaiah, or writer living in Babylon during the exile; but the proof is speculative, and the purpose being a destruction of the Messianic portion of the book we must treat it as a deficiently supported theory, without even the recommendation of possessing originality or critical acumen. Jeremiah is accepted as a prophetical author, but the critics hold he did not write the *Lamentations*, or even the greater portion of the great book attributed to him. Baruch is introduced by them as a joint author of these books. Seven hundred years after Daniel's death Porphyry suggested that Daniel did not write his book, but though this was the first expressed doubt concerning the authorship of the book, it was taken up by pagan writers, passed into the hands of the persecutors of the Christian faith, and has been adopted by the rationalism of the nineteenth century as true, thus overthrowing the faith of the ages and the testimony upon which it has rested. Affirming that the book was written in the second century B. C., we are nevertheless informed by Josephus that when Alexander visited Jerusalem 332 B. C., as the prophecies of Isaiah were in a former age shown to Cyrus, so the *book of Daniel was shown to him because it contained predictions respecting Greece*, and that he was influenced by them. This proves that the book was in existence long prior to the time when the critics say it was written. Respecting every book in controversy the internal evidence is in opposition to the critical view, while monumental inscriptions, so far as they bear upon the subject, contradict the critics and support the historic authorship. It is to be noted that the tremendous effort, both to eliminate prediction and to shift the authorship of the books, is because inspiration is involved in them, and the only way to overthrow inspiration is to overthrow the authors or their predictions. The effort is useless, but it is a sign of the times, and is, therefore, noted.

Still another method to neutralize the fact of scriptural prediction is, to assume that the predictions were not fulfilled; hence, they were false

predictions, and do not evidence inspiration, or they were not predictions at all, and never were uttered as such by the prophets who spoke them. Dr. Cheyne often observes that Jeremiah's predictions failed; Dr. Driver also discovers that Isaiah was sometimes disappointed over the non-fulfillment of his prophecies; and the long list of unfulfilled prophecies is quoted by the rationalists in proof of the absence, instead of the presence, of the inspirational element. But if the critics point to so many local predictions that were not fulfilled in their time, the failure grieving the prophets overmuch, does it not show that prediction was the chief thing with them? Whether the prophecy was true or false, it establishes that prediction was the great business of the prophet. Again, what right have critics to narrow all prophecies to the Israelitish age, and assume that none of them refer to times yet to come? If there were no unfulfilled prophecies, then they were local, and confined to the Jewish world, and we are not interested in them; but the unfulfilled as well as many of the fulfilled predictions relate to the Christian Church, the Messiah, and the progress of the divine kingdom to the end of time. The least important are those which are exclusively Jewish; the most important are those which bear upon the downfall of the old dispensation and the establishment of a kingdom that shall endure forever. Of the former class the prophecies, both domestic and those respecting foreign nations, were fulfilled; while of the latter the fulfillment has been so marked and decisive as to elicit the reverence of mankind. Daniel's interpretation of Nebuchadnezzar's dream, Jeremiah's seventy years, Isaiah's fulminations against Tyre, and the numerous predictions against Moab, Edom, Egypt, Persia, Greece, Babylon, and Assyria all came to pass in due time, and as undeniable authentications of the inspiration of the prophets who declared them. Professor Orelli says, that Isaiah's predictions against Samaria and Assyria were splendidly confirmed, and that "his preaching abounds in special predictions, frequently definite as to time." Professor Deane says, that Jeremiah, Ezekiel, and Daniel, each in his way, exhibits the *certainty* of the return from the captivity. As for the great prophecies referring to the Messiah, the critics admit a remote and secondary reference to his advent, but insist that the primary intent was to correct local conditions or enforce instruction for local purposes and immediate effects. It makes little difference whether Messianic prophecy is styled primary or secondary, for it required the same inspiration, both in kind and degree, to utter it and give it the force of a revelation. Professor Cheyne adroitly disposes of the Messianic prediction in Deut. xviii, 15, by a singular feat in Hebrew grammar. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me," wrote Moses; but the professor gives the frequentative sense to the verb, and translates it, "*shall continually* or *from time to time* raise up a prophet," making it mean a succession of prophets rather than a personal Messiah. This is a shift of the grammatical base without warrant in this place, but the purpose is obvious. Professor Delitzsch holds that Christ is predicted in the Old Testament; and,

taking the details of such prediction, as birthplace, a virgin mother, ministry, rejection by the Jews, crucifixion, and resurrection, as foretold by the prophets, it makes a prophecy more wonderful than any other, and absolutely trustworthy as a proof of supernatural direction in its preparation. The great predictions relating to the Messiah are the permanent glories of Old Testament literature, and connect it with the still greater wonders and revelations of the New Testament respecting the earthly life and career of the incarnate Lord.

In the progress of this discussion concerning the rationalistic explanation of prophecy we have noted that the critics have not hesitated to employ all the rhetorical arts of subterfuge and sophistry in order to cancel the force of the predictive element, but the climax of opposition is reached in the attempt to disconnect the Old and New Testaments in their relation to the value of prophecy and its function in the scheme of revelation. It is boldly affirmed, contrary to the teaching of the Church and the teaching of the Scriptures themselves, that the New Testament must not be used as a commentary upon, or the interpreter of, the Old Testament, and that the quotations made by Christ and the writers of the New Testament from the Old Testament must not be construed as authentic, or as settling any question of authorship of a given book, or as throwing any light upon Old Testament customs and teachings, or as explaining the significance of any prophecy, or the purport in general of the old economy. The Old Testament, with its difficulties, the critics will handle in their own way and quite independently of the New Testament; in fact, if the New Testament is made to interfere with their attacks on the Old Testament, then the New Testament must be set aside; Christ's quotations must be abbreviated into literary mistakes, or an accommodated use of the old books; and the apostles' references must be held as the result of prejudice and ignorance. Plainly, then, the New Testament is the *crux* of the critics, for without it they believe they could accomplish their destructive work.

What, then, is the scriptural testimony to the relation of the two Testaments as regards the content and significance of prophecy? In our Lord's address (John v, 39) to the Jews is the indisputable direction: "Search the Scriptures; *they are they which testify of me.*" The Old Testament is here referred to as explicitly testifying to one who should come, the fulfilled predictive element being that which the Master would impress upon the Jews as a proof of his messiahship. So he frequently says with reference to events, "that the Scriptures might be fulfilled," teaching that as fulfillment in the New Testament is all-important, so prediction in the Old Testament is the cardinal teaching. In Luke iv, 22, he says, referring to Isaiah's prophecy respecting him, "This day is this Scripture fulfilled in your ears." Paul (Acts xxvi, 22) in defending himself before Agrippa said: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses *did say should come.*" Here again prediction is the powerful weapon used by the great logician,

Paul, when his life was at stake. Peter (Acts iii, 24) said: "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise *foretold of these days.*" Peter's preaching, as Paul's and Christ's, was based on Old Testament prediction. At another time (Acts x, 43) he says, "To him give all the prophets witness," which was a defense of Jesus on the ground of his predicted coming. In his epistle (1 Pet. i, 10, 11), speaking of the prophets, he says, they have "inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it *testified beforehand the sufferings of Christ, and the glory that should follow;*" that is, the prophets were amazed at their own predictions, and studied them with diligence to know what they signified. It was Abraham who, under a predictive spell, saw Christ's day and rejoiced in it; it was David who declared that the rejected Stone should become the head-stone of the kingdom; it was Hosea who predicted the temporary sojourn of Jesus in Egypt; and it was both Ezekiel and Joel who foretold the dispensation of the Holy Spirit: and all these Old Testament predictions are quoted by New Testament writers as fulfilled, and as justifying the prior claims of Christ as a divine teacher and pre-eminently as the Son of God. In order to dispose of the force of the New Testament use of prophecy the rationalists propose to impeach the New Testament writers, and even to criminate the Lord Jesus in his references to the Old Testament. In short, the New Testament must not be subpœnaed as a witness to the truth or the meaning of prophecy in the trial now pending.

It is needless, at this time, to pursue this investigation further, or even to add to the statement of the case, except to say, that while Keith and others have elevated the predictive element of the Scriptures into a majestic pre-eminence, proving its sovereignty in prophetical literature, the Scriptures themselves—the Old Testament standing alone or interpreted by the New Testament—offer the most succinct, intelligible, and unanswerable refutation of the theory of the rationalists, and this in a manner that the orthodox world has usually accepted as sufficient and decisive of all the questions involved in it; and we therefore commit the case to the ripened judgment of those who are concerned with the issues of the problem of scriptural prophecy.

THE MISSIONARY RANGE.

It is incumbent upon the Christian Church to evangelize all nations, establish the Gospel in all lands, and, as soon as possible, transform the kingdoms of the world into the greater kingdom of Jesus Christ. It is doubtful if any organized body of evangelical Christian believers holds to any other view, or would consent to abandon it for one narrower in its range of thought, or likely to obstruct the movement which it suggests. As for the Roman Catholics, it is well known that they entertain no other

idea than that of universal conquest, and the subjection of the nations to the divine order as they have interpreted it. It will also be accepted as true that the Scriptures not only authorize this world-wide conception of evangelization but also enjoin the appropriation of the means for the accomplishment of the end. Daniel (ii, 44) foretold the establishment of a kingdom which should endure as long as the sun, and the rise of a King who should have no successor, himself reigning forever. It is this divine kingdom, foreshadowed by the older prophets, that is slowly taking possession of the world, breathing upon it its atmosphere of loveliness and purity, educating it in truths scientific, ethical, natural, and supernatural, and turning the thought of mankind to things infinite and eternal. Any conception of the kingdom that falls below the scriptural outline, or surrenders it as impracticable because apparently ideal, is contrary not only to the scriptural teaching, but also to the fundamental design of the Christian Church. For if the world's evangelization be not the objective aim of the Church its mission is something different from what the Church itself has understood it to be, and in pursuit of which it has employed its greatest energies and built up every-where Christian and progressive civilizations. The magnetism of the Christian movement has for its source the thought of the Saviour, that the world is to be inoculated with divine ideas, and the race is to emerge into complete manhood after the divine pattern. Such, then, is the general conception of the Church as regards its relations to the world, and such conception seems to be founded on the single source of instruction—the divine word.

Admitting the conception to be of divine origin, and basing upon it the great missionary movement of the Church, it is important to inquire if it is obligatory upon any single Christian body to undertake to execute the conception in detail; or, in other phrase, if any organized Church should aim at the evangelization of the world. It is agreed that the Christian Church, *as a whole*, should ceaselessly be at work on the divine idea and according to the divine plan, but it may not be so apparent that the Methodist Episcopal Church, or the Presbyterian Church, or any other single organization, should resolutely assume the task of the entire Church. It may not be clear that a part should engage to do the work of the whole any more than that a regiment should take up the task of a great army, or the sun should exclusively attempt to furnish light for the spatial universe. If there were but a single organic Church on the footstool, the burden of the development of the divine conception into world-wide reality would wholly rest upon it; but with a diversified body, or many Christian organisms, or Christian unities, it is not evident that any single organism should essay to do what it cannot do, and what virtually belongs to the whole to do. In spirit it may appropriate the divine purpose, and at times feel large enough to subdue the world to righteousness; but in the practical warfare it may find itself singularly unfitted for the achievement. It is quite possible that a single church organism may be inspired by the grand conception of the world's conquest, and yet not be able to execute it, or not even attempt to execute it, and be justified in its more

limited range of activity. As a tentative view of the work of the single Christian organism, we think it is entitled to some consideration.

It is probable, however, that being accustomed to revere the divine conception as the only inspiration, and ever living under the ideal glamour of a possible regenerated world, we shall not be able dispassionately to consider any view that, though not compromising it, would yet seem to paralyze the attempt to fulfill it. We would not disillusion the Church if we could, nor say aught in discrepancy with the ideal teaching; but if we should say that the Methodist Episcopal Church should not yet attempt to evangelize the world, we should only open the door to a study of its specific relation to the work of the Christian Church, and of the specific duty it should seek to perform. It may be our duty to seem to do what we cannot do, for its reflex effect upon ourselves as well as for the external effects upon the world; but expediency, ability, methods, and probabilities might suggest, instead of broadening the work every-where under the spell of the divine conception, a concentration of forces and methods in the principal missionary countries until we shall have conquered, and made reaction unto paganism impossible. In verbally assuming to do too much we may not do well that which we are capable of doing, and which is most needful to be done if foundations for the future are well laid. It occurs to us that the Missionary Committee in its November annual meeting must have been influenced by the consideration of which we write, though it was unspoken, and made no visible appearance in discussion; but the conclusion reached, not to enlarge but vigorously to sustain what has been established, is in perfect keeping with the tentative view we here announce. The missionary committee is a body of practical, common-sense men, actuated in reason by the New Testament, regulated in theology by a modified Arminianism, and controlled in action by the Discipline of the Church to which its members belong; and hence it is difficult to scheme a Utopian measure, or through a frantic hypothesis of immediately overthrowing all opposition to the Gospel and bringing in the millennium, to commit the Church to a policy of enlargement that it is not well able to bear. We do not intimate that there was a single Utopist in the body, though some were more progressive in suggestion, if not in desire, than others. All progressives and conservatives, if they may thus be classified, were careful in their study of the situation and of the ability and duty of the Church. As to some countries, the appropriations are inconveniently small, and afford no hope of progress; but the Committee dealt with resources, not with desires or pious hopes. It is no discredit to the Committee that it did not order an immediate advance into all parts of the earth, for there were no means of advancement at its disposal; but it is to the credit of Methodism that it proposed to strengthen the things that remain, and to insure success to the Gospel where it has been planted. Thrilling as the thought is in itself, *we should be unwise to start out to capture the world* with resources so limited that our missionary movement in its present developed form may be seriously crippled for want of re-enforcing agencies; with methods utterly inade-

quate as yet even to transform a single country that we have entered; and with no probability of such final success for years to come. In a qualified and legitimate sense we are not in the world-capturing business! We may take on that idea after a little. We have but commenced, and the time for capturing the nations will come hereafter. We have not captured India, China, Japan, Africa, Bulgaria, Italy, Norway, Germany, or the Argentine Republic. We have not captured the Indians, the Roman Catholics, the Jews, the Italians, the Swedes, and the Mormons in the United States. "Where is boasting then? It is excluded." Since 1866 we have boasted too much; it is time now to do solid and sober work. Centralization of forces in foreign fields, and specific application of the Gospel to foreign elements in the United States, with a conservation of energy for the spread of Christianity among the unbelieving and agnostic classes around us, will be rewarded with results that may justify the Church at some future period in enlarging the sphere of its activity and working out the ideal of the Master.

Let us not be misunderstood in our approval of the so-called, but quickening, conservatism of the Missionary Committee, or in the precedent grounds of such approval, and especially let there be no wrong impression concerning the conclusions of the Committee. Its members believe in progress and the evolution of the Christian Church, and are in perfect sympathy with the great conception of the Head of the Church. They believe in the divine "Go!" and the Church is going in response to the Master; but the *going* is not a reckless or hap-hazard movement. They felt without doubt that the surest way to secure the complete reign of Christ in the world is to focus the strength of the Church both upon pagan and civilized opposition to the Gospel, and so furnish new ground for faith in its ultimate triumph. The tentative view of the missionary range is not, therefore, a paralytic view; it has in it the vigor of inspiration, the element of progress, and the prophetic outlook of victory. Henceforth the missionary movement will take root and abide where hitherto it has been a variable and uncertain influence; it will grow into the lives of peoples as they discern its divine adaptations, and outgrow their paganism and the "desolation of abomination," set up not only in the sanctuaries of the Lord but in the more glorious temples of human hearts, immortal by the gift of God in Jesus Christ.

THE UNION OF CHRISTENDOM.

From the days of Luther until now the militant Church, divided by the ecclesiastical Reformation, has consumed its chief resources in warring upon itself; that is, Protestantism, as the representative of one division, and Roman Catholicism, as the representative of the other division, have steadily antagonized each other in all fields, on all occasions, and by the use of all instrumentalities, with a bitterness of spirit and an ambitious purpose that must strike the observing world as being at variance with the original purpose of the great Founder of the Church. The gulf of

separation between the opposing forces is wide, deep, long, and even furious in its threatenings, with little to encourage the irenical believer that it will ever be bridged or filled up. We do not now intend to account for the alienation, or to philosophize upon the justice of Protestantism in its attitude of hostility to the old Church, or to suggest even a tentative method of reconciliation by which the reproach of Christendom may be wiped out and the organic union of the divided sections be restored. We may express regret over the situation, and deplore the bigotry of both sides, but there are so many difficulties in the way of even a fraternal recognition between them, that we do not anticipate any special change in mutual relations during the present century. These difficulties we feel bound to state, with the comments they suggest.

The fundamental position of the Roman Catholic Church respecting the Protestants is, that they are *errorists*, both in practice and doctrine, and that their unconditional abandonment of error is the *prima facie* condition of any hope of consideration from the Roman hierarchy. Inquiring into the meaning of this charge, we find that it goes back three hundred years, implicating the original movement of separation under the Reformers, and condemning them as rebels against the Most High. On their part it was a crime of unforgivable iniquity to retire from the corrupt Church and organize a Church that would more fully represent the divine ideas of love and righteousness among men; and as the descendants of the original Protestants justify the rebellion of their forefathers they share the responsibility of the secessional movement. The great error of the Protestant, then, is in being a Protestant, or in disavowing allegiance by overt acts to the Roman See, and assuming any right of independence from the old authority. It seems never to occur to the Roman Catholic that the Protestant movement rests upon an intelligent motive, and that it was born of religious conviction, and is striving to promote, not its own ends, but the triumph of the Master's kingdom. He hears nothing of motives; he cares nothing for religious results; he condemns the separation, expiation for which can only be made by an apologetic and unqualified surrender to the power represented by the Vatican. It is needless to say that the fundamental position of Protestantism is the reverse of the fundamental position of Roman Catholicism, and until there is a change of fundamental position on one side or the other, unity is out of the question.

The Protestants are errorists, according to the Roman Catholic, not only because they left the old fold, but because of their rejection of Roman Catholic teaching, and of holding to an interpretation of the Scriptures which, from the time of Hildebrand, has been offered in the old Church. It is true, many things taught by the priesthood are objectionable to the Protestant sense, and find no place in our theology, and to that extent, from their stand-point, we are errorists. We repudiate with vehement indignation such superstitions as Mariolatry, purgatory, priestly absolution, the system of indulgences, and the infallibility of the pope. We should scorn ourselves if we had no more sense than to

believe in the stigmata of St. Francis, the miracle-working power of the bones of St. Peter, the snake-killing feat of St. Patrick, or the angelic transportation of the home of Mary from Nazareth to Loretto. When it comes to accepting doctrinal error the Roman Catholic will imbibe a hogshead when the Protestant could hardly be persuaded to take a gill. Many of the so-called doctrinal errors of Protestantism, it may be added, are of Roman Catholic origin—as consubstantiation, which is a mild form of transubstantiation; baptismal regeneration, which is second-hand in Protestantism; second probation, which has its root in purgatory; and the growing tendency to ritualism, which, wherever it is in the ascendant, suppresses the tendency to a scriptural spiritualism. Different from these, and directly antagonized by Roman authority, are such doctrines as the right of private judgment in religion; of reading the Scriptures for one's self; of obtaining forgiveness without the mediation of a priest; of having the witness of the Spirit, and of knowing that one is a child of God except through the priesthood. If holding to these teachings constitutes Protestants errorists, they plead guilty, but they are *proud of their guilt.* If there was no justification on ecclesiastical grounds for separation from the Catholics, the separation on doctrinal or religious grounds cannot well be impeached by those who believe in God, or have any respect for man.

Since Protestants are errorists on these grounds, it is not difficult to understand the terms of unity which the Roman Catholic Church would propose. The first thing to do is to return to the old Church, with words of repentance on our lips, with ashes of humility on our heads, expecting nothing except what it most graciously may choose to extend to us. If we should be refused admittance on any terms, it is what we might justly expect; hence, admittance on so easy a condition as repentant return would imply a dispensation of mercy rare in the annals of that Church. When, however, it is remembered that the Protestants have no more idea of returning to Catholicism than the Catholics have of embracing Protestantism; and when, also, it will be conceded that the only condition on which Protestants would incline to a union with Roman Catholics would be through an abandonment on the part of the latter of their superstitions and ferocities, that return would seem to be far off.

Any attempt to bring about a union of the two Churches on the basis of existing doctrines would be equally futile, because, while there is much in common between them touching Scriptural teaching, the variations from the Scriptures, and the traditions exalted into truths by the Roman Catholics, would be a bar to any organic relation with Protestants. Dr. Keane, the president of the Catholic University in Washington, D. C., proposes a union on the basis of the Council of Trent, which is as unacceptable to us as the Christmas Conference of Methodists would be to them. With all the imperfections of the Tridentine oracles we could, however, more readily unite on them, if at all, than on the catalogue of doctrines issued by current Romanism, with its Mariolatry and papal infallibility. But the decretals of the Council of Trent cannot afford standing-ground

for those of advanced Protestant foresight and purpose, for from them have sprung all the heresies, abominations, and cruelties with which Romanism has loaded itself for three hundred years. It is absolutely impossible for the old Church to effect a reconciliation with Protestantism on the antiquated notions of the historic council, or *on any basis that the most astute Roman Catholic theologians will venture to propose for years to come.*

We rest this conclusion upon the premise that in a proposal of union the Protestants will dictate the conditions, not because of numbers, but because civilization, in its spirit and function, is anti-Catholic, and forbids any union that implies a surrender of vital Protestant principles as they are applied to civil government and to the Church. The Protestant position is fundamental and unyielding, and must be the basis of mutual relations, or relations are impossible. What that position is, or upon what it is primarily based, may be stated without circumlocution, or even in logical form. It is more than the reverse of the Roman Catholic position. Instead of confessing that they themselves are errorists, Protestants charge Roman Catholics with being errorists of a very black, if not irredeemable cast, and put them on the defensive before the civilized world and history. They are traditionists, ceremonialists, superstition-mongers, hypocritical exegetes, tyrants cruel as death, and false teachers of the truths of religion. In this counter-defiance we have the advantage that truth and justice always give to the advocate; for Protestantism is not chargeable with superstitions and general abomination of teaching. Besides, being *en rapport* with modern civilization, advocating the education of the masses, and the evangelization of the nations according to the liberal and progressive ideas of the times, Protestantism may rightly claim, and is receiving, the support of civilization. The trend of things is to the curtailment of papal influence among the nations. Even Roman Catholic France, in its legislative capacity, reminds the hierarchy of its dependence upon government, and deprives it of its accustomed control of public education.

Under these circumstances we are unable to discover any prospect of a union of Christendom; but, on the contrary, do anticipate more intense conflict between the belligerents until the weight of history shall determine the issue. The Catholic is too supercilious to think of surrendering, even when truth demands it; the Protestant is too self-respectful to sacrifice his individuality and his divine rights so as to harmonize with the Council of Trent or with the superstitions of Rome. The Catholic has inherited the spirit of Catharine and the Spanish Inquisition, and cannot be expected to chant the anthem of the angels at the Advent; the Protestant has inherited the conquering Christianity of Paul, Luther, John Wesley, and John Knox, and he must not be expected to modify his faith so long as a leaf of the Bible remains, or return to the harlot of abominations so long as the Sun of Righteousness smiles upon him from the heavens and guides him into a knowledge of the truth.

THE ARENA.

DR. WILLIAM NAST ON RATIONALISM.

[An invitation was recently extended to Dr. Nast to favor the *Review* with an opinion on Higher Criticism. We received the following reply, which, as it touches a fundamental point or two, we deem important to give to the public.—Editor.]

My Very Dear Dr. Mendenhall: Your position on the so-called higher criticism, and the great service you rendered to all German Methodists in America and in Germany in opening the *Review* to Dr. Yeakel, brought me, who was a comparative stranger to you, very near you. Accept my heartfelt thanks for all this, and also for your kindness in asking me to send you a contribution for the *Methodist Review*. I confess that I had a great desire, when I read your bold charge on the rationalism that has crept into the Evangelical Churches of this country in exactly the same manner as it had done more than a century ago into the Lutheran Churches of Germany, to express to you my thanks for your giving the alarm, and to cheer you by reminding you of the way in which German rationalism met with a Waterloo defeat on the theological arena. If the Lord gives me time and strength I may be enabled to say to you, after awhile, something on this subject in a private correspondence, and if you should consider it worthy of appearing in your *Review* it will be at your service.

I can hardly refrain from throwing out a hint. In defining rationalism you have not to deal so much with the liberties that are taken with regard to textual criticism, including the authorship and time of the composition of the Pentateuch and other documents, as with the unjustifiable principle of interpretation which constitutes the essence of rationalism. It is admitted that the revealed will of God is contained in the Holy Scriptures; but it is denied that statements in the Bible, which if taken in their simple grammatical sense do not satisfy human reason, can claim to be accepted as divinely inspired. It is denied that the Bible itself can furnish a perfectly reliable and satisfactory solution of its own declarations, especially with regard to unfulfilled prophecy, which is laid aside entirely because, we are told, we have no basis of interpretation given in the Bible itself. But pardon me for having written what I have no time to explain or sustain. I wanted only to allude to the arrogance of rationalism to decide which statements are divinely inspired and which are not, and which statements may be taken in their simple grammatical sense and which must be made to mean what they do not say.

With highest esteem, William Nast.

Cincinnati, Ohio.

A REPLY TO DR. SHERMAN.*

I have read with much surprise Dr. Sherman's article in the November number of the *Review* on the late Dr. James Porter. I am sorry, however, that I am compelled, in the interests of the truth of history, to traverse the following statement on pages 866 and 867:

"The unfortunate incident of his official term was the difference between the agents, which opened the way for allegations and charges of fraud and mismanagement in the affairs of the house, and led to a long and bitter controversy in the Church. Fortunately, the business was not, as alleged, 'in a confused and chaotic, but in a decidedly understandable, shape,' enabling the referee, James P. Kilbreth, to ascertain and place before the General Conference 'the exact state of affairs from the books.' In the bindery alone were found irregularities and evidences of slight loss; but 'it is matter of wonder that in so large a business as the Book Concern has been doing for so many years, the frauds and irregularities, after scrutinizing examinations, are so small—smaller than would be found, on the average, in houses of equal business and employing as many persons.' In showing the general soundness of the Concern, and vindicating the integrity of the agents, the investigations were productive of good. The sole criticism of Dr. Porter's agency by the referee was the allowing of purchases through his son; but, even in this case, it was not claimed that the Book Room suffered the loss of a penny. The criticism was a protest against nepotism, which, with a democratic Church, never fails to obtain favor."

On this passage of Dr. Sherman's article I remark:

1. "The unfortunate incident" referred to did not occur during Dr. Porter's term, but after his term had expired, and he had been succeeded by myself. It involved, however, the administration of Carlton & Porter, during a long series of years.

2. Mr. Kilbreth was in no proper sense a "referee." A referee is one to whom parties at variance commit the settlement of matters in dispute. My colleague, Dr. Carlton, the most interested, because the most implicated, party, requested the Book Committee to "employ Mr. J. P. Kilbreth, of Cincinnati," to "examine the accounts of the Book Concern, and espe-

* "The Arena" is not a department for the discussion of old ecclesiastical and historical questions, nor can it be opened to articles requiring much space. The insertion of Dr. Lanahan's article is, therefore, an exception. Dr. Sherman's article contained a paragraph which Dr. Lanahan understood to be a misrepresentation of facts and impressions, and desired to be heard in reply. This is granted. As the Book Agents of that period, 1856–1868, are dead; as the two bishops involved in the proceedings of the Book Committee relative to Dr. Lanahan are dead; and as many of the Book Committee of that quadrennium, 1868–1872, are also dead, it would be unseemly to revive the controversy. This is not Dr. Lanahan's purpose. He merely wishes to correct erroneous statements touching himself and his administration: and, this being done, we must close the *Review* to further remarks on the subject.—EDITOR.

cially my allegations of fraud." The Committee also authorized him to "select such assistants as he may find necessary." When Mr. Kilbreth appeared, I offered to appoint a person to represent me in the matter, which was refused, and I declined to have any thing to do with him, having good reasons for believing that he was to be used as a mere tool in the hands of the chief offender, and subsequent events demonstrated the correctness of my belief.

Mr. Kilbreth did not, and could not, examine the accounts, as they were in the hands of Mr. J. A. Gunn, a professional accountant, and had been many months before Mr. Kilbreth was called to New York, and in his hands they remained up to the meeting of the General Conference. I had nothing to do with the appointment of Mr. Gunn. He was appointed by Dr. Carlton, and his examination covered a period of fifteen months. His report forms an important part of the history of the case. Referring to Mr. Kilbreth's report he says: "Surely [he] cannot intend it to be understood that he '*personally* examined' the accounts in the ledger, which I have had in daily and constant use until quite recently." Mr. Gunn further says, that Mr. Kilbreth told him that he "did not *intend* to cast up accounts, but only to make a general examination, especially of Dr. Lanahan's more serious charges in reference to the bindery and printing-office."

In his report to Dr. Carlton, Mr. Gunn further says: "As my work is simply professional, it has seemed to be my obvious and imperative duty to report to you whatever the books might disclose, and I have therefore directed your attention to the irregularities above indicated. Aware that my conclusions may be questioned, I submit also the evidence upon which they are based. There can be no difference of opinion as to the serious import of the acts and practices herein stated, or the results demonstrated by the accompanying evidence. I therefore submit them without comment for such explanation as their importance requires." *

It is a significant and suggestive fact that "*the accompanying evidence*" of fraud, here referred to, making more than half of Mr. Gunn's report, was left out of the Journal of the General Conference. I acquit the *editor* of the Journal of blame in this suppression. It shows the same cunning hand that brought Mr. Kilbreth from Cincinnati, got the Book Committee to "employ" him, and authorized him to "select such assistants as he might find necessary," and then called him a "*referee!*" If he had any other "assistants" than those involved in the frauds, they certainly were never *seen* in the Book Concern. I could give an interesting chapter about those "assistants." It had been discovered that Mr. Gunn, who had been at work on the accounts several months, could not be used, hence the need of the so-called "referee!"

3. I cite only a few facts from the *suppressed* part of Mr. Gunn's report. It shows that the *difference* between the capital of the Book Concern, as shown by the ledger and as reported by the agents in their exhibits to the Annual Conferences, was, in 1859, $80,250 55. In 1861,

* See General Conference Journal, 1872, p. 692.

$112,437 18. In 1862, $38,525 52. These are only *samples.* Similar differences, varying in amounts, extend through a period of more than twelve years. During that time neither the Annual Conferences nor the General Conferences received *one truthful statement of their property.*

4. Mr. Gunn says: "There had been so constantly, directly and indirectly, alternate additions to, and subtractions from, the capital stock account, that it was impossible at any time to learn from the account what the Methodist Book Concern was really worth; and on November 30, 1869, there was added to the *apparent* capital stock—in addition to the regular profits on the business—$186,105 30." As shown by the books of the Concern, and as brought out by Mr. Gunn's report, this addition was made up by *adding* to the value of

Real estate in Mulberry Street	$80,000 00
Real estate in San Francisco	28,000 00
Real estate in Pittsburg	5,347 20
To the value of merchandise on hand	61,365 44
Increased value of old presses	11,400 00
	$186,112 64

As this increase exceeded the deficit $9 84, an attempt to adjust was made the following year by deducting $9 38 from the real estate in Pittsburg, leaving an excess of four cents, which can be seen in the books of the Concern unto this day. The object of this easy method of increasing capital and supplying deficits is, I think, quite "understandable" when *fraud* was the object.

5. From the bindery inventories I take the following entries. In January, 1856, at the close of the inventory is the following entry: "Add 12 per cent. on $100,000 for increased cost of printing." The whole amount of printed matter, usually called sheet stock, for that year, as shown by the inventory, was only $80,063 24, so that the *addition* of 12 per cent. was on $19,936 76 in excess of that kind of stock in the Concern. In 1857 a similar addition of 12 per cent. is entered on $13,076 44 in excess of sheet stock shown in the inventory; and in 1858 on a like excess of $15,645 31; and in 1859 on $20,030 21, thus showing in four years an *addition* of 12 per cent. on $68,688 72 worth of sheet stock *more than was shown by the several inventories.* Omitting all consideration of the impropriety of increasing the value of stock which had been received from the printing department, where a percentage had already been added on the cost of material and work, and the additional fact that a large quantity of said stock was *old*, the accumulation of previous years, these 12 per cent. additions on *what did not exist* would seem, to the average business man, to indicate something vastly worse than "confused and chaotic."

These facts can be easily tested by any person who will examine the inventories which are always kept in the office of the Agents. In the interests of the truth I earnestly request Dr. Sherman to inspect the records, also the *exhibits* and *ledger* to which I have referred. It can be done in

less than three hours. I will gladly meet him in New York, point them out to him, and pay any expense of travel and hotel that he may incur.

6. In a period of less than two years $25,000 was lost to the Concern in the single item of leather alone. Large quantities of it were traced to the parties to whom it was sold.

The evidence of this loss was submitted by me to the Book Committee and was never questioned, and the party implicated was promptly dismissed. In the same department—the bindery—two hundred frauds in the payment of wages, in four months, were proved to have been perpetrated by the same party.

7. In several years the Agents did not correctly report to the Annual Conferences the amount of *cash* in their hands. I cite only one out of many examples. The *exhibit* to the Annual Conference dated November 30, 1867, states cash in hand as "$5,323 40." The amount shown by the ledger is "$41,059 42." Difference, $35,736 02. The above, it must be understood, is but a meager selection from the mass of similar facts brought out by the investigation, all of which are abundantly confirmed by the evidence with which they were accompanied.

8. I never charged Dr. Porter, by name, with being a party to these great wrongs, but spoke only of the *Agents*, when quoting their official documents. The *senior* Agent, Dr. Carlton, was treasurer of the Book Concern and of the Missionary Society; and I have been disposed to believe he managed the getting up of the exhibits to the Conferences when Dr. Porter was his colleague, as he certainly did during my four years in the agency. Having made myself acquainted with his methods, when the report of the Agents was read to the General Conference of 1872, in Brooklyn, I arose in my place, as a member of that body, and declared it *fraudulently false*, and demanded that my name be taken from it. Yet, in the face of this public protest, my name appears in the General Conference Journal as a party to that untruthful report. In the presence of such gigantic wrongs Dr. Sherman's allusion to Dr. Porter's son and "nepotism" is too trivial to be noticed.

Gladly would I have left this matter where it was. The long struggle of three years with a powerful ring shattered my health and marred my peace. I was held up to the country and the Church as a traducer; twice was I suspended from the performance of my duties, and persistent efforts were made to degrade me in my office. I was thrown into prison under a civil suit, which, however, my persecutors were too glad to abandon. I dwell not upon the cost in money to which I was subjected. To me all this is strange, especially in view of the fact that when nominated for the agency, at Chicago, I stated to the General Conference that my name was used without authority; that I was not a candidate, and desired no office. I am happy to know that the general mind of the Church has long since come to a right understanding of the entire case, and a just estimate of the service I rendered.

JOHN LANAHAN.

Baltimore Book Depository, Dec. 12, 1889.

THE CRITICS CRITICIZED.

The chief question is, Does the Pentateuch contain the truth and nothing but the truth? Or is it composed of truth and error in undefined proportions? I understand the critics generally to assume the latter theory. To say that orthodoxy loses nothing by substituting such a theory for the traditional is an assumption destitute of logical foundation.

What do we know of the men who wrote except by the character of their writings? If they wrote falsehood and truth, without knowing about what they wrote, how are we to know which is true and which false?

Should it be said that the Bible was designed to teach and promote or develop *only* a "moral and religious consciousness," I reply in the language of Professor Dana, "Falsehood had better been left out of the book written for such a purpose." The above thoughts are general but have a wide application. Permit me now to be more specific and confine myself to one subject. The use that the critics (either constructive or destructive) make of Samuel's places of sacrifice is not satisfactory to me. One claims that there was no oral or written law demanding a central place for sacrifice during the reign of Samuel. Dr. Terry and others maintain the opposite, but admit that Samuel may have been ignorant of such a law. I cannot accept either theory. The common people may not have known the Mosaic law any more than the same people may not now know what is fundamental in our American Constitution; but the chief judges *must* know, and Samuel was one of those judges. It was he who went about judging the people according to the laws of Moses.

On the assumption that the law of the sanctuary existed, and was known or knowable to Samuel, it seems only necessary, for a rational explanation of Samuel's administration, to consult carefully the law itself.

That law required (1) that the people should be at rest from their enemies round about; (2) that the place of sacrifice should be in the territory of one of the tribes; and (3) it should be where the Lord himself should appoint. See Deut. xii, 5, 10, 11, 14. In Josh. xi, 23; xviii, 1; xxi, 44; xxii, 4, we are told that the promised rest had been secured, and in the sixteenth chapter that the place selected was in the territory of one of the tribes; and in Jer. vii, 12 we are informed, third, that God chose this location—Shiloh—as the place of his sanctuary.

And now we ask, Was all this conformity to the requirements of Deuteronomy a mere coincidence? or was it the result of obedience to what God had spoken through Moses? And did the same chance coincidences again occur when the sanctuary was finally established at Jerusalem? If so, how shall we account for the fact that "rest from their enemies" was made a necessary antecedent to the establishment of these central sanctuaries, and not required for other places where lawful sacrifices were offered?

Moreover, in Josh. xxii, 4, this rest is said to be God-given, and the fulfillment of a promise, which two facts we find recorded primarily in Deuteronomy only. For Joshua to affirm that these events were the ful-

fillment of a promise which at that time had no existence would be nothing less than a falsehood.

We therefore conclude that just as certainly as Joshua and Solomon existed before the exile, and knew these specific requirements, so certain is it that this portion of Deuteronomy, at least, was written or existed before the exile.

These central sanctuaries, with their antecedent conditions, God evidently designed to be the normal condition of his people while resident in Canaan. But when these conditions were radically changed God varied his requirements. This principle of government is recognized by the Saviour when he refers to the divorce granted by Moses, and is likewise admitted by Delitzsch, volume i, page 40, where he speaks of changed conditions as being "God-decreed."

The abnormal conditions of the Hebrews were many and varied. Provisions for each specific condition could not easily be embodied in statute law. For many of these conditions some special divine direction was needed. That direction was evidently communicated to his chosen agents. Were it not thus, how came Joshua to sacrifice in Gilgal before he had rest from his enemies or Gilgal was the allotted inheritance of any tribe? Indeed, for events not covered by statute law the Bible abounds in instances of special divine direction. A notable example of this may be found in 1 Kings xviii, 36. Moreover, in 2 Sam. vii, 6, and in 1 Chron. xvii, 5, we are distinctly told that up to the time of David's reign God had not dwelt exclusively in the tabernacle as a place of sacrifice, but had also dwelt in a tent.

This seems to settle the difficulty. In this respect the tent as a place of sacrifice was like the house of Obed-edom for the ark. Neither was in the place required by statute law, but both places were evidently approved of God under the circumstances.

We conclude, therefore, that the law demanding a central place of sacrifice existed in the days of Joshua, Samuel, and David, and that Samuel's procedure demands of him no ignorance respecting that law. The transactions of Joshua at Mounts Gerizim and Ebal, likewise, afford further evidence of the Mosaic origin of Deuteronomy. *All* these transactions were made in obedience to the commands of Moses. See Josh. viii, 30, 31. But we find some of these requirements recorded only in Deuteronomy. Hence, that portion containing these records must have existed previous to Joshua's leadership. A similar argument for the pre-existence of Deuteronomy may be drawn from the fact that Joshua, in obedience to Moses (see Josh. xx, 2, 8), selected the same three cities of refuge on the east of the Jordan as were demanded by Moses in Deut. iv, 42, only.

For a writer, several hundred years after Joshua and his brethren had crossed the Jordan and were all extinct, to then write giving them instructions what to do while in this life would be such an unparalleled exhibition of supreme nonsense as would merit only the utmost contempt. Yet this, I believe, is called by the critics *rational*.

E. J. Peck.

Stratford, Conn.

THE ITINERANTS' CLUB.

THE ITINERANTS' CLUB AND MINISTERIAL EDUCATION.

It is the purpose of the Editor and the Agents to make the *Methodist Review*, as far as possible, the organ of the Itinerants' Club, and thus to promote the cause of ministerial education through the college, the theological school, and the Conference course. After the article in the January number on the Itinerants' Club, by Bishop Vincent, was put in type, he corresponded with a number of leading Methodist Episcopal educators touching the movement proposed, and from most of them has received replies from which we make a selection for the present number of the *Review*. We shall in our next number give actual and ideal programmes for the use of the Itinerants' Club, and shall be most happy to receive practical hints from brethren who are especially interested in the cause of ministerial education.

In reply to the question: "How shall the present plan of the four years' Conference course of study be made more effective as a means of ministerial training?"

Dr. Henry A. Buttz, of Drew Theological Seminary, Madison, N. J., says: "It seems to me that special care should be taken in the selection of suitable committees of examination. Those only should be appointed who are well qualified, and who are also willing to bestow time and care on their important duties. (2.) The committees should be continued for at least four years without change of members. (3.) There should be held meetings of the committee and candidates of each Conference at least four times yearly, and the work of the year so divided that each quarter should have its allotted portion. At these meetings special instruction outside of the text-books should be given. (4.) If possible, the examinations should take place previous to the assembling of the Annual Conference. (5.) It would also increase the interest in the examinations if more attention were given to the whole question on the part of the Conference. To most of our young men the Conference course affords the only facilities for formal study, and the more importance it assumes by the action of the whole body the better. (6.) I would further suggest the propriety of giving a special certificate of the examination at the close of each year, officially certified by the committees, and a full certificate on the completion of the entire course."

Dr. W. F. Warren, of the Boston School of Theology, writes: "(1.) By laying greater and more constant stress upon the 'prefatory note.' (2.) By enacting and proclaiming that the mastery of the regular three years' course in any of our schools of theology shall be accounted preferable to the ordinary examinations upon the first three years of the conference course, and shall exempt the candidate therefrom. (3.) By carrying on, as far as possible, the instruction and inspiration of the schools to those who cannot or will not seek them at the schools themselves."

Dr. H. B. Ridgaway, of the Garrett Biblical Institute, Evanston, Ill.: "Without taking time for very mature deliberation I would suggest: (1.) Greater permanency in the *personnel* of the examining committees. At present it seems an object to pass the honor around among the preachers of the Conference; whereas, competent men should be selected from year to year. (2.) More frequent examinations, or, if not more frequent examinations, more frequent meetings between the examiners

and those to be examined, for lectures, drills, etc. (3.) Placing one or more of the young men under the direct supervision and weekly instruction of a neighboring competent senior preacher. This senior preacher to be directed by the Conference to report to the committee as to the fidelity with which the young preacher or preachers under his care have met him and followed his directions. The bane of our Conference course is, that it proceeds upon the absence of the living instructor. My experience teaches me, now in contact with students, that it is the full, earnest presence of the teacher quite as much as, or often more than, the text-book that guarantees success."

DR. JAMES STRONG, Professor in Drew Theological Seminary: "1. By revising the course itself, and especially by substituting more practical books for some that are antiquated, inefficient, unsound, or unacceptable. The Methodist Book Concern ought to publish text-books specially prepared by Methodist writers for each study. (2.) By requiring *written* answers to questions prepared and printed in advance by or for the examiners on each study, and by giving more time to the examination. (3.) By appointing as examiners scholars from the Church at large who are accustomed to such work, instead of confining the selection to members of the particular Conference. (4.) By requiring a discourse to be delivered orally (not read or declaimed *memoriter*) before the examining committee by each candidate, in addition to the written sermon. (5.) By inquiring into the pastoral and personal habits of each candidate from members of the charge, or others intimately acquainted with his mode of living and working. (6.) By ascertaining especially, in like manner, as to the candidate's success in promoting revivals, class-meetings, Sunday-schools, and the financial interests of his charge."

DR. W. P. THIRKIELD, President of Gammon School of Theology, Atlanta, Ga.: "(1.) Have a committee presided over by a scholarly, competent, and thorough-going chairman, who shall take the charge of each class during the entire course of study. (2.) Let the books be chosen for the course with reference to the special work to be done by, and the needs of, the vast majority of the candidates for whom they are designed. Have them prepared with a view to mental discipline and stimulus to broader lines of study in each department, as well as for the mere accumulation of knowledge. (3.) Have outlines or analyses for the use of students prepared on the various works in the course of study. (4.) Have a series of broad questions on each work prepared and published for general use, answers to which are to be filled out and sent in to the committees of examination at stated times during the year. The answers required shall be of such a nature as to show whether the student has an intelligent comprehension of the subject under discussion. Pressure of time at Conference is the bane of all thorough work. (5.) A monthly periodical devoted to suggestions to examiners and candidates; hints on methods of study; discussion of difficult questions arising in the course of study, and so conducted as to stimulate investigation on broader lines, containing fresh and vigorous excerpts from various leading authors in the several branches of theology, thus widening the mental horizon of the student.* Such a publication, edited by an alert, scholarly man, and placed among the required readings of the course of study, would be self-supporting, and would prove a guide and an inspiration to all candidates. The end to be reached by all this is to secure deep interest and constant effort on the part of students during the entire course of study."

* This is what we expect of the *Methodist Review*.—J. H. V.

DR. ALEXANDER MARTIN, ex-President of De Pauw University, Greencastle, Ind.: "(1.) By more carefulness, especially in our older settlements, in the reception of conference probationers. See that they have acquired some mental culture, habits of study, etc. (2.) Enjoin on the committees of examination honest and thorough tests, and reports of attention to the mastery of subjects assigned. (3.) Let presiding elders during the year counsel with, and keep themselves advised as to how, the class is getting on in this part of its work. (4.) Let the examiners and the classes meet at the seat of the Conference at least three days before the regular session of Conference opens, and spend the time, three sessions a day, in reviewing the study, examination, etc., on subjects assigned. (5.) If possible, let the Bishop meet with them, and aid in the work of instruction on the subjects assigned the class."

DR. GEORGE M. DOUGLAS, President of the Methodist Church of Canada School of Theology in Montreal: "The following is my best judgment: (1.) More thorough preliminary education, especially in the knowledge of the English language and elements of Greek. (2.) The selection of text-books that hold the concentrated essence of subjects theological, philosophical, historical, and exegetical. After long observation I find that extended works like Watson's "Theological Institutes," Pope's "Theology," and Hamilton's "Metaphysics," are too diffuse ever to be mastered except in the college class-room. (3.) Care in the selection of competent and conscientious examiners, who will thoroughly do their work—selected men permanently appointed in the Conferences. (4.) Frequent examinations, say every six months. In the Methodist Church of Canada we require every candidate to attend one of our theological colleges for two or more years."

DR. JOSEPH CUMMINGS, President of North-western University, Evanston, Ill.: "I cannot well answer your important question briefly. (1.) I think that students who present certificates that they have passed satisfactory examinations in our colleges and theological schools should not be required to pass examination upon the same studies before Conference committees. This rule would encourage more students to take a regular course in these institutions, which is every way desirable. (2.) The Conference course is too long, and requires more time to accomplish it well than young pastors can command. It should either be made shorter or the time should be extended. (3.) I think that in each presiding elder's district, or at least in each Conference, there should be an arrangement whereby young ministers can receive instruction in the Conference course and have opportunity for mutual consultation relative to their studies. Such meetings should be under the direction of some competent minister who should be properly designated for that work."

DR. C. W. GALLAGHER, President of Lawrence University, Appleton, Wis.: "I will in brief state a general plan which has been in my thought for some time. Three things are necessary, I think, in the case of most students. (1.) They need to study and work regularly, and sufficiently slowly to be able to thoroughly digest what they read. (2.) They need to be under the direction of a competent adviser, to whom they may apply for explanation and suggestion. (3.) They need to be under a sufficient pressure to keep them always at their work. Now most of young men enter our ministry on very little education. They do not have much taste for study, and certainly do not know very well how to study. It is almost a hopeless task for them to undertake to do justice even to the easy course laid down in our Discipline. They do not study regularly. They cram for Conference. Examinations are accepted by the Conference which do not properly or

adequately test the knowledge of the study involved. The students need direction and supervision throughout the entire course. My thought is this: The young men in the Conference, or on each district, should be arranged in classes under the direction of the committee, or of the presiding elder if he is competent to do the work, who shall regulate the books to be studied, and when, and how; who shall keep in correspondence with each brother, and once a quarter, perhaps, thoroughly examine the class on the contents of the book, spending enough time in the examination and with the class to give all its members a real impulse and uplift in the hard work of mastering the course."

DR. A. C. HIRST, President of the University of the Pacific, College Park, Cal.: "My brief answer to your question is: More frequent, exact, and critical examinations on the course of study. This I think could be done by the Chautauqua plan of correspondence with examiners appointed for four years. The frequent change of examiners, and the short time given at the Conference for the examinations, make them incomplete and a comparative failure."

DR. JOHN E. EARP, President South-west Kansas College, Winfield, Kan.: "In our college, (1.) We teach the course required of candidates for admission on trial, as set forth in the Discipline, ¶ 52. sec. 1. I am teaching Smith's "Scripture History" now, and shall shortly begin Stevens's *History of Methodism*. (2.) To supplement my work, and to bring a number of neighboring pastors into more active relations with us, and to get our students acquainted with them, we have a series of lectures on the work represented by the course. (3.) I am coming to the opinion that a young man too old to go to school, or too poor to go to school, taking into account the help he can get, is unfit for the far-reaching responsibilities of the Methodist ministry, and that, as a rule, no young man should be permitted to enter a Conference who has never had at least a reasonable probation in a Methodist school. I make allowance for exceptions. I also assume that our schools are distinctively and decidedly religious schools."

DR. T. P. MARSH, President Mount Union College, Alliance, O.: "The present procedure is unsatisfactory, and must be so from the very nature of the case. The examinations are proverbially defective. . . . Candidates come to know these defects beforehand. The preparation conforms to the expected demand, so the purpose that gave rise to the courses of study is largely thwarted. The evil is certainly so great as to demand attention. Let these courses be abandoned, or let them invariably be thorough and genuine. (1.) Examiners must be discriminating—selected with a view to intelligent and efficient work. Let there be no more selections, merely to represent all our districts or stations or schools. (2.) Let the examinations be held prior to the sessions of the Conference. As long as they are held in immediate connection with the Conference there will be diversions and conflicting interests to reduce to a minimum the good of the examination. Such work cannot be successfully mixed with other doings. It requires for the time being undivided attention. The unavoidable nervous tension over appointments, and the commendable interest in the anniversaries and conference sessions, and the insatiate desire to hear the distinguished visitors, demand for the good of the examinations that they be held at a separate time, immediately or remotely prior to the Conference. (3.) Still greater improvement might be obtained by examinations at the stated place, and by examiners of recognized ability and experience. A maximum standard can only be obtained in this way. The method of the colleges with post-graduate courses of study afford a precedent. Some of the examinations they may permit abroad, but the most important and the official exami-

nations must take place at the seat of the college itself. (4.) The desirability of associating the examinations with our college institutions is worthy of careful consideration. Experienced examiners could thus be had. Abundant reference-books would be at hand. Conversations and lectures could be given, grandly supplementing the course of study. In this way a prominence and a value could be attached to them, consistent with their aim and character, which no other way can afford. By having a few lecturers of national reputation these gatherings could be made full of interest and profit to all ministers. (5.) A radical reform in conference examinations is imperative to lift them above the contempt of educators and the ridicule of candidates themselves. The great work to be secured inevitably follows the better grade of examinations."

Dr. C. H. Payne: "In answer to your question, 'How may the conference course of study be made more effective in the promotion of ministerial training?' I would say: The effectiveness of a conference course of study depends largely upon the following factors: (1.) The character of the course of study itself. (2.) The quality of mind and previous mental discipline of the candidate pursuing it. (3.) His methods of study. (4.) The kind of examination to which the candidate is subjected. Could we guarantee excellence in these four respects the result would be most satisfactory. But, unfortunately, only the first is under our control, and that also must yield to the law of adaptation. Here is a serious difficulty. A course of study is to be adapted equally to the thoroughly equipped scholar and to the almost wholly untrained youth. If some classification of candidates, according to previous educational advantages, were practicable, and a corresponding course of study prescribed, the result might be better. But objections would doubtless arise to this method. As the matter now stands I can only suggest the following points: (1.) Let it be understood that the conference course of study is not, and never can be, a substitute for previous scholastic training. It has its purpose and its place, but let us not claim for it what it is not and cannot be. (2.) Let the Church, through all its authorities and its Annual Conferences, insist more and more upon its candidates for the ministry coming to the door of the Conferences by way of its literary and theological schools. (3.) Let the course of study be kept as high as practicable, containing the freshest and ablest works on the subjects traversed. (4.) Let the young ministers with least mental discipline be *assisted*, especially in their *methods of study*. This assistance can be rendered by the presiding elders, by better equipped brother ministers, by conference or district clubs formed for that purpose, or by correspondence with parties who conduct an organization with this very object in view. The fundamental difficulty with many untrained ministers is, that they have never learned how to study. (5.) Let some system of examination be adopted that will be more uniform and more efficient in its practical working than is the present system. To make any course of study most serviceable to the average man, it must be reasonably certain that it will be followed by an honest, thorough, and somewhat exhaustive examination. The feeling that the examination is likely to be very superficial can hardly fail to act unfavorably on the candidate. Conference examiners should be selected with the utmost care, and the position should be more permanent than it now is. I am glad that you are giving attention to this subject. The whole subject of ministerial training and efficiency must receive immediate and increased attention from our Church if our Methodism is to meet the imperative demands of this age upon it. May God give to all of us the wisdom we need!"

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ

THE GENERAL SITUATION.

THE angel of peace seems to have command of the situation throughout the Continent just at present. The late elections in France are declared to be wholly in the interest of peace; and the marvelous Odyssey of the German emperor, extending even to the Sultan, is supposed to be with a view to secure continental peace; while that unappeasable "autocrat of all the Russias" breathes less fire and flame since his interview with the emperor of Germany.

But this is not by any means peace at any price, nor peace where there is no peace; it is rather peace because the nations so much fear war, which, were it now to burst forth with all its modern enginery, would be bloody and fatal beyond all precedent. This lull in the storm now gives the friends of arbitration between nations a chance to gain a hearing and willing ears; and these have recently held an international convention in Paris with a view to bring their principles to the front and to the notice of statesmen and rulers.

It is very clear that the friends of arbitration are gaining ground, and can point with pride to some recent triumphs of their system that are too patent and far-reaching to be dismissed with a sneer. The world is now being summoned to take account of the word and the opinions of wise men, and to pay deference to light and truth.

And this is true, for although in Europe there are still many countries under the *régime* of a monarchy almost absolute, there is every-where, even in Germany and Russia, an invisible power which shares their sovereignty with emperors or kings, and can put a veto on their most arbitrary decisions. Now it is this public opinion on which the friends of arbitration propose to act. And they have to encourage them, during the last twenty years, questions such as those of the Alabama and of the Carolines, where great differences were settled without shedding a drop of blood. And even now rumor, at least, declares that Prince Bismarck is in favor of referring to the Pope as arbitrator the most thorny question of the hour in Europe; namely, that of the friction between the nationalities of the Balkan peninsula.

At this moment there is a demand in France for the establishment of a permanent commission between that republic and our own, whose duty it shall be to settle all differences that may arise between the two nations, and, in case they fail, to refer the question to a third arbiter, whose decision shall be final. They would also thus settle the question of the final occupation of Egypt, which is becoming a very sensitive one between them and England.

I. RELIGIOUS.

ROMA REDIVIVA.

He who has not seen the Eternal City for a decade will be surprised to perceive the mighty changes that have been going on since all Italy has made Rome its capital. The great artery of the city known as the Corso, that in the olden time was thronged in fair weather, and on festive occasions, is now at times crowded almost to suffocation. Even the side streets are now filled with men and vehicles that resort to them as a refuge from the impenetrable crowd of the principal avenues.

The old and famous villas that formed a wreath around the city, as the celebrated Villa Albani, are now surrounded by blocks of houses and factories that deprive them of light and air; and the Villa Ludovici has fallen a sacrifice to this material craze. Fortunately nothing has as yet disturbed the famous view from the Pincian Hill over to St. Peter's and the Vatican. Antique Rome is happily undisturbed, but its physiognomy is greatly changed in some respects. A portion of the garden of the ancient Villa Corsini has been transformed into a handsome promenade bearing the name of the Queen Margherita, who is a universal favorite. To effect this, however, the garden of the famous cloister Saint 'Onorio has been appropriated, much to the dissatisfaction of the old papal party.

We need scarcely add that the Pope and his followers look on all this as vandalism; and bewail the days when all edifices and attractions were theirs. The Vatican is becoming more and more an island in the stream of time, for even beyond it modern edifices are rising on the declivity of Monte Mario in full view of the papal palace and gardens. In all this modern movement the ecclesiastical nature of Rome is being crowded out of public life and back into its own special existence.

ECHOES OF THE REFORMATION.

The Lutherans of the Fatherland still keep the remembrance of their great leader and hero bright in their memories. A Luther monument was recently unveiled in the old university town of Erfurth, which was profusely decorated in honor of the occasion. Distinguished guests were present in great numbers, and the bells of all the Protestant churches joined in the strains of jubilee as a great procession moved through the town. "I shall not die, but live," is the Scripture quotation chiseled in brass under his statue.

Certainly Luther is not dead. That which he extracted from the depth of the divine word forms the best part of the Christian culture of our period and of that liberty of the Christian man based on his covenant with God. The School, the State, and Family Life are built up on the teachings of Luther. And this monument of Erfurth will be a sermon of his wonderful works and ways in God, and will also be an earnest admonition to the Protestant world of Christendom. As the veil fell from the monument, the sun burst through the clouds and adorned with shining splen-

dor the iron man of God; and the people greeted the inspiring scene with Luther's own great hymn, "A Firm Foundation," from many thousand pious tongues. The ceremony was closed with the great choral, "Now all Thank God."

In the evening there was a grand procession with eight thousand torches, at the close of which the court preacher from the capital delivered a fervent address, in which he hotly resented the effort of ultramontane historians to blacken the memory of Luther and soil his fair fame as a Christian teacher. No less than six popular overflow meetings under the charge of various clergymen of the city closed the celebrations of the day.

All this occurred on the three hundred and fiftieth anniversary of the Reformation; and many other centers joined in the celebration in various ways. At Spandau, the great fortress city of the empire, a monument was also dedicated to which both emperor and empress telegraphed their greetings from a distant city.

THE DEATH OF BERSIER.

Protestant France has met with an irreparable loss in the death of Bersier, who stood at the very head of the phalanx of the Protestant clergy of the capital and the country. Multitudes of Americans will remember him with pleasure as one to whom they fled with eagerness on the Sabbath to hear him dispense in saintly accents the food of life eternal, while all around them seemed lost in a flood of worldliness. French Protestants felt peculiarly grateful to him because he forced attention and respect from those who were prone to look on religion with a contemptuous glance.

Bersier followed in the footsteps of Adolphe Monod, and he was an orator who commanded public attention by the force of his eloquence and royal power of speech. His voice was the one most heard by French Protestantism, for he lifted the Protestant pulpit to heights of the most shining lights of the Catholic faith. By his peculiar qualities he recalled some of the most famous orators of Notre Dame. His discourses since the opening of his new Church de l'Etoile were rather lectures than sermons—magnificent pages of Christian apologetics rather than practical counsels for the combats of daily life—courageous protests against the base morals of the age rather than tender words to console our weakness and our sorrows. Bersier, like the Catholic orators, glorified Christ especially, and dwelt with peculiar unction on that spirit of mercy that he has poured forth on humanity and lavished on his Church.

Bersier was an orator outside of his church relations; he gained applause elsewhere than in the pulpit of the Protestant temples. During the sad winter of the siege he often raised his voice in the clubs in the interest of his country and his fellows, and always with success, for he was always respectfully heard by those whom he chided. He captivated his auditors by his luminous common sense, as Coquerel charmed them by his witty sallies.

As minister of the Gospel and servant of the Church Bersier was also a

great admirer of the glories of French Protestantism. The great past of the Church, its great theologians and martyrs, whose light did not dim in presence of those of the past, awakened in him a powerful sympathy. He was proud of a heritage which he piously cherished, and which he wished only to strengthen. His obstinate perseverance succeeded in raising a monument to the greatest of the Huguenots—the first victim of the St. Bartholomew massacre—Admiral Coligny, and that in the very heart of Paris, in the face of the Louvre, near the spot where Coligny received his mortal wound. It was necessary to conquer hostility, obtain subscriptions, and find an artist who could rise to the height of the subject. All this he did, and most especially he found an artist who produced a masterpiece. He was permitted to live to see the accomplishment of this noble work, but alas! this festival, which crowned fifteen years of great exertion, was the last consolation of his life. He delivered a discourse on this occasion which will remain the best of his life and his religious testament. But he is no more of earth. His friends and the Protestant world mourn his sudden taking off, and wonder why, in the inscrutable wisdom of Providence, it was decreed.

THE HUNGARIAN CHURCH.

The Protestant Church in Hungary has been in a very peculiar position for years; externally it has seemed healthy, but internally it has been threatened with a fatal malady. And this said malady is the question of nationality, which has troubled and threatened it for half a century. The Hungarians, at one time almost threatened with national extinction, have been growing stronger and stronger, until they are now acquiring a power that makes them proud, and dangerous to interests outside of their own circle. As long as the administration of the schools was in the one neutral Latin tongue there was in the polyglot Church of Hungary no question of nationality and no disturbance. Hungarians, Germans, and Slovacks regarded each other as the limbs of the same body, and each one was allowed to use and cultivate his own mother-tongue.

But with the growth of the Magyar element the situation is much altered. The Hungarian tongue, which was raised by law to the legal idiom of the land, soon began to make itself felt in the Church, and by and by claimed the field for itself. Many hotspurs, who were not satisfied with the natural evolution of things, demanded that gymnasia, common schools, and the Church should adopt a speech which was not understood by many, and which was claiming the right of way by a violence that soon smacked of oppression. This was the rock on which the great Kossuth split. In the legislative bodies he demanded the introduction of the Hungarian tongue instead of the Latin, which would cut off several nationalities from the comprehension or debate of national questions, with which all had to be familiar in order to gain a seat. The tyranny of such a measure was keenly felt within and fully appreciated without, and it ended in the downfall of Kossuth and his party, and the death or exile of many of its leaders.

But again Magyarism is raising its head, and the nationality question is absorbing all others. This creates, in diverse directions, the intensity of Panslavic feeling that absorbs most of the other nationalities of this polyglot territory, so that all other questions are swallowed up by it, if not extinguished. This has created as a sequel endless suspicions, discussions, and inquisitions. The Church gatherings resound with accusations of treason, disloyalty toward the Slovack peoples, and rank injustice. In this temper the words of Christ are seldom heard, and little else than passion resounds in the council rooms. Political questions dominate all others, while brother rises against brother and children rebel against their parents, not in the name of Jesus, but simply because of their language. This is a sad state of affairs for the Protestant Church of Hungary, because its lot is a hard one without internal disturbance. The spirit of all Hungarians is that of liberty in faith and politics, and with one speech the Protestant Church would doubtless grow, as there is much dissatisfaction with the Catholic hierarchy.

II. LITERARY.

THE GERMAN BIBLE.

German theologians have had for some time the fever for a Bible revision, and have finally succeeded, after much tribulation, in producing a "Revised Bible." But it does not receive a very warm reception among German scholars, and it is not very easy for the Royal Bible Society to obtain the funds to print it. Impelled by this need, the society has appealed to the people of Wurtemburg especially to increase the benevolent fund, so that a portion of it may be used to bring before the Church the new Bible. This measure irritates the Lutherans greatly, who have no sympathy, in the first place, for any tampering with the sacred "Luther Bible," and in the second place question the right or the propriety of applying benevolent funds to this purpose, and declare that there is nothing in the statutes obligating the society to be zealous in the circulation of this new candidate for the loyalty of German Christians.

The Lutherans, therefore, seem committed to an opposition to this new Bible, and are appealing to their theologians and churches to give it no welcome. They say that it will be first commended and then commanded, so that church, school, and home will finally see the old Luther Bible crowded out to make way for a new book with no special merits to commend it. The objections of the Lutherans to the work is, first, that it contains many radical changes of doubtful necessity and more doubtful propriety—even greater than those of the Proof or Test Bible that has been before the German public now for some years. In short, the most conservative Lutheran element declares it to be barbarism to invade the sanctuary that has served as the foundation and corner-stone of the new High German idiom; and, while acknowledging that the progress of philological science has revealed many discrepancies in Luther's work, contend that so far nothing has been gained by any change that has been made.

THE WALLOONS IN HOLLAND.

The Walloons of the Reformed Church who were expelled from Holland when, for a time, Catholicism gained the upper hand, have since that event manfully maintained their faith; and, though now settled mainly in Catholic Belgium and with French leanings, they still remain true to the doctrines of the Reformation. They have their annual assemblage, and this year the assembly was called in Holland; and, indeed, for many years their Church was simply a branch of the Holland Reformed Church.

But the Walloons are now quite tenacious of their autonomy and independence, and form an ecclesiastical body of themselves. Each of the churches is represented by two delegates—a pastor, and an elder who is a layman. And besides this, any pastor in active service, without being a delegate, has the right to be present with a deliberative voice without a vote, so that there is sure to be a clerical preponderance. The assembly sits in each of the churches by turn, so that the smallest, as the largest, has the burden or the honor. This reunion means close work on their special business, and a general digression on side issues, historical or dogmatical, which are often expanded into a veritable discourse.

THE FRENCH BIBLE.

On the other hand the French people are not troubled with a superfluity of Bible, and it is seldom found in any households except those of the French Protestants; and even these are not any too familiar with it, and there is a general feeling imbibed even by them that the Bible, pure and simple, is hardly the book to be placed indiscriminately in all hands. Therefore, one of the noted French pastors of the Reformed Church of France—De Coppet—has just given to his co-religionists a new work entitled *The Most Beautiful Pages of the Bible*, evidently with the view to make Bible truths prominent and attractive through their beauty and soul-touching effectiveness, and to omit those parts or passages that are not thought desirable for family worship, as not suited to the comprehension of children and calculated to incite their curiosity. This book is prepared, then, for those who, out of respect for biblical authority and for the love of souls, would initiate the simple and pure of heart who have a thirst for truth into a judicious choice of the sacred texts.

The author says in his preface: "There is no effort here for a Bible, abridged, purified, or condensed, intended to displace the complete Bible—the mere thought of this would be impious. I simply hope that my work will contribute to popularize the Bible by presenting its substance in a small volume, which will cause it to be loved, and inspire the idea to know it entire." These explanations are helpful in preventing misunderstandings.

THE SCHOOLS IN AUSTRIA.

The school question in Austria is a very knotty one, and the same trouble arises there as in other lands of mixed faiths. The Protestants have all along been very much oppressed; but this injustice was much

alleviated, for awhile at least, after the famous public appeal of the Evangelical Alliance in Europe to the Austrian government for mercy and respite. Since that time the Protestant churches and schools have greatly increased, largely from the aid of the Gustavus Adolphus Union of Germany, whose main object is to come to the assistance of suffering German Christians where they may be found.

The Protestant General Synod recently made a fervent appeal again to the Austrian government to give some aid to the Protestant schools, which number in the land not less than three hundred and fifty. After much luffing and trimming the reply was that this could not be done without a radical alteration of the school law, and so the matter rested for a time again in *statu quo*. In the meanwhile the last Catholic Congress of Austria became still bolder in its demands, claiming a right to assert the confessional principle not only in the elementary schools but also in the higher schools, known as the gymnasia. This was a little too much even for Catholic Austria, and this impudent demand was rejected without much hesitation. But it caused quite a reaction in favor of the "mixed schools," so called, where in the matter of religion both faiths are taught to the respective divisions of the schools. This arrangement is better than nothing, but quite unsatisfactory to the Protestant parents, as in all cases of delinquency or inability it is certain to be the Protestant children that are neglected or sent home.

The result now is, that the government has presented to the Parliament the project of a law that will be of some alleviation if it can be carried out, namely, that a private confessional school may be considered as a public school, and receive the usual sum allowed for its support, in case it can be shown that this renders unnecessary a public school in the locality. This is but a drop in the bucket, but it is at least a drop, and it may in time grow to the dignity of a stream.

PROTESTANT FACULTIES.

There are two Protestant faculties in France under the shield of the State, and their opening ceremonies for the year were quite indicative of their special aims and interests. That of Paris listened to a discourse from the librarian of the Historical Society of French Protestantism on the admirable character of Rabaut. But the event of the session was the lecture of Sabatier on the "Life of the Dogmas." His exposition was never more dignified or more marvelous in perspicuity. It exhaled the breath of the purest religious feeling. Sabatier affirms that the essential basis of Christianity must be found in the appearance of the historic Christ. He thus admits that Christianity is not a dogma, but a fact and a person. Sabatier is in some regards the brilliant spirit of the Paris faculty, while Lichtenberger, the dean, is a man of large practical gifts; his reports to the commission of the Universal Exposition on the school and other questions were masterpieces in their way, and several of them were published in the standard publications of other countries as being the

most valuable presentations that could be made. The roster of the winter work of this faculty may be of special interest.

Lichtenberger reads on the "History of Christian Morality from the Reformation to the Present Time;" Sabatier takes the subject of "Reformed Dogmatics;" Viguié, the "Theory of Preaching;" Bonet-Maury, "History of the Christian Church in the First Six Centuries of the Christian Era, and the Beginnings of Christianity in Gaul;" Ménégoz gives the "Exegesis of the Letter to the Hebrews," and "A Study of the Fundaments of the History of Dogmas;" Massebiau treats of the "History of the Religious and Moral Ideas of the Greek Philosophy Before Socrates," and "The Study of Irenæus and the Christian Church in Lyons;" Berger presents the "History of the Relations of Israel to the Neighboring Nations;" Stapfer takes the "Exegesis of the Two Letters of Paul to the Corinthians," and the reading of the didactic books of the New Testament; Baucher explains the ecclesiastical law of the Protestant Churches of France, and Jundt the church history of the sixteenth century. Is not this a rich bill of fare?

SWITZERLAND REJOICING.

The old town of Fribourg, in Switzerland, recently rang out the bells of joy, fired off its cannons, built bonfires, had illuminations, serenades, and speeches—all because an old promise of many, many years standing is about to be realized. The Grand Council had just voted to establish the University of Fribourg—a university in hope, it is true, but whose first two faculties, those of law and letters, will be started immediately.

The project now created by cantonal decree dates back, it is said, more than three centuries. For all this time the Swiss Catholics have been working with various neighboring Catholic cantons in the interest of a Catholic university; and the appointment of the fiery Bishop Mermillod to the bishopric of Fribourg was to hasten the consummation of this cherished plan. But the eager bishop overshot the mark, threw himself virtually into the hands of the Jesuits, and violated the laws of the land with so much impunity that he was unseated by the civil authorities, and the Jesuits were finally expelled, as was he.

Since that time there have been many efforts made to restore these exiles and revive their plans; but all these have failed, and in their place arises a university whose birth will be an epoch in the religious history of Switzerland, and whose faculty will not receive commands from a foreign power. Within the State it may have its religious troubles, and perhaps conflicts with the Catholic Church, which will at least indirectly lay its hand on the institution. The new university will thus have a confessional character, but, since the faculty of theology will not be subsidized by the State, it will be comparatively free, though the Swiss episcopate will have the most to say as to the appointment of the professors. But the Swiss bishops can only exercise their functions after having received the *ex æquatur* of the State; and this fact makes them national, and not Romish. Hence the joy.

PROGRESS OF CIVILIZATION.

THE world is in some respects a legislature, divided into various upper and lower houses, according to the advancement or barbarism of the people. There is not a nation, people, or tribe on the footstool without a code of laws, written or unwritten, for the regulation of their internal affairs, and their protection against foreign invasion and destruction. This tendency to political autonomy, or self-government, has resulted in what may be called national systems of legislation. As nations, near or remote, have come to understand one another, treaties for the return of criminals, and the preservation of the world's peace, have been established, resulting in what may be called the principles of international law. Thus local or national systems, suggested by national necessities, and the still larger international systems of jurisprudence founded in fraternal relations, have appeared from time to time, greatly improved with each succeeding period, and prophetic of safety, progress, and unity. In the development of these systems the stages of growth from barbaric ideas of political and civil rights to those that constitute the regulative forces of civilization to-day are perceptible from whatever point of view observed. The distance from Draco to Blackstone requires a good many mile-posts to indicate its length, while the shorter distance from a dismembered Poland to the Treaty of Berlin is dotted with temples of peace, opened toward the millennium. We are writing of the evolution of civil or political law only, for the biblical moral law has not exhibited so varied a history, or been subject to amendment or modification since its enactment. The Sinaitic tables have never been repaired, and recording the immutable principles of right, both as respects man's relation to his neighbor and the relation between man and God, improvement is hardly anticipated. What is noticeable is, not a change in the essentials of moral law, but a better understanding of what they are, and a stricter application of them to society and government. It may not be too much to claim that the development of national systems of law is the result of the original Mosaic system which preceded them by several thousand years of trial and general use. The history of law in the world, then, is, that the original moral law was perfect in the beginning, and has not changed or evolved into something better or different; while civil law, both national and international, confessedly partial and cruel in the beginning, has gradually evolved into harmony with the higher principles that preceded it. The harmonization is by no means complete, for progressive internationalism is still in the crude state, and injustice, through imperfect forms of legislation, is still possible in the purest types of civilization. The chief struggles of civilization are not with external barbarism but with those inherited selfish and brutal ideas of government that appeared in Genghis Khan, the early iron-clad Saxon, and the later Celtic ambition to crush the natural rights of peoples of other blood. The world is growing, however, in its moral sentiment and in its keen sense

of justice; and as the moral law shall introduce itself more and more into the political life of the world we shall expect an approximate attainment to the righteousness that it enjoins and to the peaceful results which it is designed to secure.

The history of the development of the artistic sense in the race is quite as surprising as that of the evolution of any other faculty or power, or of any great movement that may have had centuries for its culmination. The student of art, commencing with primitive forms as discovered in the remains of Oriental cities, and passing through the cultured period of Greece to the dominancy of mediæval imagery and on to the present time, will be struck with the advances of each succeeding period, and the complete triumph of taste in our latest civilizations. Primitive art in Egypt, Assyria, and Phenicia, with its grotesque images and incongruous ideas of beauty, served to excite the fears of the people, developing all the superstition of which they were capable, and thus became the source, not of moral education, but of degradation and oppression of the intellectual life. Religion was not the mother of superstitious art, for the latter really preceded the former, and became the mother of the superstitious symbols of religion. In this way the æsthetical principle, untrained and without subjective strength, ran to objective forms that discredited it, and really perverted the religious principle itself. With the development of a refined æsthetics among the Greeks, religion had another chance for expressing itself; but while primitive art tinctured religion with superstition Grecian art corrupted it, and in time extinguished its open manifestation. As neither the one nor the other in any way assisted in the purification of religion or the assertion of its teachings, Christianity finally appropriated it, and has both borrowed from it its entertaining power and conferred upon it its approval and benediction. Still, in the hands of Roman Catholics, art has been made to minister to a false conception of Christianity; and it is a question if, with its nudities, misrepresentations of gospel facts, and aids to superstition, notwithstanding its perfection as art, it has not contributed quite as much to error, superstition, and corruption as to truth and the sway of the religion it professes to represent.

At the present time art stands alone; it is not the handmaid of religion, nor is it related to religion any more than it is to civilization. In this isolated condition it may be better viewed and estimated than when vitally related to a particular religion or a particular form of civilization. It is now in bondage to nothing, but is seeking a channel of its own, a form and an expression that must distinguish it from all associated developments of the art-life in man. Free from the direction of religion, it is not particularly directing or aiding religion, but is developing itself in spontaneous forms according to its constitutional vigor, and with reference to no ends but art itself, except the great end of all conserving forces—the education of the race. Art is not for religion but for itself, and to be judged by what it is in itself, unrelated to other things. Thus

its perfection or imperfection will be determined, not by its relation to religion, but by its own potencies and the ends it serves in human society. It has outgrown primitivism, cultured paganism, and Roman Catholic individualism; and being free, like commerce, philosophy, and social statics, it should powerfully aid the race in culture, refinement, and progression.

Of however great importance to himself may be the return of Henry M. Stanley from interior Africa to the civilized world, it is an event that can be properly measured only by a study of its relation to the development of the equatorial provinces and the duty of the great nations respecting them. For the time being the only thing to do is to honor the hero, for if he may not covet such recognition for his own sake, it will permit the world to express its regard for genuine heroism, which may bear fruit in other lives and in real devotion to the work of emancipating a continent. A nation loses nothing by weaving garlands for its heroes or recognizing by acts and words the conquests and victories of those who have sacrificed and endured in order to win them. This is not a plea for hero-worship in any Carlylian sense, but for that approbation that duty well-performed deserves. With *fêtes*, dinners, the freedom of cities guaranteed to him, and costly gifts offered in gratitude for his services out of the way, the world will be prepared to hear Mr. Stanley's story of African exploration, to consider its results, and to apply itself to the task of redeeming Africa to a better condition. The world has waited long enough for Africa to civilize itself; hence civilization, as an outside factor, should force itself from Algiers to the Cape of Good Hope, and from the mouth of the Congo to Zanzibar. The seed of civilization must be planted in the virgin soil of the continent, and nourished until it becomes a stately tree in the midst of its desert of barbarism and inhumanity. We hold that, notwithstanding the tribes of Africa are possessed of certain natural rights, it is the world's duty to them to insist upon their acceptance of the machinery of civilization. No wrong is done them by destroying the slave traffic, which is subversive of human instincts, or compelling them to wear clothes, build houses, learn to read and write, and become orderly, decent, and disposed to justice and humanity. Why not bombard raw barbarism out of existence? Why not the nations combine to regenerate Africa by the use of the arts, sciences, industries, and religion of the Occidental world? Sadly enough, governed by selfish political ends, the nations are quarreling over assumed territorial rights in the continent and delaying the much-needed work of rescuing it from the grip of the barbarian. Mr. Stanley's report of his observations may induce the nations to hold in abeyance the cupidity that now seems to control every movement, and unitedly undertake the destruction of the antagonisms to civilization. Railroads, telegraphs, schools, churches, mercantile houses, and all the appliances of modern life should at once be introduced, for it is idle to believe that these things will spontaneously appear, or that in the gradual process of the times the people will awake and demand them. Instead of waiting until Africa asks for civilization, the invasion of the

continent by the Occidental spirit is the duty of the hour, the duty of the world. As Mr. Stanley has proved himself a competent leader, it might be well if the task of its reconstruction were committed to him, the nations following with all the resources at their command, and with an heroic confidence that Providence is anxious to be gracious to the vast empire of African heathenism.

The political metamorphosis that has recently occurred in Brazil was more than a *coup d'état* of military schemers; it was a typical revolution, instructive alike to monarchical and republican peoples. It meant something for Brazil. It meant freedom from the monarchical principle, which is incompatible with a civilization that is the outgrowth of individualism; it meant the enthronement of man to his rightful position of sovereign; it meant the elevation of citizenship and the triumph of the doctrine of human equality. Its significance, however, is broader than any local application that may be given it. Rio de Janeiro is not so much the leader of a majestic movement as the interpreter of the present age, with its permeating elements, its political disquietude, and its contingent events and possibilities. The lesson to the rulers of the Old World is outspoken, and should be heeded if they desire to retain their power. It is not easy to subvert a throne or unseat its occupant; but Brazil has quietly accomplished it, and Portugal, Austria, and Russia, before the close of the century, may follow the example, while England, already a republic in spirit, may extinguish the monarchism that shadows its political life. Australia is nervous with the spirit of independence. Canada is ripe for a definitive change in its condition, and misruled Ireland pants for an autonomy that is not without solemn import. Rejoicing in the political achievement in Brazil, and regarding it as an admonition to monarchs, we must not forget that it means something for republics, which they, too, should wisely ponder and improve. The spirit that defies the monarchy may, under another set of circumstances, defy the republic, and so endanger its perpetuity. Unless the special aim is reconstruction of government revolutionists are not particular as to the results of their work, and in the moment of frenzy they might overthrow that form of government which even they, in the calm of reason, would prefer. Communists, socialists, nihilists—whatever they are called—are striking at all kinds of government, because they seem not to believe in any; and the fostering of individualism, of a general independence, and of rebellion against so-called oppressions of society and government may contribute to the strength of the forces that are disciplining themselves for a final conflict with organized society. The spirit of revolution, therefore, has its limits, because it is alive with dangers. Ever right in its opposition to oppression, it needs to be restrained, lest, gathering strength as it exercises itself, its maximum outburst may not only lay thrones in the dust but also paralyze the progressive republicanism of the world. Over freedom's latest triumph we may rejoice, but let us also watch and pray.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE constantly increasing number of divorces in the United States must be accepted as undeniable evidence of a growing social corruption. The statistics collected by the Hon. Carroll D. Wright, and submitted to the United States Senate, give 25,535 as the number of divorces granted in 1886 in the United States, exclusive of South Carolina, where no divorce law exists. In view of this ugly and astounding fact one is pleased to observe that two of our leading literary magazines have invited discussion on the question of divorce. Thus in the *North American Review* for November and December we find carefully written papers upon it by Bishop Potter, Samuel W. Dike, Hon. W. E. Gladstone, Associate Justice Bradley, and Senator Dolph; and one in the *Forum* for December by Edward J. Phelps. Of these writers Gladstone and Phelps take the radical position that, while for "certain grave causes" such separation as is implied in divorce a *mensâ et thoro*, that is "from bed and board," may be conceded to "the necessities and the infirmities of human nature," yet the divorce *a vinculo*, which permits remarriage, is wrong. "Remarriage," says Gladstone, "is not admissible under any circumstances or conditions whatsoever."

He bases this sweeping conclusion on the following principles: (1) That marriage is essentially a contract for life; (2) that Christian marriage involves a vow before God; (3) that the Church has no authority to cancel such a vow, nor civil legislation any competency to annul it; and (4) that Scripture forbids remarriage after divorce. To sustain the latter statement he contends that the implied permission in St. Matthew's gospel, of remarriage to the innocent party to a divorce on account of "fornication," is to be interpreted by the words of Mark and Luke, who omit the phrase "save for fornication." His reason for giving more weight to the condensed statements of the latter evangelists than to the fuller report of Christ's words given by Matthew, who heard them spoken, he does not state. One must therefore regard it as nothing more than an *ex cathedra* opinion.

Mr. Phelps postulates his argument for "the entire abolition of the divorce *a vinculo*," not so much on the highest ethical and religious obligations as on the more "practical plane of public policy," on "the rights and interests of society." He claims that if no remarriage after divorce was permitted to either party divorces would become as rare as they are now common. "The history of the subject," he correctly says, "goes to prove . . . that facilities for divorce . . . are a stimulus to it, not a preventive."

Justice Bradley asserts that "it is of the greatest moment that the marriage-tie should never be dissolved, save for the most urgent reason," but insists that the divine law respecting marriage is not arbitrary, but adapted to the condition of human beings. Hence he argues that the divorce *a vinculo* should be granted on the grounds of "unfaithfulness,

willful and obstinate desertion, or persistent cruelty of the stronger party;" otherwise, he urges, the "law itself will be set at defiance;" but in granting such divorces, he says, the judge should not only "take every care to see that just cause exists, but that no other remedy is possible."

Senator Dolph, while insisting that "the marital union should continue for life," contends that it should be dissolved in cases in which "the moral integrity of the family and the well-being of society are better conserved by a divorce than without it." But he guards this lax claim by pleading earnestly for such reforms in the laws authorizing divorce, in their administration and in their want of uniformity, as would place strong barriers in the way of obtaining divorces for insufficient causes. But with such indefinite grounds for divorce as he names we fear that the proposed legal barriers would be too frail to prevent the granting of many unscriptural divorces.

Bishop Henry C. Potter's paper takes the scriptural position, which prohibits the remarriage of all divorced persons except the innocent party in the case of divorce for adultery. Thus the bishop stands on the principles so strongly stated in the Discipline of our own Church; namely, no divorce except for adultery, no remarriage except for the innocent party to a divorce for adultery. This is the true platform taught by Jesus Christ, whose unimpeachable wisdom saw that the purity of society demanded the exclusion of adulterers from new marital engagements and permission to their injured and forsaken partners to form new matrimonial engagements.

Right opinions on the questions of divorce are important in view of the startling numbers who seek the dissolution of a bond which the will of God and the interests of society require to be indissoluble. As Gladstone says, "The unit of society is the family, and the hinge of the family is to be found in the great and profound institution of marriage." Divorce is a violent breaking of that hinge, which, when broken, admits a flood of impurity, discord, distress, and ruin into the home from whence it works its destructive way beneath the very foundations of the social fabric. The Reviews named above have done well in discussing it so ably.

The *Quarterly Review* of the Methodist Episcopal Church, South, for January has: 1. "History of Sunday-Schools;" 2. "The Stem Bap and its Kindred in the Septuagint;" 3. "Matter, Mind, and Spirit;" 4. "The Georgia Life of the Oxford Methodists;" 5. "The Child and the Church;" 6. "The Unity of the Human Race;" 7. "Reminiscences of the Olden Time;" 8. "The Prophecy of Joel;" 9. "The Value of a Well-Defined Belief;" 10. "Some Incidents in Female Education;" 11. "The Rationale of Missions;" 12. "The Editor's Table." These are all ably written papers. In the first Rev. J. T. Pate briefly sketches, (1) the history of the Jewish schools for the study of the sacred writings from the time of the patriarchs to the coming of Christ; (2) the zeal of the Primitive Church for catechetical instruction; (3) the antag-

onism of ritualism to Bible schools; (4) the revival of catechetical instruction by the Lutheran reformers; (5) evil effects of its subsequent neglect; (6) the modern Sunday-school—a very interesting and suggestive article. The second paper is a scholarly examination of all the passages in the Septuagint where the stem, Bap, is found. It demonstrates that its root idea is to dye, color, or change—that modality is not its thought, and that it is itself the most potent symbol of change, and, therefore, most fitting to represent a religion whose foundation-text is to change the heart and change the life. We commend this article to the attention of our Baptist brethren as a knot not easily split. The third paper is a splendid specimen of metaphysical reasoning, which, by pushing agnosticism and materialism to their strictly logical conclusions, imprisons them in the limbus of absurdity. It is a timely article. In the fourth paper the Rev. G. G. Smith gives a graphic picture of the life of the Wesleys and their associates, Ingham and Delamotte, during their brief sojourn in Georgia. In the fifth paper we have a strong argument in a somewhat original setting, in defense of infant baptism and infant church membership. In the sixth article, D. G. W. Ellis argues forcibly and conclusively in favor of the theory that the human race is a brotherhood which had its origin in Adam. The seventh paper is a spirited sketch of Dr. Few. The eighth article is a comprehensive study of the prophecy of Joel, in which the period, the occasion, purport, literary merits, and idiosyncracies of that eloquent prophet are lucidly discussed by Rev. L. Leitch. In the ninth paper a layman contends earnestly for the doctrine that God has revealed himself as Father, Son, and Holy Spirit, who "co-existed through all eternity." Incidentally, he sharply criticises a previous Reviewer whose views were somewhat Sabellian. The "Editor's Table" has an acute analysis of Wesley's teaching on entire sanctification, showing that while he urged all believers to seek the highest gifts of grace, he never dogmatized on the subject.

The *North American Review* for January has: 1. "A Duel on Free Trade and Protection between the Right Hon. W. E. Gladstone and the Hon. James G. Blaine;" 2. "Robert E. Lee," by Jefferson Davis; 3. "The Border Land of Science," by Professor R. H. Thurston; 4. "A Romance of Old Rome," by Rodolfo Lanciani; 5. "Bygone Days in Boston," by C. K. Tuckerman; 6. "How I Became an Astronomer," by Camille Flammarion; 7. "A Plea for Copyright," by Count Emile de Kéreatry; 8. "Women's Views of Divorce," by five distinguished American women. The first of these papers will command universal attention because of the public character of the contesting parties. Both of them hold high rank among the leading politicians of the age; both have had the best possible opportunities for the study of the economical problems involved in the theory of protection and free trade. Both are extremists. Gladstone claims that all protection is morally wrong as well as economically bad; Blaine holds that it is ethically proper and economically good. Both deal largely with the bearings of the problems

on the development of trade and commerce, and on the prosperity of the laboring classes, but both, being skillful logicians, deduce opposite conclusions from the same facts. The effect of their conflict on the individual reader will depend on his previous convictions. The uninformed will be likely to rise from the perusal of the "duel" saying, with the self-complacent Sir Roger de Coverly, that these are questions "upon which much may be said on both sides." Nevertheless, these papers being eminently suggestive will be provocative of inquiry, and lead many to study their problems with a view to taking intelligent political action when they become, as they soon must, the vital political issues of the hour. The second of the above papers eulogizes the personal character of the General who commanded the forces of the Rebellion. Its appearance in the *North American* illustrates the irenic spirit of the times; and, when one considers that its writer was guilty of treasonable deeds which cost the country millions of lives, and the waste of countless treasure, one can not help feeling that the admission of Jefferson Davis as the eulogist of his military commander into one of our leading literary journals is evidence that its conductors have a firm, and probably correct, belief that the magnanimity of the American people is without a parallel in the history of nations. The third paper is an intelligent and optimistic speculation concerning the possible results of the future developments of physical science. In the fifth article Mr. Tuckerman gossips delightfully about such famous Bostonians as Webster, Everett, Rufus Choate, William Ellery Channing, Pierpont, Lyman Beecher, and Father Taylor. In the eighth paper five well-known ladies frankly treat the question of divorce and remarriage from their respective views or points. As one might expect, while insisting that marriage ought to be accepted as a lifelong contract, most of them, perceiving the hardships which fall to the lot of wives whose husbands are untrue to their obligations, incline to contend that divorce may be permitted for other causes than marital infidelity. But they all write in a spirit of purity, and their papers may be profitably read and studied.

The *Bibliotheca Sacra* treats of: 1. "The Coming American Philosophy;" 2. "Dr. Cochran and other Recent Writers on the Atonement;" 3. "The Book of Job;" 4. "First Corinthians xv, 20–28;" 5. "Later Phases of the Anglo-Catholic Movement;" 6. "Wright's Ice Age and its Bearings on the Antiquity of Man;" 7. "The Use of Motives in Preaching;" 8. "Dr. Briggs's Whither." In the first of these papers Dr. N. E. Wood reviews the philosophies of the past and present in the spirit of an iconoclast, striking fearlessly on their defects and erroneous methods, and then forcibly insisting that the time has come for a new philosophy, which, he says, must be distinctively "American [?] and Christian." It must use "the inductive, the logical, and the intuitional methods, and "take for granted the absolute veracity of consciousness." A spirited and suggestive article. The second paper is theological, and will command the attention of all who find profit in comparing the theories of

deep thinkers on the greatest question within the range of Christian thought. The third paper is an eloquent and masterly analysis of "the sublimest poem in all literature." It portrays Job struggling with the "problem of Golgotha," unconscious that he was God's champion fighting for God's honor, and vainly striving to reconcile his personal sufferings with his concepts of God's righteous government, until his intuitions moved him to cry to God, who broke the spell of his doubtings by unfolding to him the mystery of his character as Creator and Ruler. The fifth paper surveys the history of the Anglo-Catholic movement; shows that the secession to Rome stimulated the activities and ritualistic tendencies of the English Church, and may yet lead to disestablishment, and possibly to the secession of the entire ritualistic faction; this is likely to result in a new evangelical revival promoted by the union of Nonconformists with the Low and Broad elements of the National Church. The seventh paper has special value for preachers who long to win souls, and the eighth will interest all who are wondering whither the errant Dr. Briggs is drifting.

The *Lutheran Quarterly*, which takes the place of the *Evangelical Review*, is devoted to theological, literary, and general discussion, especially in the interest of the Evangelical Lutheran Church. The January number discusses: 1. "Emotional Methods in Religion;" 2. "The Temptation of Christ and His Impeccability;" 3. "The Relation of Baptized Children to the Church;" 4. "Le Conte's Book on Evolution as Related to Religious Thought;" 5. "Without Temptation;" 6. "The Sunday Newspaper;" 7. "Beneficiary Education;" 8. "Liturgical Literature." These are all strong papers. The first, while rightly censuring some modern revival methods, is yet so conservative in its views of religious emotion as to favor a spirit of formalism that, as we view it, would be fatal to effective evangelical work. The second grounds the impeccability of Christ on his proper divinity, which could not sin. The third contends ably and vigorously for the right of baptized children to church membership. The sixth properly ranks the Sunday newspaper among the antichristian forces of the times. The eighth contains a digest of valuable facts concerning the history of the Lutheran liturgical worship.

The *Andover Review* for January contains: 1. "The Flying Spider;" 2. "The Fulfillment of Prophecy;" 3. "Endowments for Newspapers;" 4. "Life in the Massachusetts Reformatory;" 5. "Revision of the Westminster Confession;" 6. "Editorial." In the first of these articles we have a curious paper written by Jonathan Edwards, before he was thirteen years old, on the habits of the field spider. It shows very uncommon powers of observation for one so young. The chief interest of this number of the *Andover* centers in the papers of Dr. Briggs and in its leading editorial, both of which deal with the relations of the Presbyterian Church to the Westminster Confession. Our space only permits

us to say that our brethren of that ancient Church have obviously grown away from "the Confession," but are not yet so generally united in their opposition to it as to squarely renounce it, and to take refuge from the theological storms which are shaking their creed in the safe port of a scriptural Arminianism, whither they are either unconsciously or unwillingly drifting. We hail their approach to that port, not only as a place of theological rest, but as one from which, by growing into the unity of faith, they with us, and all other evangelical Christians, may advance with the certainty of victory to the conquest of the world!

The *Contemporary Review* for January has: 1. "Two New Utopias;" 2. "Mr. Wilkie Collins's Novels;" 3. "Brotherhoods;" 4. "The Latest Theories on the Origin of the English;" 5. "The Unfaithful Steward;" 6. "Profit Sharing;" 7. "The Home Rule Movement in India and Ireland;" 8. "A Lumber Room;" 9. "Brazil, Past and Future;" 10. "Running for Records;" 11. "What Stanley has Done for Africa," (with maps); 12. "Robert Browning." The first of these papers shows that the pure communism described in Mr. Bellamy's *Looking Backward* fails, as all communal efforts have hitherto done, of taking due account of that selfism in human nature which refuses to be controlled by regard for the general good. The sixth paper deals very intelligently with the economical questions of "co-operative associations" and "profit sharing," especially with their bearings on the moral and physical welfare of the working classes and the advantages they offer to managers and owners of industrial establishments. The ninth article gives a bird's-eye sketch of the "Past and Future of Brazil." The eleventh paper condenses the substance of Stanley's recent trip and discoveries in Africa into a very graphic and instructive paper, which pays particular attention to the geographical results of his exciting and adventurous journey.

The *Quarterly Review of the United Brethren in Christ* has: 1. "Classical Studies in their Relation to Religious Truth;" 2. "Conditions of Church Membership;" 3. "The Conemaugh Cataclysm;" 4. "Watson's Institutes;" 5. "Why do we Exist as a Denomination?" 6. "Some of the Foes of Christianity;" 7. "Progress of Ethical Science." This is a new candidate for the patronage of a very earnest body of Christians. The literary quality of its papers gives strong promise of the ability of its writers and editor to win for it deserved success, and to make it a high intellectual and ethical force in its denomination. Its first article makes a strong plea for classical knowledge as a help to ministerial efficiency; its second paper defends the peculiar view of the "United Brethren" that "the acceptance of Jesus as the Christ, the Sent of God, is a sufficient test" of fitness for membership in the Church of Christ; the third article gives a thrilling, perhaps rhetorically overwrought, description of the greatest catastrophe of our time. The fourth paper is a caustic criticism of Watson's *Institutes*, which, while not wholly

unjust, is written in a polemical spirit which may be defended, if at all, by the evident purpose of its writer to justify his General Conference for replacing it with Pope's theology, in its course of ministerial study. The fifth article defends the right of the "United Brethren" to a place among Christian denominations. The sixth briefly, but lucidly, points out the antagonism of pantheism, materialism, agnosticism, rationalism, and socialism to the faith of Christ. The seventh paper discusses with ability and substantial soundness the grounds of ethical obligation. The editorial papers are varied, strong, discriminating, and indicate the presence of a man "born to the tripod."

The *Catholic World* for January, among its most noticeable papers, has: 1. "Catholic Progress, Old and New;" 2. "Wonders of the Nervous System;" 3. "A Protestant Propaganda;" 4. "Church, State, and School," and an editorial on "the Divorce Question." The first is an inflated pæan on the past growth and present prospects of the Roman Church in America. Its spirit is manifest in these vain-glorying words: "It is beyond all question that the future of the Christian religion in this country is in the hands of the Catholic Church. This is admitted openly or tacitly on every side. (f) If Christianity is to continue a factor in the growth of our institutions and in the development of our civilization, it must be Catholic Christianity. Every other form of Christian belief has lost its vitality, and complete disintegration is only a matter of years!" So swollen with sectarian conceit is this falsifier of current history, that he closes his paper by asking permission to hope that "ere another century dawns" the Catholic religion "will reign supreme in the hearts of the mightiest, the freest, the most Christian people the world has ever known." Well, he has our permission to hope on, but we kindly suggest to him that ten years hence his hope will be "as the giving up of the ghost." The third paper is an ungracious chuckling over the conflict of the American Board with its patrons. It concludes by informing its readers that "the Catholic Church is the only perfect religious society in the world... that many of our separated brethren who think and are conscientious are beginning to see that the unity which she alone possesses must be divine!" Evidently this writer postulates his expectation that men will believe this nonsense on the supposition that they are ignorant of the history of his Church. Interpreted by its history Romanism has been sadly lacking in nothing so much as in credentials of her divinity.

The *Chautauquan* for January is rich in the variety and vigor of its topics. Especially noteworthy are, Dr. C. K. Adams on "The Politics which Made and Unmade Rome;" Dr. Buckley's "Traits of Human Nature;" and Professor Weidner's "Recent Objections to the Bible Answered," in which many rationalistic objections which are "false lights" are effectually extinguished by the logic of sober facts.——*Harper's Magazine* for January sustains its high reputation in a series of excellent

papers, among which we note the following, which are skillfully written and profusely illustrated: "Jamaica, Old and New," by Howard Pyle; "The Russian Army," by a Russian general; "Two Phases of American Art, by Mrs. L. C. Lillie; "The Smyrna Fig Harvest," and "St. Andrew's," by Andrew Lang. The Editor's "Easy Chair," "Study," and "Drawer" are generously filled with wit and wisdom.——The *Century* for January is rich in articles adapted to the needs and tastes of many classes of readers. Lovers of art will be pleased with "Bubastis," by Amelia B. Edwards, and its twenty-three pictures of ancient Egyptian figures and objects; with "Italian Old Masters," "Daumier, Caricaturist," and "Sancho Mitarra," with its sketches of Spanish bull fights. "Abraham Lincoln," and the "Pursuit and Death of John W. Booth," will deeply interest all who cherish the memory of our martyr president. "Present-Day Papers," "The Nature and Method of Revelation," and "Topics of the Time," will meet the wants of those who love grave and practical themes.——The *Methodist Magazine* for January is very finely illustrated. Among its papers we note as of special interest, "Canadian Tourist Party in Europe," "Luther's Country," "The Last Voyage by Lady Brassey," and "Modern Deaconesses."——The *Missionary Review of the World* for January is arrayed in new typographical garments, and well maintains its position at the head of the missionary reviews of the world. In its first paper Dr. A. T. Pierson affirmatively answers the question, "Is there to be a New Departure in Missions?" He sees signs of a rising missionary spirit which is to find expression in vast volunteer movements for the world's evangelization. In "Education as an Evangelistic Agency" Dr. Johnston recognizes the necessity of education in connection with preaching in foreign missions. "The Miracles of Missions," "The Historical Geography of the Christian Church," "Asceticism in Missions," and the "Department of Missionary Intelligence" are exceedingly valuable papers.——The *Universalist Quarterly* for January contains: 1. "The Underlying Principle of Missions;" 2. "Eternal Punishment and the Restoration of all Things, as the Bible Teaches;" 3. "Influence;" 4. "On Popular Study of the Old Testament;" 5. "The New Testament Account of Christ;" 6. "Hymns as a Basis of Christian Union;" 7. "The Public School Essential to American Institutions;" 8. "The Abyss, or Chaos, of the Ancient Cosmogonies;" 9. "Second Corinthians v, 1–10."——The *Unitarian Review* for January discusses: 1. "Critical Points in Continuity of Natural Phenomena;" 2. "Miracles as Marvel and as Magic;" 3. "Meditation;" 4. "A Profession of Religion;" 5. "The Term Agnostic;" 6. "Social Studies;" 7. "Literary Criticism."——The *English Illustrated Magazine* for January has: 1. "Is Life Worth Living?" 2. "The Straits Settlements;" 3. "Competition and Co-operation among Women;" 4. "Hoorn and Enkhuizen;" 5. "The Doll's House;" 6. "New-Year's Day in a Persian Village;" 7. "Cycle of Six Love Lyrics;" 8. "Dutch Girlhood;" 9. "The Ring of Amasia."

BOOKS: CRITIQUES AND NOTICES.

USING BOOKS.

Books are tools. R. W. Emerson says they "are the best things well used; abused, among the worst." We can commend the books noticed in this number, but the following may be "used" to profit in the highest sense: *The Authorship of the Fourth Gospel, and Other Critical Essays*, by Ezra Abbot; *Benjamin Franklin*, by John F. Morse, Jr.; and *The Gospel in the Book of Numbers*, by Rev. Lewis R. Dunn.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Studies in Eschatology. The Thousand Years in both Testaments, with Supplementary Discussions upon Symbolical Numbers, the Development of Prophecy and its Interpretation concerning Israel, the Nations, the Church, and the Kingdom, as seen in the Apocalypses of Isaiah, Ezekiel, Daniel, Christ, and John. By Rev. NATHANIEL WEST, D.D. Pp. 500. Chicago: F. H. Revell, 148–150 Madison Street; New York: 12 Bible House, Astor Place. 1889.

The work before us is one of rare interest to investigators of the sure word of prophecy, and bears on every page marks of the most patient and intense study, elaborate research, exhaustive scholarship, and much familiarity with the sacred Scriptures. The book is the result of many years of study of the word of God, with the one purpose of seeking to ascertain what the Bible says in reference to the development of the kingdom of God on earth—what the character of the past, what of the present, and what of the future, age. In this study, the author has not only sought to embody the teaching of "both Testaments" in reference to the millennial kingdom of glory on earth, but has brought to bear upon the whole subject the results of the investigations of a vast number of the most distinguished scholars in Christendom, English and Swiss, and "packed" his pages with extracts from such men as Crusius, Delitzsch, Auberlen, Hofmann, Volck, Christlieb, Luthardt, Kübel, Lange, Orelli, Riehm, Keil, Kliefoth, Christiani and Godet, Tregelles, Alford, Ellicott, Milligan, and others of the first standing. The book is one of immense labor and research. Its purpose is to show that the commonly received opinion that the "thousand years' kingdom," or millennial age, is predicted only in the apocalypse of John, is wholly erroneous. On the contrary, John was indebted for his revelation of the ages and ends to the Old Testament prophets and to Christ himself, and that the chief aim of the apocalypse is the organization of all the unfulfilled prophecy, the judgment of Christendom, the restoration of Israel, the destruction of the final apostasy, the overthrow of the last anti-Christ, the resurrection of the faithful dead at the second coming of Christ, and the establishment of the kingdom of Christ in victorious triumph on earth at the end of our present age. The author rejects the common view that the Church will accomplish, by her agencies and revivals of religion, the conversion

of the world to Christ apart from the personal appearing of Christ for judgment and salvation, and emphasizes the increasing and fearful apostasy even now in the bosom of the professing Church, and in all Christendom, by means of rationalism, secularism, materialism, false philosophy and science, and the fact of increasing spiritual decline, boast of institutions, and waxing immortality every-where as proof of the truth of what the Saviour has taught us to expect in these last days.

Free, absolutely, from all the vagaries of so many interpreters who have brought discredit on the study of prophecy, Dr. West clings tenaciously to the word of God alone as his first, middle, and last appeal. He shows up the Scriptures in their marvelous organic unity as one word from the beginning to the end. He adopts the strict literal and realistic interpretation of prophecy, maintaining with great Scripture authority, and the suffrages of the ablest scholars, that the literal Israel is reserved to a glorious future in the visible kingdom of God on earth, and that the real vital Christianization of the nations, as such, will be the result of the conversion of Israel as a people to Christ, and that this great consummation stands in immediate connection with the second coming of Christ.

The first two "parts" of the book are a basis for all the rest, being a condensed expression of the organic structure and development of the Old Testament prophecy, the sixteen canonical prophets being the text for the author. The relation of the New Testament prophecy to these is shown in a strictly scientific manner. The plenary inspiration of the Scripture is every-where asserted, and the supreme authority of the Bible every-where postulated. All rationalistic tampering with the contents of divine revelation is deemed a profanation of the Scriptures, the office of reason being limited to the ascertainment and value of the evidences *that* God has spoken, and its right to sit in judgment on the merits of *what* God has said every-where repelled as a revival of Hume and Spinoza in the persons of Church teachers whose mouths should be stopped.

The remaining eleven parts of the book are supplementary and auxiliary to the main discussion, and handle with patient and profound care the question of symbolical numbers, their chronological value, and their ideal import. Here we meet with discussions of great clearness on the numbers 6, 7, 12, 1000, 144,000, and 666, the monogram of anti-Christ. The chapter on the "thousand years," the characteristics of these years, "the thousand years in Ezekiel," and the demonstration that "the thousand years of John" are the "multitude of days" in Ezekiel, "the third day" in Hosea, and "his days" in Psa. lxxii, all commensurate, and therefore identical, periods, because all bounded by the same eschata, in both Testaments, are full of new light and deeply instructive as showing the unity of God's word and the proof that it is, from first to last, the work of the same divine Spirit—one divine mind controlling all the different writers from age to age—in the unfolding of one divine and glorious purpose in time and space, and looking always to one and the same end—the establishment of the kingdom of Christ in

glory on earth. It is a demonstration of the unity of faith and hope, as to the Messiah's coming and kingdom, between the Old and New Testament saints of God.

We have room to speak of but one more peculiarity of this painstaking book. The great and difficult problem of the seventy weeks of Daniel has engaged the author's severest attention and labor. Every page of the discussion shows his intense brooding and cautious step, as he wends his way through a forest of difficulties, on which at last the light breaks in marvelous clearness. To appreciate this one must read and re-read this part of the author's work, which is yet as simple as it is deep, and profound as it is clear. By appeal to the Scriptures alone he solves a problem which for eighteen hundred years has remained unsolved, and has been deemed insoluble. He dates the edict to build Jerusalem from Cyrus B. C. 536, and sustains it on the ground of Isa. xlix, 26–28. He proves from Ezra and Nehemiah that the "restoration" was a double period, that an interval of fifty-seven years lies in between the constructive work of Joshua and Zerubbabel and that of Ezra and Nehemiah, and that this is the first element in the solution of the chronological calculation of the seventy weeks. The *a quo* of the seventy weeks is Cyrus. The *ad quem* of the first seven weeks is the sixth Darius, when the temple was finished and dedicated. Then comes the interval of fifty-seven years, an excess so perplexing to all interpreters. These years are no part of the seventy weeks, but are Gentile time not included in the seventy weeks. Then come the sixty-two weeks beginning with thirty-fourth Artaxerxes, according to Nehemiah's own showing. The *ad quem*, or end of the sixty-nine weeks, or "unto Messiah," is the advent, or birth, of Christ. Then follows, "after" these threescore and two and seven weeks of years, the "cutting off" of Messiah, followed by the destruction of Jerusalem. Next follows the great interval between the sixty-ninth and seventieth weeks, or Roman times of the Gentiles as opened out, not only by Daniel, but by Christ himself interpreting Daniel. At the close of these "times of the Gentiles," comes the final seventieth, or "one week," in which the "day of the Lord" occurs, and forms the basis of John's apocalypse, where the same "one week," divided as in Dan. ix, 27, is found—namely, into three and one half and three and one half years, or twice twelve hundred and sixty days, when the mystery of God is finished under the sounding of the seventh trumpet. The whole discussion is of the most exciting interest, and cannot fail to arrest the attention of every earnest student of prophecy. The learning by which it is supported is immense, and the Scripture proof seems irrefutable. All goes to establish the absolute truth, inspiration, and perfection of the word of God, and is a signal blow to all rationalistic methods of studying the Bible, on the one hand, and all vain and vapid idealizing or spiritualizing away of the objective contents of prophecy on the other. What the author gives us is a Scriptural, scientific, and intelligent view of the whole scheme of prophecy from the restoration of Israel under Cyrus to the final restoration under Him of whom Cyrus was the type.

The character of the "times of the Gentiles," or, in other words, the "Church historical period," or times of the so-called "Christian state," is set forth in vivid colors in the last chapter of the book, and the light of Scripture thrown upon this period of conquest, missions, and apostasy, with concentrated force. To the whole book an appendix is added of vast and conclusive value. Twenty-four of the first scholars in Christendom are massed in phalanx on the interpretation of the "first resurrection," and the question has become a settled one forever. Then follow two extended extracts on the "millennium" and the "apocalypse," from the writings of two giants in scholarship, one from Professor Bleek, the other from Professor Ewald, the last probably the ablest and most comprehensive piece of exposition of the whole plan of the apocalypse ever written by any one. Delitzsch, Orelli, and Lister follow, on "exalted Zion." The whole closes with the concluding words of the author. We know of no work on the subject of the "thousand years" to be compared with this; and without uttering a final judgment as to the success of the author in his arduous undertaking, we commend it to every one as a book full of learning, and, what is better, of devotion to the inspired word of God. Students of prophecy will give it a hearty welcome.

The Authorship of the Fourth Gospel, and other Critical Essays. Selected from the Published Papers of the late EZRA ABBOT. 8vo, pp. 501. Boston: George H. Ellis. Price, cloth, $3 50.

The New Testament was the special subject of the critical examination of the learned author of this volume. To this task he brought all the resources of a cultivated and sympathetic mind, with a large acquaintance with patristic literature, and a scholarly mastery of the Greek in which the greater portion of it was written. It would seem as if the fourth gospel had strong attractions for him. He knew that its authorship was a controverted point, and that its inside view of Jesus had been construed into the opinion of a mere theologian who knew nothing of the Master personally, and who sought to displace the simple characterization of the Synoptists with a theological architecture that, ornamental enough in the literary sense, was yet delusive in its teaching and meaning. Hence, he bends himself in the opening essay to a most scholarly defense of the tradition that accredits its authorship to the apostle John. By evidence indisputable he shows that the four gospels were received as genuine by the Christians of the last quarter of the second century; and though a difference of opinion prevails as to the testimony of Justin Martyr respecting the book, the author holds that it is unimpeachable, and therefore strengthening of the general claim of John's authorship. He is equally skillful in showing that the gnostic sects used it as a genuine book, and then closes the case with a powerful argument from the gospel's attestation of its Johannean authorship. This "essay" is worth the price of the book. Nineteen papers on various subjects, chiefly critical or biographical, follow, and, though none is equal to the first, the collection contains expositions of difficult texts, and such able comments on textual matters,

that the reader will be greatly aided in his studies by soberly considering the conclusions of the author. In particular, the biographical papers on Tischendorf and Tregelles are masterpieces of this kind of literature, and worthy of careful reading. In his handling of texts the author proves himself a "lower critic," urging many arguments in favor of the purification of the common text, and illustrating preferred views by emendations of particular passages. With his exegesis of passages in John's gospel, the Acts, and Paul's epistles, not all his readers will agree, since the interpretation of a verse is often the result of a preconceived opinion of the doctrine involved or of the book in which it is found. Like scholars in general, Dr. Abbot had his prepossessions, which he did not wholly set aside in his examination of the Greek texts; and, while we have not the space to indicate our variation from his conclusions, we believe that many of his readers will mentally debate with him, and on as good linguistic grounds reach other conclusions. As a whole, the volume is a monument of learning, toil, skill, and honest investigation, and it will serve to perpetuate his work among those who delight in pushing forward toward a final understanding of truth.

A Manual of Bible History: in Connection with the General History of the World. By the Rev. WILLIAM G. BLAIKIE, D.D., LL.D. New edition, revised and enlarged. 12mo, pp. 504. Edinburgh and New York: T. Nelson & Sons. Price, cloth, $1 75.

Bible history, with the supernatural element omitted, is incomparably grander in the orderly progress of its events than profane history; but, with the supreme element visible at every turn, it becomes radiant with the divine purpose, shedding light on providential methods and the finality of redemption. The author does not make the history he writes, but closely follows it as given, commencing with the creation, and keeping up with it, notwithstanding its vacillations, until the close of the apostolic *régime*. He has not written a stereotyped account of events; on the contrary, the history in his hands is a current of life, whose rhythmic motion he catches at the first and never loses it, though the speed of his travel is rapid, and the area which he surveys is marvelous for extent and beauty. Scriptural history has characteristics of its own, which, while describing, he enriches by archæological evidences which the later sciences have discovered; and thus the old stories seem to repeat themselves as if they were really new or of recent occurrence. In addition to the scientific glamour with which Dr. Blaikie invests the sacred narrative, he joins to it a brief account of the nations contemporaneous with Israel, furnishing the reader a concise recapitulation of those peoples of antiquity who were identified to some extent with the fortunes and misfortunes of the Jewish race. Viewing the book in the light of these facts, it may be regarded as one of the solid works that the close student is ever seeking. It is not romantic in its style or spirit, but the glow of true history is on every page, and the scholarly enthusiasm of the author captures the reader all along the route from the prehistoric *ovo* to the *dénouement* of the apostolic programme.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, London. Vol. XI. The Book of Job. 8vo, pp. 454. New York: Funk & Wagnalls. Price, cloth, $1 50.

Job is an Old Testament character as unique in moral quality and resources as he is interesting in his conduct under adversity. Much disputing has occurred over the historical verity of the book bearing his name, and even over the personality of Job himself. The allegorists interpret the whole as a moral drama with certain high theological questions in view, and hold that in this respect the book is as instructive as if it were the narrative of actual events in life. Against this position we may urge that Ezekiel definitely quotes Noah, Daniel, and Job as historic characters. His purpose would not allow him to quote one mythical and two historical persons; if Job is mythical, then Noah and Daniel are mythical. Besides, James in his epistle refers to Job as an example of patience, which so practical and undramatic a writer would not do if his pattern were unreal. Furthermore, the Book of Job is not referred to in the Scriptures as attempting a theodicy, but rather as illustrating divine providence in human affairs and the ability of man through grace to overcome the adverse forces of life. Hence, while the book is majestic as a piece of literature and is superior as a revelation of the truths relating to life, it is regarded by the believer as precious in its influence in helping him to live faithfully to the end.

Dr. Parker is at his best in the exposition of this marvelous poem. Not strictly critical, he ever verges on acute analysis, and succeeds in disengaging the hidden meaning of the difficulties in the text. He certainly excels in the description of his own ideas, and imparts a reverential spirit to the deductions the passages under discussion seem to justify. Many of the textual and historical problems over which the critics have wrought with anxiety he properly eschews, as the volume is designed for the "people" rather than scholars. Not the least important section of the work are brief expositions of special passages under the heading, "Handfuls of Purpose." We render a service to students of this particular book in recommending this volume to their quiet and faithful consideration.

Jesus Brought Back. Meditations on the Problem of Problems. By JOSEPH HENRY CROOKER. 12mo, pp. 214. Chicago: A. C. McClurg & Co. Price, cloth, $1.

The opinion prevails among destructive critics that Jesus was misunderstood by his apostles and immediate followers, and that the Christian Church, from the time of its establishment to the present hour, has never entertained right conceptions of his character, ministry, and teaching. They hold that he has been invested with clouds, myths, and speculations which the scholarly spirit of the present century is rapidly extinguishing; and that in due time he will appear, not as theology represents him but as he really was, superhuman in instinct and aim and yet human in impulse, impression, and grandeur of nature. The author expends his effort in producing proofs of the existence of artificial interpretations of

his work, and of the necessity of bringing him back to a rational life, or extricating him from the hands of the gospel-writers and the theologians. His Unitarian tendency would impel him to this construction of the Gospel, and, having accepted the latest results of rationalistic criticism, he is prepared to arraign religious traditionalism with the defiance and majesty of one intent upon correcting beliefs that have stood more testing, and that without collapse, than all other beliefs that have rooted themselves in human history. He is bold enough to pronounce against the so-called Messiahism of the Old Testament, saying that the Jews had no expectation of a Messiah, which the Christian Church now insists was predicted, and declares that the New Testament writers, having in view the purpose to link Jesus with the prophecies and make him a Messiah after their own minds, wrote not biographical but polemical books, and thus originated the doctrine of Messiahism in Jesus Christ. Having accounted for the Messiah, the author then proceeds to record his own views of Jesus and of the "glad tidings" he brought to the world; but he is conscious that as the people are enticed from the Christ of theology, so they may become indifferent to the Jesus of rationalism, and thus his beneficent life may for a time cease to inspire mankind with upward tendencies. We do not object to the publication of this book, however much we repudiate its contents, because it is well to know just what destructionists hold and propose to teach. So soon as the Church shall understand what the critics intend to do the better will it know what defense shall be required. and the sooner will its apologists be on the field.

The Gospel in the Book of Numbers. By Rev. LEWIS R. DUNN, D.D., Author of *The Mission of the Spirit*, etc. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

This book may be fitly described as a free-hand commentary on the Book of Numbers. It is not characteristically exegetical or expository, but homiletical and practical. By throwing the light of the Gospel back upon its events, teachings, and ceremonial institutions, the author has been able to trace numerous analogies between them and the fundamental truths of the Gospel which they typified and foreshadowed. In working out his plan the doctor has freely introduced anecdote, history, experience, exhortation, and argument; whatever, in short, he deemed necessary to the spiritual profit and edification of his readers. His method of interpreting the Book of Numbers by the light of the Gospel is so discreetly applied as not to read more of the Gospel into the thought of the wandering Jewish Church than actually entered into their concepts. Thus, for example, he does not claim that they discovered the coming historic Christ and his personal propitiation for the sins of mankind in their sacrifices and in the brazen serpent, albeit they did perceive, perhaps dimly, those fundamental truths which Christ subsequently manifested in his person, teaching, and death. Should his reader think that the doctor attributes more such perceptions to Moses and his people than they had attained, he has but to place this Book of Numbers in the light

of those impressive manifestations of the divine person, holiness, justice, love, mercy, and forbearance previously made to them through their great leader during their sojourn in the Sinaitic region, to be convinced that our author has not overestimated the measure of their knowledge. Had not God spoken to them "face to face?" Had they not thereby acquired the sublime idea of his immanent presence among them, loving, protecting, guiding, and quickening them to both ceremonial obedience and spiritual affections? Hence, though unable to see God in the full beauty of his character and in the highest regenerating power of his Spirit as he is revealed in the Gospel, they were, nevertheless, in substantial possession of its underlying truths, which were destined to reconcile mankind to God and to one another through the love of which Jesus was to be the consummate expression. Thus understood the Book of Numbers will become to many much more profitable reading than in the past. In thus interpreting one of the Old Testament books, Dr. Dunn has rendered an intellectual and spiritual service to the Church which it will not be slow to accept. Not the least valuable of his critical positions is his lucid demonstration of the Mosaic authorship of Numbers.

The Human Moral Problem. An Inquiry into Some of the Dark Points Connected with the Human Necessities for a Supernatural Saviour. By R. R. COUN. 16mo, pp. 69. New York: A. C. Armstrong & Son. Price, cloth, 75 cents.

The author has the right to do his own thinking, but as it is not his purpose especially to defend evangelical doctrines, he can hardly hope for eulogy from evangelical teachers and believers. Early influenced by a wrong theology, he undertakes here to frame one to suit himself, abjuring certain views that are considered fundamental in the Christian faith, and which never have been overturned by heretic or false critic. In his discussions he abandons the word "sin" and substitutes "the forbidden," and while recognizing that "forgiveness" is a pre-eminent idea in the Scriptures, he prefers to treat of the Saviour not as the Forgiver, but as the Preventer, of wrong. He holds that prevention is better than cure; but when man is diseased he needs a cure, and this the Gospel prescribes. He also dissects the word "depravity," and holds some curious notions respecting it. Evidently the author is inquiring, but there is no need of breaking with evangelical teaching in order to inquire into or to find the truth.

Second Series of Lectures to My Students. Being Addresses Delivered to the Students of the Pastor's College, Metropolitan Tabernacle. By C. H. SPURGEON, President. 12mo, pp. 283. New York: Robert Carter & Brothers. Price, cloth, $1.

The model Christian preacher of England is Mr. Spurgeon. Though endowed with executive force, his great fame has been acquired by the achievements of the pulpit, and all else in his history must be viewed as incidental or accessory to the main success. He, therefore, is competent to instruct the neophyte in all that pertains to effectiveness in pulpit ministration, and should be heard when others ought to be silent. In

this volume he unbosoms the secrets of ministerial activity and influence, omitting nothing essential, but treating of mannerisms, elocution, convictions, and the aims that should occupy the thought and govern the spirit of the earnest minister. The ten lectures derive zest and flavor from their autobiographical character, and embody more practical homiletics than can be found in any text-book of the period. In style he is strictly conversational, rarely deeming it his duty to ornament what he says by figures of rhetoric, or strengthen his teachings by the forms of logic. He is felicitous in sketching out-door preaching, and adverts to American examples of this style as the best that history furnishes. More than all, he is serious in demanding a ministry of positive qualities, with positive doctrines to preach, and a positive faith in them. In a small compass the great preacher has crowded a description of the essential elements of the ministerial life; and, as such, the book is to be preferred to many others.

The Book of Revelation. By WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. 8vo, pp. 392. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

The Apocalypse has been the subject of ridicule, reproach, and misinterpretation. It has suffered in general estimation from the suspicion that it was unintelligible; and, perhaps more than any other book in the canon, it has been neglected both by the scholar and the common reader. The interpretations given of it have not contributed to its popularity or influence, but rather turned the thought of the Church from it. It has been tortured into a vindication of certain millennial theories, into a prophetic declaration against the papacy, and into a declaration of doom against Protestantism. Sometimes the interpreter sees in it the military programme of history; then from another angle he detects the unveiling of the progress of republican government on the earth; and from still another point of observation he traces the steady march of the Christian religion to universal triumph. This is interesting but unsatisfactory. When, therefore, without ostentation, and keeping within the bounds of the book, Dr. Milligan proposes to exhibit its real teaching, we are ready to listen to him, and rejoice if he removes the veil. At once he changes our whole attitude toward the Apocalypse by declaring, in its own terms, that it is not a mystery, but a "revelation of Jesus Christ," and with this torch in hand he explains the successive stages of this revelation. As he proceeds with the unfolding he makes it clear that the book relates to the development of the Church, which is the body of Christ, and that the trumpets, the horses, the seals, and the beasts, all enigmatical symbols, are expressive of the conflict of the Church with pagan and infidel forces, and that the fall of Babylon is the figure of the decline of all opposition to truth. The interpretation is enforced by a profound scholarship both in the Scriptures and Church history, and is enriched by an elegance of expression that silences the tendency to criticism. It may be that it is too early correctly to interpret this symbolical book, but Dr. Milligan has

certainly brought the Church under obligation to him for his fascinating exposition, even though he may have failed to disclose the secret of the great revelation.

David: His Life and Times. By Rev. WILLIAM J. DEANE, M.A., Rector of Ashen, Essex. 16mo, pp. 222. New York: A. D. F. Randolph & Co. Cloth, $1.

In his biographical aspects David is an excellent subject for the writer. As a man, a father, an author, and a king he was conspicuous in the history of Israel, and gave the kingdom over which he so long ruled a permanent renown. Into these particulars the learned rector enters in his discussions in this volume, furnishing an instructive account of the sweet Psalmist and his influence in the kingdom of God. He pays special attention to the infirmities and the sins of David, defending him from reproach, and yet in no sense toning down his offenses. David was simply a man, and bore a man's blemishes in his character; but he was a great man, and animated with a beautiful devotion to the divine purposes as they appeared to him. It is the popular delineation of the characteristics of the royal ruler that makes up the worth of this memorial volume. The omission of the critical question of the Psalms, or of David's share in their production, is well enough in a plain biography; but the scholar must have something on this subject before he can properly judge of the collection as a whole.

The Church in Modern Society. By JULIUS H. WARD. 12mo, pp. 232. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

The sociological mission of the Church, with the obstacles to its accomplishment, is fairly if not amply indicated in this well-written book. Distinguishing between the Family and the Church, and also between the State and the Church, the author attempts to show the false position the Church occupied with respect to both in the past, especially prior to the Reformation. Since that period new conceptions have obtained respecting government and religion, and a constructive unity in religious forces has been all but manifest. Whatever the relation of the Church to the family, the people, and the nation, the author insists that the only unity possible is an ethical and spiritual one, and this he deems sufficient, and as fulfilling both the idea of the Church and the instructions of its Founder. He is not in sympathy with antiquated doctrines, nor with the policy of enforcement of organic forms upon the people, nor with the pre-eminence of liturgy as a means of worship. Holding that "the Church is the sphere of man's spiritual education" (p. 75), he grounds all criticism of ecclesiasticism upon its departure from this purpose, and all hope of unification upon the recognition of this primal idea. Taking occasional exception to the treatment of some of the questions raised, we confess to an enjoyment of this book, because its review of the historical Church is on the whole correct, its criticism of the inclusive spirit of the Church is just and needful, and the outlook of its future triumph is prepossessing and withal scriptural.

Lessons of Hope. Readings from the Works of F. D. Maurice. Selected by J. LLEWELYN DAVIES. 16mo, pp. 248. London and New York: Macmillan & Co. Price, cloth, $1 50.

As Mr. Maurice was not exactly the apostle of the doctrine of hope, nor at all optimistic in temperament or educated expression, it seems like an unmeaning mistake to draw "lessons of hope" from his writings or deliverances. Still, in the absence of a high order of faith, which is the "evidence of things not seen," he availed himself of that other grace that made life endurable, and fashioned in his soul the expectation of another probation for man. In philosophy he was a neoplatonist, and as a theologian he was a transparent rationalist, expounding the Old Testament and the Christian systems from the adverse critical interpretation of the German system. In this volume the compiler has somewhat avoided both the Platonic and the rationalistic teachings of the author, and has shown excellent taste in his selections from the abundant material in his hands. He found paragraphs in sermons and lectures that represent Mr. Maurice in his most favorable and sympathetic relations with Christianity, and these afford pleasant reading, and even strengthen the soul in its lofty desires. More than this it would be untrue to say.

Theological Encyclopædia and Methodology. Based on Hagenbach and Krauth. By REVERE FRANKLIN WEIDNER, Professor of Theology in Augustana Theological Seminary, Rock Island, Ill. 12mo, pp. 243. New York: Fleming H. Revell. Price, cloth, $1 50.

The encyclopedy of theology is virtually a science. It is not only reduced to a usable form, but it is classified into divisions and subdivisions after the manner of geology and chemistry, and so takes rank with them. Professor Weidner's scientific scholasticism appears on every page of this book, which is the second of a series of three volumes on the general subject. In this volume he deals with historical and systematic theology, showing not what theology is, though the reader is indirectly apprised as he goes along of its general trend, but where it is taught, and who are the theologians teaching it. He finds the majority of writers in Germany, England, and America have done but little in this department. The author would not claim that his list of works mentioned on any subject is exhausted; but it is sufficient for the practical student, and as a reference book is certainly worth the having. In an appendix of nearly equal length to the main portion he sketches the history of dogmatics, furnishing a very reliable epitome of work in that department. Taking the book as a whole, with its brevity, accuracy, and sufficiency, it may be honestly commended to the attention of the inquiring.

The Footsteps of St. Paul in Rome: An Historical Memoir, from the Apostle's Landing at Puteoli to his Death, A. D. 62–64. By S. RUSSELL FORBES, Archæological and Historical Lecturer on Roman Antiquities; Author of *Rambles in Rome*, etc. Second Edition. Revised and Enlarged. 12mo, pp. 92. London and New York: T. Nelson & Sons. Price, cloth, 40 cents.

This book is more valuable than it seems on first inspection. It grows as it is read, and as the plan of the author is discovered. He does not un-

dertake a complete biography of the great apostle, but for the most part confines himself to his labors and trials in the seven-hilled city, supporting every statement by incontestable historical evidence, and producing the latest archæological testimony in favor of his narrative. It must be confessed that he illuminates some obscure questions, and brings Paul forward in a bass-relief attitude, so to speak, on the pages of the past. The reader will learn something of the Church of Rome, of the epistles that Paul wrote from Rome, of his routes of travel, and of his broad missionary purpose, stimulated by a model zeal as he went forth into the pagan world. The Appendix discusses the oft-raised question of Peter's visit to the imperial city, and other matters of interest. The book is worth more than its price, which cannot be said of all the issues of the press.

The Lord's Prayer. A Practical Meditation. By NEWMAN HALL, LL.B. With an Introduction by THEODORE CUYLER, D.D. Second Edition. 12mo, 391. New York: Scribner & Welford. Price, cloth, $2.

Without circumlocution, condensed into a few brief petitions, and divinely reverential in every word, the "Lord's Prayer" so called has been accepted by the Church of the ages as a model, both as respects its contents and the spirit that resides in it as a whole. In its most ordinary sense it is intelligible to a child; but in its wider meaning, without being occult, it comprehends the majestic truths of religion, and is profound enough for the ripest theologian or the most acute philosopher. Not all students of this prayer have appreciated its height, breadth, and depth; but now and then a thinker casts his line into unfathomable waters, and brings up a few pearls which go to ornament faith and to make beautiful the duty of fellowship with God. In Mr. Hall's attempt to extract the true meaning of the several petitions of this prayer we discover a devout spirit, and an honest purpose to aid his readers in understanding the significance of prayer as a spiritual force and its relation to the Christian life. On the general subject he is thoroughly scriptural, and in detailed examinations he is rich in classical statement and well fortified in the conclusions he reaches. Other writers have varied in their interpretations of the particular petitions, but if they should not agree with Mr. Hall they must allow that his key does unlock the spiritual mysteries of the great prayer, that the book is stimulative of the devotional spirit, and excites the soul into a broader fellowship with humanity, duty, and divine realities.

The Sermon Bible. I Kings to Psalm LXXVI. Vol. ii, 12mo, pp. 520. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

As one of an intended series on the whole Bible, this volume commends itself as rich in homiletical suggestion and valuable to those who must preach the Gospel. It is not a commentary, for it does not deal with every verse, nor does it indulge in profound textual criticism or enlighten the reader on the great problems of historical and literary inquiry touching the sacred records. It mainly consists in choice excerpts of sermons

or close comments on particular passages and paragraphs, by distinguished expositors and preachers, furnishing not only an excellent interpretation, but also the germs of a great body of sermonic literature. The independent thinker will know how to use such material; the dependent minister may find too much here for his good, because, taking advantage of it, he will rob himself of that discipline necessary to efficiency and thoroughness of investigation. Giving the idea of the book, the reader must decide whether he should purchase it.

Candid Reasons for Renouncing the Principles of Antipedobaptism. By PETER EDWARDS. (Originally Published in 1795.) With Recommendatory Note. Fourth Edition. 12mo, pp. 152. Edinburgh: James Gemmell. New York: Wilbur B. Ketcham. Price, cloth, $1 25.

The republication of a book nearly one hundred years old can be justified only on the ground of its general value, and, if of a theological character, because of its special opportuneness arising from pending controversy or supposedly fixed beliefs in the Churches. The author of this work was for ten years a Baptist minister in Scotland, faithful, industrious, scholarly, and of excellent repute; but, after diligent study of the subject of pedobaptism, he concluded that it had a scriptural basis, and henceforth dissolved his connection with his congregation. The work is the mature thought of this conscientious thinker, containing arguments for infant baptism that have never been answered, and refuting objections that have always been considered by antipedobaptists as conclusive in their behalf. The book is strictly controversial, partaking of the spirit of the Scotch polemic, but, withal, is honest toward opponents and reverential of scriptural teaching. It would not be proper to say that it is a new enforcement of pedobaptism, but it may be said that it is a striking defense of the position maintained by many Churches, and if read will strengthen those who may have wavered in their faith, or who never accepted it as a ceremonial doctrine of revelation.

Unto the Uttermost. By JAMES M. CAMPBELL. 12mo, pp. 254. New York: Fords, Howard & Hulbert. Price, cloth, $1 25.

In reading a book of this type we should not fail to distinguish between truth and theory, or the theology that grounds itself in the Scriptures and the view that is born of enthusiasm or the moral instincts of humanity. The author, believing in the great truths of the Gospel, seizes and welds them into a harmonious revelation of human destiny; but he allows himself, by a rationalizing process, to go beyond what is written, and to declare a private interpretation with the emphasis with which he utters the mighty truths of God's word. As a Congregational minister he is not under the same restraints as those who have accepted a definitive creed; hence he indulges in the largest liberty in his study of his subject, and, beginning with truth, ends with theory—others would say heresy. It is not possible to exalt too highly the redemptive work of Christ, nor is it unwise to impress upon the sinful the magnitude and plenitude of salvation; but the limitations of the provisional redemption also should be

faithfully declared, lest it be misunderstood and souls perish from delusion. At times the author insists upon these distinctions, showing that all sin involves eternal loss, and pointing out the danger of eternal sin; but he also encourages the belief of another probation after death, so that all, if they will, may finally return to God. It is the advocacy of this extra-biblical theory of a second probation that compels us to dissent from the stirring exposition of the divine propitiousness which is the object of the book. The author is reverent in spirit, humane in impulse, energetic in argument, and hopeful in his outlook for the future of the race; but he assumes too much in his statements concerning the future life, and is somewhat reckless in his attempt to break down the barriers of redemption. When he is not scriptural he is speculative, but as earnest and self-confident in the one case as in the other. Read with discrimination, he will broaden one's view of the possibilities of redemption, and at the same time indicate the necessity of a faith restrained within the limits of revelation.

Sermon Stuff. By S. D. McConnell, D.D. Second Edition. 12mo, pp. 236. New York: Thomas Whittaker. Price, cloth, $1.

Though not an elegant title, *Sermon Stuff* is descriptive of the contents of the book. The outlines of fifty-seven sermons are given for the benefit of those who need such "stuff." It is a *book of skeletons* truly, ghostly in their literary form, and, if suggestive of having once lived, they certainly fail to raise the expectation that they will ever live again. Yet in the hands of a deft clergyman, an expert who understands the power of the resurrection, it is possible they may again speak, breathe, and do their first works over again. The author believes they have stood the *experimentum crucis*, and this we have no right to challenge. The fact is, however, the minister should make his sermons; and the majority do.

Our Rest Day. Its Origin, History, and Claims. With Special Reference to Present-day Needs. By Thomas Hamilton, D.D., Belfast. New Edition, revised and enlarged. 12mo, pp. 185. Edinburgh: James Gemmell. New York: Wilbur B. Ketcham. Price, cloth, 75 cents.

This is not a commonplace book on the subject of the Christian Sabbath. It is true that old students will discover familiar arguments, and many facts that have frequently been used in the controversy, but they will also trace new veins of thought, and such a combination of the scriptural teachings as to assure them of the absolute invulnerability of the position of the Christian Church relative to the sanctity and authority of the Sabbath day now observed throughout Christendom. The origin of the Sabbath lies not in Jewish law or in the Jewish religion. Its introduction and authorization date from the final work of the creative week, and the Judaic religion merely republished, with expanded explanations and injunctions, the claims of the original institution. In like manner the Christian religion, appropriating the institution, fixed the day for its observance, being governed in this choice by a significant event in the history of our Lord—as the Jews, for a special reason in their history, adopted the seventh-day Sabbath. The author is swept along by this thought with irresistible

force to conclusions that perfectly harmonize with the Scriptures and the theology of the Church. He is at pains to notice all the difficulties and objections that have been made to this historic position, answering them lucidly, cogently, and with great fairness to the other side. In his practical hints concerning the violations of the Sabbath, and the duty of a strict observance of it in spirit and letter, he shows himself a powerful instructor, and writes words that Christian people should soberly ponder. We do not undertake to more than indicate the spirit and worth of this choice monograph; but we cheerfully add that the devout scholarship, and the fruit of a patient exegetical study of the Scriptures which it exhibits, contribute not a little to the defensive position the Christian minister desires to assume on this question.

Recognition After Death. By the Rev. J. ASPINWALL HODGE, D.D. 12mo, pp. 184. New York: Robert Carter & Brothers. Price, cloth, $1.

The author has on his hands a perplexing subject, because, while the conviction that disembodied souls recognize one another quite generally prevails among Christians, the grounds of that conviction have never been adequately stated. It is one of the riddles of theology, to be solved, not in a theological way, but by making the Scriptures more transparent and truth less dogmatic and formal in presentation. Nor may it be determined by a scientific method, for the standing objections to the doctrine are chiefly scientific and agnostic. We look, therefore, rather to a profounder examination of the Scriptures for the settlement of a question that lies deep in human hearts, and is comforting as it is developed into an affectionate affirmative. Dr. Hodge first answers objections to the doctrine, which prepares him for a scholarly defense of it on Scriptural grounds, and if the argument be not exhaustive it is at least corroborative of Christian belief and satisfying to human hope. Perhaps he makes too much of certain "methods of recognition," but he is led into this department of inquiry by having substantiated the *fact* of recognition, which is the main point in issue. With objections out of the way, and arguments at hand in behalf of the doctrine, we can receive it as an intimation of God to cheer a world on its rapid march to the tomb.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

An Introduction to Political Economy. By RICHARD T. ELY, Ph.D., Associate Professor of Political Economy in Johns Hopkins University. 8vo, pp. 358. New York: Chautauqua Press. Price, $1.

Though written for the Chautauqua public, the book is of such a character as to be suitable for the still larger number of students and inquirers in our great commonwealth outside of the charmed literary and scientific circles of Chautauqua. Political economy, however defined, is a subject of vast moment to the American people, inasmuch as it includes not only the principles of our social and economic life, but also all the destructive forces of socialism and anarchy which are intermittingly exhibiting them-

selves among us. The author wisely undertakes to set forth the nature of "political economy"—in what sense it is a science—and how it is related to society. He freely discusses the growth and characteristics of the industrial movement, and the various stages of the economic development of civilization. Of methods, laws, the factors of production, the regulation of international commerce, wages and the wage-system, monopolies, public finance, and the evolution of social problems he writes briefly, but sufficiently for his purpose. This book is not a substitute for the larger text-books on the subject, but it stimulates the political student to read them, which is the great point aimed at by any preliminary treatise. Still, if the reader stops with this comparatively superficial treatment of great political problems he will not be wholly unable to interpret social movements, or the growth of our industrial organism.

Preparatory and College Latin Courses in English. Condensed and Consolidated. By WILLIAM CLEAVER WILKINSON. 12mo, pp. 498. New York: Chautauqua Press. Price, cloth, $1 30.

The reader who is without a knowledge of the Latin language has in this book the key to the treasure-house of Latin literature. He learns its origin, its evolution into poetry, history, philosophy and rhetoric, and the reason of its vast influence in the realm of letters. Mastering these pages he will be familiar with Sallust, Ovid, Cicero, Virgil, Livy, Tacitus, Horace, Pliny, and Quintilian, and their accomplishments in polite and profane literature. He will be impressed with the strength and beauty of pagan culture, and be led to wonder if, with their boasted superiority, our modern thinkers have entirely eclipsed the poets, philosophers, and historians of the Rome of other days. The author has not sought to draw invidious distinctions, but he has so described the intellectual spirit of pagan Rome, and so set forth its intellectual types, as to suggest the question of comparison, which the reader will doubtless gravely consider before he pronounces a final judgment. The influence of the Latin writers is manifest in Mr. Wilkinson, who is brilliant in expression, philosophic in analysis, and as rhetorical as if he had been under the instruction of Quintilian himself. The book is in the course of the Chautauqua Literary and Scientific Circle, but it is leaping the bounds of "pent-up Utica," and is read by multitudes who have no time to pursue a "course," but who wish to know something of the ancient Romans.

The Scientific Spirit of the Age, and Other Pleas and Discussions. By FRANCES POWER COBBE, Author of *An Essay on Intuitive Morals, Religious Duty, The Hopes of the Human Race, A Faithless World*, etc. 12mo, pp. 243. Boston: George H. Ellis. Price, cloth, $2.

The book makes various impressions upon the reader. Consisting of miscellaneous essays upon several subjects, it is wanting in consecutiveness, and does not, therefore, distinctly indicate its aim. At one time the author assails the scientific spirit of the age, at another she employs it in the elucidation of her favorite themes. In favor of religion, she prefers Judaism to Christianity, pleading that it may become a progressive, and cease

to be a tribal, faith. The first three essays affect to consist of arguments against modern science, prevailing systems of education, and Christianity; the last three relate to the metaphysical process of thinking, the limits of knowledge, and the advantages of a country life. The author is very anxious that her views on established science and the Christian religion shall be accepted, while she appears indifferent as to the effect of her teachings on metaphysics. Giving our readers the idea, portent, and drift of the book, it is useless to say any thing about its literary character, or the scholarly qualities of the author. We deal not with her but with her book, and can see no reason for commending its spirit, eulogizing its purpose, or indorsing its arguments and discussions.

Studies in Pedagogy. By THOMAS J. MORGAN, A.M., D.D., Principal of the Rhode Island State Normal School; Author of *Educational Mosaics.* 12mo, pp. 355. Boston: Silver, Burdett & Co. Price, cloth, $1 75.

From the days of Plato until now the pedagogic profession among civilized nations has been in the highest repute, and deservedly so, for unless the youth are instructed in at least the elementary branches of learning they are quite unfitted for the duties and responsibilities of life. In a sense all scholars are self-educated, but in no sense is one wholly self-educated, for he is dependent from his earliest days upon tutors, guides, helpers, and even in the stalwart period of life he is not independent of the sages, prophets, and pedagogues around him. The pedagogue, therefore, has no unimportant place to fill in the social and intellectual movements of his time: he is related principally to youth, but in the sense of generating an educational influence he affects his age and touches the springs of those activities that make or unmake nations. In full appreciation of the pedagogic office, Dr. Morgan has written a book, primarily valuable for teachers, but so broad and acute in its generalizations as to be of no inconsiderable worth to the scholar at large. From the general view-point, it is not surprising that he places greatest stress upon training as the essential of education, that is, that the senses, the imagination, the sensibilities, and the will should be trained to co-operate in the process of acquisition and thought, and that the pupil should be taught how to think, speak, learn, and to use books. The school is the drill-board, the training-ground for those who aim at an education. As this is in opposition to many theories of education, such as "cramming," tasking the mind with minutiæ, etc., it meets our highest commendation. In a modest way, but assuming the right to speak, the author addresses young teachers with advice, pertinent and worthy to be heeded. Not infrequently the teacher needs to be instructed in his duties, with its difficulties and relation to the future of childhood, as much as the pupil needs to be taught the preliminary lessons of study and manliness. Teachers should read this book; college students will be stimulated to more thorough self-training if they will master its instructions, and the general reader, catching its intellectual spirit, will find his mind awakened to a new desire if he will trace its discussions.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

John B. McFerrin. A Biography. By O. P. FITZGERALD, D.D. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South. 1889.

This is an eminently readable biography. It records the life of a man who once quaintly described himself as one "born in a cane-brake and cradled in a sugar trough." He was born in 1807 in Tennessee, at a time when men had to hew their farms out of the wilderness, and their children had to acquire the elements of an education, not in academies and colleges, but in the "old field school." Hence John B. McFerrin in his youth learned more of wood-craft, hunting, and farming than of the knowledge taught in schools. But when he was fourteen his strong natural powers were quickened into vigorous life by his entrance into the school of Christ through the door of a sound conversion. When eighteen he became a member of the Tennessee Conference on trial, and began at once to display such fidelity to his duties and such rare force of character as to be speedily recognized as one destined to make his mark in the Church. Hence, after a few years of work on large circuits, he was placed in important city stations. Next, he was appointed to the agency of an important college, was elected a delegate to the General Conference in 1836, became a presiding elder, and, in 1840, was elected editor of the *South-western Christian Advocate*, in which office he was continued until 1858, when he was elected Book Agent of the Church, South. In 1866 he became Missionary Secretary of that Church. In 1878 he was again elected Book Agent, which office he continued to fill until his death in 1887.

This was, most assuredly, a very remarkable career, and, since it was not the result of fortunate accidents, but of a series of successes won by high capabilities amid many gifted competitors, it must be accepted as evidence that John B. McFerrin was no ordinary man. By being always equal to his opportunities he demonstrated the greatness of his character and genius. In the pulpit he won an early reputation as an able, enthusiastic preacher. On the platform he was recognized as a vivacious and magnetic orator. On the Conference floor he was regarded as a witty and powerful debater. In the presiding eldership, the book agency, and the missionary secretaryship he displayed remarkable executive abilities; and on the tripod he illustrated the originality, versatility, and strength of his mind. In society his Christian cheerfulness and conversational ability enabled him to win many friends.

Such was John B. McFerrin, as we find him portrayed in this interesting biography by his sympathetic and admiring friend, Dr. Fitzgerald, who has shown his skill as a writer of biography by so judiciously using his materials as to give his book very largely an autobiographic character.

Necessarily Dr. Fitzgerald had to bring into prominence the issues which led to the secession of the Church, South, and to the war of the rebellion, because Dr. McFerrin was a prominent actor in the former and

an active participant in the latter. As was to be expected, both the biographer and his subject present the Southern view of those sad events, from which, of course, we strongly dissent. Nevertheless, we can honestly commend the irenic spirit of Dr. Fitzgerald, who represents in his treatment of these topics the truly fraternal spirit displayed by Dr. McFerrin in his later years. We think the North was both conscientious and right. This volume shows that the Southern people, in resisting the demands of the North, sincerely believed that they were defending what they considered to be their rights. It is a pleasing reflection that, while both parties still hold fast to their convictions, they can yet shake hands over the dark memories of the past, saying, with General Grant, "Let us have peace!"

An Outline History of Rome. By JOHN H. VINCENT and JAMES R. JOY. 16mo, pp. 249. New York: Chautauqua Press. Price, cloth, 70 cents.

The Greeks preceded the Romans to be conquered by them; the Acropolis bowed to the Capitolinus; but both the Hellenes and the Latins were from the same old Indo-European stock. As the student of civilization is interested in the evolution of the historic order, he will be instructed if he patiently consider one people, with all their developments, before he traces the pedigree and progressive stages of another people. Here the Roman, first as the subject of a kingdom, then as the citizen of a republic, and last, as ruled by an emperor, comes before us, and speaks of the rise and fall of his people, or the cataracts in the stream of Roman history. This little book compresses the fabulous and the historic, the royal and the democratic, in the long history of Rome in the proportions they deserve, and is a succinct account of the important epochs and crises of the Roman people from the days of Romulus to the fall of the Eastern empire in A. D. 1453. The co-authors have done their work well, Bishop Vincent's original conceptions and finishing touches being manifest in every chapter.

Benjamin Franklin. By JOHN T. MORSE, Jr., Author of *Life of John Adams. Life of Thomas Jefferson*, etc. 12mo, pp. 428. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

It may be said of Franklin, what may not be said of many others who have attained a distinguished eminence, that he was "born great," and life merely afforded him the opportunity for the exercise of his rare gifts and endowments. In early life he exhibited the printer's aptitude, which ripened into the taste of the journalist, which developed into evident indications of large statesmanship. In service to the country it is difficult to decide whether he was more useful in the constitutional conventions of the revolutionary period or in the diplomatic courts of England and France, for both at home and abroad he was the same unimpeachable patriot, and was always master of the situation. As a private citizen or as a public servant he was faithful to the original principles of government, and had much to do with laying the foundations on which the

republic was erected. It makes one larger to read of the large man, more patriotic to study the true patriot, more philanthropic to breathe the spirit of a noble-minded gentleman. The author has attempted to portray Franklin more especially in his public services, in the volume at hand. His subject is great enough for a master biographer; the details are of such magnitude as to require fine discrimination and a keen analysis properly to assign them their true place in the life of his hero; and the space at his command is such that while he must condense he must also elaborate, and so present an account of the great political leader as to interest the reader and do justice to his theme. In these respects Mr. Morse has succeeded, and if his biography does not equal Mr. Parton's, it must be said that he did not aim to rival or to imitate it. It stands on its own merits, and is comprehensive enough for the average political student.

My Autobiography and Reminiscences. By W. P. FRITH, R.A., Chevalier of the Legion of Honor and of the Order of Leopold: Member of the Royal Academy of Belgium, and of the Academies of Stockholm, Vienna, and Antwerp. Vol. ii, 8vo, pp. 333. New York: Harper & Brothers. Price, cloth, $1 50.

Even an autobiography of a hero, political leader, literary idol, or social revolutionist may become stale or lose its edge by uniformity of style or monotonous repetitions of the central idea. Mr. Frith has not produced the most entertaining reminiscence, nor detailed his life in the most attractive manner. He himself is interesting, but the book is an *ollapodrida*, without the unity or consecution that marks the development of individual life. The personal element, too, is intense, as if he were more anxious to intrude himself before us than to relate the facts or events with which he was associated. Nevertheless, Mr. Frith's correspondence and acquaintance with great men enabled him to say some things worth hearing, and his reflections on art, oratory, and books are not without a moderate fascination. He tells an anecdote with ease, and describes a dinner with a mixture of relish and excellent taste. The book has its up-and-down features which open it to criticism; but the reader of the first volume should not be satisfied until he shall have completed the sketchy career of the author as it is furnished in the second.

Between the Lines. A Story of the War. By Captain CHARLES KING, U. S. A. Illustrated. 12mo, pp. 312. Price, cloth, $1 25.

Children of Gibeon. By WALTER BESANT. 12mo, pp. 447. Price, cloth, $1 50.

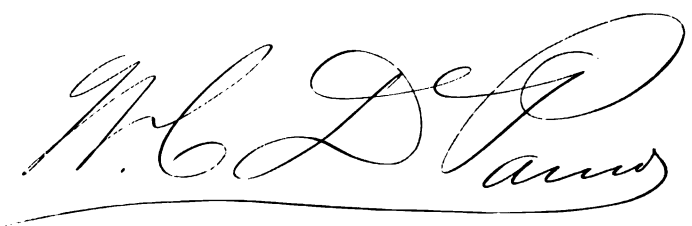
Chita. A Memory of Lost Island. By LAFCADIO HEARN. 12mo, pp. 204. Price, cloth, $1.

The Princess Liliwinkins. And Other Stories. By HENRIETTA CHRISTIAN WRIGHT. 12mo, pp. 220. Price, cloth, $1 25.

Captain Polly. By SOPHIE SWEET. 16mo, pp. 306. Price, $1.

Jupiter Lights. By CONSTANCE FENIMORE WOOLSON. 12mo, pp. 347. Price, cloth, $1.

The above books, issued by the Messrs. Harper, are interesting and well-written, and belong to the best class of books for youthful minds.



METHODIST REVIEW.

MAY, 1890.

ART. I.—THE INTEGRITY OF THE BOOK OF JOB.*

THE Book of Job, viewed from a purely literary stand-point, is, beyond controversy, the greatest work of art in the Old Testament. This is admitted on every side, by men of all shades of belief. Renan regards it "as the ideal of a Semitic poem."† Thomas Carlyle says, that this book "is one of the grandest things written by man," and "that there is nothing written of equal literary merit." It would not be difficult to furnish the reader with many similar citations, showing the appreciation of the most eminent critics; but the best way to convince one's self of the beauty and symmetry of the book is to read it with care. Yet in spite of the many eulogies pronounced upon the Book of Job, the higher critics have divided and subdivided this grand old poem into sections and fragments in the most arbitrary manner, labeling this as "genuine," that as an interpolation, and the other as "of later origin," or "from an inferior poet," and so forth *ad libitum*.

It is my purpose in this article to show how little agreement there is among these critics, though they claim that their conclusions are founded upon scientific principles; and from this difference of opinions to show how little reliance can be placed upon their criticisms. In the second place, we hope to show how much reason there is for regarding the Book of Job as the product, not only of one age, but of one pen; not the

* We call the special attention of our readers to this article, which is the third in the series of articles on Old Testament books.—EDITOR.

† *Le Livre de Job*, Preface, i.

patchwork of ages, but the masterpiece of a master-mind, writing under the inspiration of the Holy Ghost.

Every careful reader of the Book of Job must have observed the artistic composition of the book, and the extreme fondness of the author for the triadic division. The style and this threefold partition cannot be accidental, but must be the result of a well-prepared plan. We would call especial attention to this triadic division, which is a marked feature of the book, for it can be traced out in every section of Job, even in those portions which have been unceremoniously rejected by the critics.

The book naturally divides itself into three parts:

I. The prologue, or introduction, chapters i, ii.

II. The controversy, iii–xlii, 6.

III. The epilogue, or conclusion, xlii, 7–17.

The second part, or the controversy, forming the body of the book, may be again divided into three sections: (1.) Job's discussion with the three friends, iii–xxxi. (2.) The speeches of Elihu, xxxii–xxxvii. (3.) The solemn words of Jehovah (with only one short interruption, xl, 3–5), xxxviii–xli, 34.

The first part of the controversy, or the discussion between Job on the one side and Eliphaz, Bildad, and Zophar on the other, is once more divided into three cycles or series: (*a*) First series, iii–xiv; (*b*) Second series, xv–xxi; (*c*) Third series, xxii–xxxi.

The same threefold division may be again discovered in many chapters throughout the book.* Therefore we emphasize that it is not accidental, but the result of a plan closely and minutely followed.

The rationalistic critics reject this most natural division, and dissect the book according to the taste of the individual critic —for scarcely any two of them fully agree—into larger or smaller sections. Not only are they not satisfied with rejecting as spurious or as interpolations some of the main sections of this grandest of all poems, but they skillfully apply their scalpel to chapters and paragraphs and even verses. Magnus,† for instance, not only rejects the prologue, epilogue, a portion of chapter xxviii, the speeches of Elihu, the description of the

* See especially Zöckler's *Analysis of the Book of Job* in Lange's *Bibel-Werk*, and also Baur, *Das Buch Hiob*, p. 642, *ff.*

† *Philolog-historischer Commentar über das Buch Hiob.* 1851.

behemoth and leviathan, but also arbitrarily assigns many passages generally regarded as Job's to the three friends, and, *vice versâ*, verses generally attributed to one of the friends are by this critic ascribed to the pen of Job. He goes still further, for he declares eleven verses or parts of verses to be glosses.* Ewald, the great Hebrew scholar, is almost as reckless in his conclusions; for he rejects, supplies deficiencies, and suggests emendations somewhat after the manner of a school teacher in a class in composition. Thus the Book of Job, according to these critics, is a compilation, not only from different pens, but of different ages and countries.

Few of the critics go as far as Magnus, but he has his followers, and even some like Studer,† a Swiss Protestant theologian, who accepts nothing as an integral part of the original poem except chapters iii–xxvii, 7, and xxix–xxxi; all the rest, according to him, being later interpolations, even the prologue and epilogue proceeding from different authors.

The portions generally rejected by one or more of these critics—for as already stated there is no general agreement in regard to any of these rejected portions—are the following, which we shall discuss in their regular order:

1. The prologue. 2. A portion of Job's discourse included in xxvii, 11–xxviii. 3. The whole of Elihu's speeches, xxxii–xxxvii. 4. The descriptions of the behemoth and of the leviathan, xl, 15–xli, 34, or in the Hebrew Bible, where the division of chapters is a little different, xl, 15–xli, 26. 5. The epilogue.

Taking these portions in the order above given we first come to

The Prologue.

Among those who regard the prologue as the product of a later hand we find Stuhlman and Bernstein, and, of course, the ultra-rationalist, Knobel. Heiligstedt and his followers are less radical, for they reject only that portion of the prologue which refers to Satan and the heavenly assembly (i, 6–12, and ii, 1–7). We must not forget that some of the most pronounced rationalists, like Renan, accept the prologue as a veritable part of the ancient poem.‡

* See Delitzsch, *Das Buch Hiob.* Leipzig, 1876, p. 35.

† *Das Buch Hiob.* Bremen, 1881.

‡ *Le Livre de Job*, p. xlvii, *f.*

The chief objections to the genuineness of the prologue are the following:

1. *It is written in prose.* We merely state the objection, for it has no force. Even Ewald and Renan admit this, and the writer of the article on the Book of Job in the *Encyclopædia Britannica* tells us that "the intermixture of prose and poetry is common in Oriental works containing similar discussions." The language of the introduction to this grand poem, though not in formal verse, is nevertheless "full of the poetic sentiment." There are certainly no rules in rhetoric requiring the prologue to be in verse; on the other hand, as Davidson has pointed out, "the narrative requires prose, because there is no rhythmical narration to be found in Hebrew." * Dillman expresses the same view in almost the same words. † We might as well object to the genuineness of that section entitled, "Trueber Tag," in the first part of Goethe's *Faust*, because it is written in prose, as to object on the same ground to the genuineness of the prologue in Job.

2. The next objection to the genuineness of this part of the book is based upon the way the divine Name is used. In the prologue we have the word Jehovah, while almost entirely throughout the poem God is designated by some such name as El, Eloah, or Shaddai. This is not accidental, yet it is not necessary, in order to account for it, to assume that the prologue and poem were written in different ages or by different persons. It is well known that El and Eloah are common Semitic terms for God. Though the Israelites also employed these, yet the favorite national designation was Jehovah, the God of the covenant, the God of mercy and pity. Elohim was applied to heathen gods as well, but the ineffable name of Jehovah was too sacred for any except the ELECT of Israel. Now Job was not an Israelite; thus he, in common with his Idumean friends and Elihu, never uses the word Jehovah. There are only three exceptions to this throughout the Book of Job,‡ and every one of these, if one consults a good critcal commentary, may be satisfactorily explained. The author of Job, beyond doubt, was a Hebrew, hence the employment of the word Jehovah in the prologue as well as in xxxviii, 1; xl, 1, 3, 6, and xlii, 1. This

* *Introd. to the O. T.*, vol. ii, p. 200. † *Das Buch Hiob.* Leipzig, 1869, p. xviii.
‡ Chaps. i, 21; xii, 9; xxviii, 28.

explanation removes all difficulty as to the use of the divine names.

3. The prologue, it is asserted, contradicts the poem regarding Job's children. The prologue states that his children were killed, whereas chapter xix, 19, speaks of them as if still alive. There are several ways of reconciling this apparent contradiction without assuming, with Eichhorn and Olshausen, that the poet had forgotten himself, and that xix, 19, is a slip of the pen. For, were this so, there are other passages which allude to the destruction of the children, as vii, 4, and xxix, 5, besides some other covert references. Thus had we no prologue, the poem, if the expression "*b'ne bitni*" of xix, 19, refers to Job's children, contradicts itself. Some follow the LXX, claiming that the reference is to children from concubines; but this Dillman, in his comment, seems to contradict. Besides, if Job had concubines, and children by them, we certainly should have expected some reference to them in the prologue. The word child, or children, is sometimes used in the sense of grandchildren or descendants (Gen. xxix, 5; xxxi, 28); for that reason many, like Ewald (first edition) and Dillman, think that the reference here is to his grandchildren, who were not killed with their parents. But it will be noticed that the word rendered children in our version is not the ordinary word for children; a more literal translation of the Hebrew expression would be, children of my belly, body, or womb. "My womb," as the New Version suggests, must mean the womb from which I came, that is, my mother's womb; hence the meaning here must be, my own brothers or sisters. Delitzsch also adopts this view, and assigns several reasons for the use of "*b'ne bitni*" rather than "*b'ne imi.*" Gesenius, Winer, Umbreit, and many distinguished Hebraists concur in this explanation.

4. It is again claimed that the part assigned Satan in the prologue is in advance of the Hebrew thought of the time, and, therefore, must be of later origin than the poem itself. First of all, let the reader remember that the critics are by no means united as to the time when Job was written; and yet they stoutly maintain that Satan is un-Jewish—not the product of Hebrew thought—but transplanted from Chaldea, Persia, or Egypt. Blind, indeed, must be the man who does not recognize an evil principle, not merely an abstract idea but a distinct personality,

running through the Hebrew Scriptures. Call this evil principle Serpent, Azazel, or Satan, it matters not, for evidently it is one and the same. Even Renan says: "The Satan which figures in the prologue is by no means the Ahriman of the Avesta." * Ewald is also decidedly opposed to this view, as the following shows: "Down to Zech. iii, 3, the whole conception of Satan, in its origin and significance, is so purely Hebraistic that nothing can be more groundless and preposterous than to derive it from abroad. To suppose, as has been done of late, that a Persian origin of Satan is firmly established is entirely unhistorical and without foundation." † Dillman also, after pointing out that the New Testament doctrines of fallen angels and the devil are in a more highly developed state than that of the Old Testament, emphasizes the fact that the Satan of Job is not only not an imitation of, but has nothing in common with, the Angra-Mainjus (Ahriman), or even with the Typhon of Egypt.‡

5. It is again claimed that there is too much difference between the Job of the prologue and the Job of the poem for these two pictures to have been painted by the same hand. The one, they say, is patient, meek, and pious; the other petulant, impatient, vehement, and almost blasphemous. The critics have forgotten the change which had taken place. In the prologue Job is just beginning to suffer; in the poem he is reduced to poverty and smitten with leprosy, the most violent and loathsome disease. Not only is he misunderstood by all, but also forsaken by his nearest relatives. How unreasonable we are in the hour of darkness! We need not assume, with Davidson, that Job was, in the main, patient. The Lord does not require us to justify Job. Dillman wisely remarks: "This change in Job does not prove that he had never been resigned, or would never be so again, but simply that, for the time being, he has lost his balance, his trustful, filial resignation." What, indeed, could be more natural and more psychologically true to life than this fluctuation in Job's feelings?" These two pictures of Job, in two different situations, are exactly what might have been expected. There is in them no essential contradiction. If the prologue had been written by a later hand, likely the apparent contradiction would not be in it.

* *Le Livre de Job*, Pref., xxxix. † *Lehre von Gott*, p. 298. ‡ *Das Buch Hiob*, p. 8.

CHAPTERS XXVII, 7–XXVIII, 28.

The section embraced between xxvii, 7 and xxviii, 28 has also been the object of considerable criticism. The critics are by no means agreed as to the exact difficulty, but many of them are intent upon regarding it either as spurious or dislocated. They base their objections upon the supposition that it does not fully harmonize with Job's other speeches, especially on the question of retribution. They claim that Job is in contradiction with himself; assuming that he has no right to change his opinion, no matter what new light or new impressions he might have had. He must be consistent and unchangeable throughout, even at the expense of concealing his changed feelings toward God's justice. Now, if this kind of criticism were applied to a story or drama in our day how often would the best portions be regarded as interpolations! This section is not wanting in any manuscript. The language is not different, nor is the style inferior. Renan, certainly a competent judge of fine style, says that "chapter xxviii contains one of the most beautiful developments of the poem." He also says, that "though there may be some transposition or error, it is not proved that there is here any later addition." * Ewald, likewise, enters his protest in the following words: "Only a grievous misunderstanding of the whole book could have misled the modern critics who hold that this is interpolated or misplaced."† Most of them reject all the verses from xxvii, 11, to the end of xxviii. Bernstein rejects four other verses besides, claiming that every thing after verse 7 is an interpolation. Stuhlman recognizes xxvii, 11–23, as the missing speech of Zophar, while xxviii is that of Bildad, which should be directly joined to chapter xxv. Knobel regards the whole of xxvii as an integral part of the poem, while xxviii, on the other hand, must be a later interpolation.‡ Eichhorn was at one time inclined to regard the latter part of xxvii as Zophar's speech, yet he could only begin with verse 13, for the words "you" and "you yourselves" cannot be Zophar's, but must be Job's. Hoss, clearly endowed with more light than his brethren, without ceremony discards every thing between xxvii, 10, and xxxviii, except three verses in xxxi (35, 36, and 37).§

* *Le Livre de Job*, xlix.
† *Die Poetischen Bücher*, etc., p. 57.
‡ Davidson, Introd., vol. ii, p. 202.
§ Delitzsch, *Das Buch Hiob*, p. 351.

De Wette, evidently disgusted with both Job and the puerile attempts of the critics, summarily dismisses the whole subject by saying: "Still, after all, we must charge the poet with obscurity, at the least, if not with inconsistency."* How is the uninitiated into the mysteries of such a style of criticism to find his way out of this labyrinth of contradictions? Does not such a method of interpretation destroy itself? How it mars the beauty of the poem! how it interferes with the plan of the author to attempt to find any missing speeches of Zophar or Bildad! We have here no confusion of speeches, dislocation, or interpolation, but rather an artistic, well-arranged plan. Bildad, the second speaker, makes a short speech, because he had but little to say, while Zophar retires from the field because he has nothing to reply. This is the summit of art, and nothing can be more logical or rhetorical. How well does Professor Evans develop this idea! His words are so forcible that I will quote them at length:

> The logical and rhetorical exhaustion of his friends could not well be more effectually indicated than by the way in which the colloquy on their part tapers and dwindles—first in the short, and, as far as ideas are concerned, poverty-stricken, speech of Bildad, and finally in the complete dumbness of Zophar, perhaps of all three the most consummate master of words. . . . It is no part of the poet's plans to preserve Job's unalterable consistency. Job's experiences are most various, and his utterances change with them; they strike each various chord of sorrow, joy, doubt, confidence, despair, hope, fear, yearning, and victory. Through all, it is true, there is an underlying unity. . . . These inconsistencies still further prepare the way for a termination and solution of the controversy.†

Now, in conclusion, let me say with Umbreit, that without these apparent contradictions, or change of views, Job's speeches might have continued forever.

The Discourses of Elihu—Chapters xxxii–xxxvii.

We now come to that portion of the poem which has been most violently attacked. There is a perfect chaos of opinion regarding its style, language, and thought. Augustine, speaking of Elihu's language, says, "It is as wise as it is modest." Jerome regards him "as the representative of foolish and hostile teaching to the Church." Gregory saw in him "a vain babbler."

* *Einleitung in des Alte Test.*, sec. 288. † Evans in Lange's *Com. on Job*, p. 518.

Some have gone so far as to recognize in him the Satan of the prologue disguised as a man. Maimonides speaks of "his profound and wonderful discourse." Herder calls him a "mere word-spinner; a babbling stream to be passed by without notice." Eichhorn, commenting upon Job's silence toward Elihu, says: "Job is silent, for what giant would wish to fight with a boy?" For a most interesting variety of opinions regarding the discourses of Elihu, see Schlottman* and Bradley.†

So confident are the critics that these speeches are interpolations that, as Godet remarks, "It requires now some courage to undertake their defense." ‡ The arguments most commonly adduced against their genuineness are the following:

1. Elihu addresses Job by name, while the friends do not.

2. No reference whatever is made to Elihu in any other part of the book.

3. These speeches contain nothing new or valuable, consequently they might be omitted without any loss of thought or interference with the plan of the book.

4. They even detract from the beauty and strength of the poem, especially from the discourses of Jehovah.

5. The style is entirely different from the rest of the book.

6. They are characterized by marked linguistic peculiarities.

1. *Elihu addresses Job by name, while the three friends never do.* The weakness of this argument will appear to the most superficial reader when he calls to mind that Elihu occupies a different position from the friends. They argue with Job. Elihu, on the other hand, is a kind of arbiter between them and Job, and in order to make himself clear, it is a rhetorical necessity that he should address Job by name; otherwise confusion might arise, and words intended for Job might be understood as intended for the friends, and *vice versâ*. We might also add that, if this objection were established, the epilogue would also have to go, for in it Jehovah mentions his "servant Job" several times.

2. *No reference whatever is made to Elihu in any other part of the book.* The other friends, it is said, are mentioned in both prologue and epilogue, but not a word is said of Elihu; how, then, can this section be a part of the original poem? But

* *Das Buch Hiob, Einleitung*, p. 53, *ff.* † *The Book of Job*, p. 287, *ff.*

‡ *Etudes Bibliques*, p. 255.

why should he be mentioned at the beginning or at the close of the book? He came not as a friend; and had the three friends been able to show Job the real nature of his suffering Elihu would not have had any occasion for appearing and taking part in the discussion. Because Jehovah is not announced in the prologue as one of the speakers, are we for that reason to regard his sublime discourses also as mere interpolations? Because Jehovah and Job make no reply, nor even a reference, to Elihu, we are not, therefore, to brand his words as a later addition to the book. Certainly not; for we have a better solution to offer. Job makes no reply because he cannot; his silence is an eloquent acknowledgment of his inability to answer Elihu; and the author is gradually preparing him for the burning words of Jehovah which are soon to follow. Job is overpowered in argument, not by the mighty God, but by Elihu, a man like himself, who bore the same relation to God as did Job. See xxxiii, 6, 7. Job is now fully prepared for the divine participation. And when the Lord speaks, Job breaks his silence only to offer a brief, humble confession. Jehovah does not reply to Elihu, nor does he rebuke him as he does Eliphaz, Bildad, and Zophar; for as Godet says, "He can neither be praised as having solved the problem, nor blamed as having spoken wrongly."*

3. *These speeches contain nothing new, or essential to the development of the discussion.* They are so entirely disconnected with the rest of the book that if they were omitted not a single new idea would have been left out. Now this is a serious objection. But if it were true that the author does not contribute any thing new—does not throw one additional ray of light upon the problem discussed—would that of itself be a sufficient reason for rejecting them? If we were to adhere closely to such a rule as that, several other chapters of the book would have to be relegated to the background. Hebrew poetry, as it is well known, is in its very nature characterized by much repetition. And as this section is necessarily connected with what precedes and follows, both repetitions and anticipations are to be expected. Though many modern critics, like Ewald and Dillman, declare loudly that there is a barrenness of ideas in this section, and insist that it contains nothing new, yet almost in the same breath they contradict themselves. Ewald says: "Although there is not a single idea which is entirely new, yet there are here many

* *Biblical Studies*, p. 215.

things which are more profoundly grasped and more strikingly presented than in the older poet."* Dillman also says, with the gravity of an oracle, that the poet does not here say "any thing essentially new, and that on the whole not a single proposition of great weight is to be found." Yet he calmly tells us that "it must not be denied that in some particulars Elihu contributes much that is new and worthy of regard, not only establishing some ideas on a firmer basis, but also giving them a greater prominence!" † So Davidson, though much opposed to the authenticity of these discourses, and claiming that Elihu "takes essentially the same ground as the rest," nevertheless admits that he "certainly carries it forward a step toward solution, and so far exceeds the previous speakers." ‡ It is difficult to conceive how any one who has not a theory to maintain can read these speeches without recognizing the gradual development of plan and ideas; without seeing that Elihu goes many steps further than Job's three friends toward the correct solution of the problem of suffering. Eliphaz, the most dignified and gentle of the three, cannot lose sight of God's punitive hand in all suffering. Though the suffering may result in blessing, nevertheless it is always a natural consequence of sin; though repentance may result beneficially, he knows nothing about the purifying office of suffering apart from sin. Elihu, on the other hand, clearly shows that though suffering is often and generally the result of sin, it is not always punitive, but sometimes intended to sanctify and purify the righteous. Oehler calls especial attention to the testing and purifying office of suffering as revealed in the speeches of Elihu; a suffering designed to save men from secret pride, and to lead them to self-examination. Eliphaz insists upon a judicial purpose of suffering—a penal discipline which falls upon the evil and just alike, on account of their inherent sinfulness. "The suffering of which Elihu speaks, on the contrary, concerns only the righteous, and is a proof of the saving love of God to purify them from the pride of the inner man, which threatens them with danger." And again, in a note, he adds: "Hence, but for the speeches of Elihu, an essential aspect of the divine purpose in sending affliction would not have been treated of at all in the book—a circumstance

* *Die poetischen Bücher*, Band iii, p. 298, *f.* † *Das Buch Hiob*, p. 288, *f.*
‡ Introd., vol. ii, p. 206.

which might indeed have given a subsequent writer occasion for interpolating this portion."* Dr. Green, after examining these speeches and comparing them with those of Eliphaz, states the matter thus: "Suffering is to Eliphaz, in its proper nature, punitive, while in the estimate of Elihu it is curative. . . . The two ideas are wide as the poles asunder."†

There is one other point which is worthy of consideration, and which seems to settle the question as to whether they contain any thing new or not. If they are later interpolations, in the very nature of things he who inserted them must have done so because he believed that they contained something new; something essential to the solution of the problem discussed; otherwise they would not have been inserted. Even critics of the same school as Renan and De Wette say that they were inserted to elucidate the problem of suffering—to throw some additional light upon the problem discussed.

4. It is next claimed *that they are a disturbing element*, detracting from the beauty and interfering with the plan and symmetry of the poem. Says Renan: "The discourses of Elihu derange the plan of the poem, since it contains scarcely any thing except a repetition of what precedes, and it also weakens in advance the effect of Jehovah's discourses."‡ Such a statement arises from a misconception of the poet's purpose in introducing Elihu; for this section, instead of being a disturbing element, is a necessity, and an evidence of the most consummate art on the part of the poet. Elihu brings light to both Job and the friends, whose positions he attacks and demolishes one after the other; and by his deeper insight into the problem of suffering he not only silences them all, but also prepares Job, the principal actor, for the more overwhelming appearance of Jehovah. Yes, he delivers both Job and the friends from grievous errors which were at the foundation of their theories. As one has beautifully said: "Elihu's wrath was kindled against Job because he could only justify himself by accusing God, and against the three friends because they could only justify God by accusing Job." When carefully read we see that these speeches are far from marring the symmetry of the book. The author, it is true, might have arranged his book differ-

* *Old Testament Theology*, p. 563, note 3. † *The Book of Job*, p. 269.
‡ *Le Livre de Job*, Preface, li.

ently, but it is doubtful whether any disciple of the higher criticism could have arranged it any better. How wise the words of Dr. Harman: "We are not to lay down rules in such matters, and demand that every genuine drama or poem shall square exactly with our gratuitous canons." *

5. *The style of this section is entirely different from the rest of the book.* A difference of style is perfectly natural. Who would expect a young man to speak like an old man? "I am young," says he, "and you are very old." This inequality of age would account for the confused and embarrassed style which the critics discover in the Elihu speeches. As Schlottmann † has pointed out, the poet shows here his great skill as an inventor, for he portrays Elihu as a bold, upright young man, penetrating more deeply into the mystery of suffering than the three older friends. He belongs to a new era, having more thought and less precision in the formal arrangement of words. But though his style is less euphuistic it is certainly not less beautiful or strong. Though we admit that his style is peculiar, the reader must not forget that every speaker in the Book of Job, as Ewald has clearly shown, has his peculiarities, his rhetorical and linguistic characteristics. Every one has some favorite expression, some peculiar phrase, some cherished idea.

Equally weak is the charge of prolixity and repetition in the speeches of Elihu: for this feature is not peculiar to him. As Steckel has pointed out, Elihu appears to confute false ideas previously expressed; this can be done only by reviewing the theories and arguments propounded by the other speakers.

It would be interesting, at this point, to present the mature (?) conclusions of some of the higher critics regarding the style, etc., of the speeches of Elihu. Renan says: "Elihu's style is cold, heavy, and pretentious." ‡ De Wette, with the authority of a pope, delivers himself thus: "That these speeches are a later interpolation is shown by the matter and style, which is far-fetched, dull, tedious, and obscure." § Ewald, on the other hand, says: "This section, *per se*, is beautiful and good (gut)." ‖ Noldeke, as if divinely inspired, says that "the insipid passage

* *Introd. to the Bible*, p. 293.
† *Das Buch Hiob.* Einleitung, p. 60, *ff.*
‡ *Le Livre de Job*, Introd., liii.
§ *Einleitung in das A. T.*, sec. 287.
‖ *Die poetischen Bücher*, p. 299.

xxxvi, 26–xxxvii, 24 could not have been written by the author of xxxviii." * Listen to Kamphausen: "The oftener I study the whole subject critically the more thoroughly am I impressed that the writer of xxxii–xxxvii could not have been less of a master than the author of the rest of the book." † When the doctors disagree, what are we to do? We cannot believe them all; which one must we follow? After all, does not the beauty of a poem or oration depend largely upon the taste of the reader, and especially upon what side of a question one might be? Dean Bradley has wisely said: "If once we begin to try and remodel the Old Testament according to the rules of Greek art and modern criticism, we shall rewrite, not the Book of Job only, but much of that great and sacred literature, that divine library, which we call the Bible." ‡

6. *These speeches are so characterized by marked linguistic* peculiarities, especially with Aramaisms and Arabisms, as to make it certain that they are from a different poet and written at a later time. How much later the critics cannot tell with scientific precision. Ewald says: "Perhaps one or two hundred years." Renan is also positive that Elihu was written later, but how much later he cannot exactly tell. Hear his language: "I regard as certain that Elihu's discourse is a later interpolation; it is impossible to say whether immediately after the rest of the book was written or whether after a long interval. Sometimes one is tempted to believe that the Hebrew had already ceased to be a spoken language when this piece was written." § And again, on the very same page, he solemnly adds: "Who knows whether the author himself, resuming his work after a long interval, at a time when he had lost his vigor and style, did not think that he was perfecting his poem by adding this piece, which in reality mars it?" We quote Ewald and Renan because of their recognized ability in Semitic philosophy. But if they speak with such vagueness and uncertainty what dependence can be attached to their opinions?

We readily admit the presence of a few words in this section not found elsewhere in the book; but this is not strange, for even Renan ‖ admits that each writer has, to a certain extent, his own vocabulary in Hebrew. Granted that Elihu was not

* Quoted by Bleek, Einleitung, p. 661. † *Ibid.*, note on p. 661.
‡ *The Book of Job*, p. 287. § *Le Livre de Job*, lvii. ‖ *Ibid.*, lii.

from the exact locality of the other speakers, these dialectical differences become clear, whether we regard the Book of Job as pure history or poetry. How many dialects are found within a small radius in England, France, and Germany to-day! The same was true of ancient Greece. Did not Peter betray himself by his language, though Galilee and Judea were not very far apart? According to Steckel, the most competent authority on this point, there are only six or seven words which are really of this class. Where is the author who has not used six or seven words in some chapter or section of a book which he has not used elsewhere? Were we to apply this mode of criticism to the writings of Homer, Plato, Virgil, Horace, Dante, Shakespeare, Goethe, etc., could we prove the genuineness of any thing they have written?

We would call attention to two points: The critics, while insisting that there is nothing new in Elihu's speeches, yet admit that the interpolator inserted them because he wanted to correct some false ideas, or, in other words, because he thought he had something new.

Again, the very critics who insist upon the barrenness of ideas, style, and poetic fire of this section concede to the author advanced views on other lines—a clearer conception of the mysteries of providence, and deeper insight into nature and its laws. Listen to Renan, with a suggestion, now and then, from Dillman speaking through Davidson: "A certain progression of ideas is observable. . . . In some respects they go beyond those of the older poet. His natural philosophy is more advanced; his ethical philosophy is riper than that of Job and his three friends; his moral ideas are more refined. . . . His views of divine things are often profounder and more comprehensive. The depths of sin are evidently apprehended in a more evangelical light by the writer of the Elihu section than by the older poet."*

THE DISCOURSES OF JEHOVAH—CHAPTERS XXXVIII–XLII, 26.

Here, again, the critics have shown their scientific skill and zest in suggesting, re-arranging, and rejecting. Some, like Ewald, regard the descriptions of behemoth and leviathan (xl, 15–xlii, 26) as interpolations; written either by the author

* Either Davidson, Introd., p. 209, *ff.*, or Renan, *Le Livre de Job*, p. lv, *ff.*, or Ewald, *Die poetischen Bücher*, p. 297, *ff.*

of the Elihu section or by some descendant of the Jews who accompanied Jeremiah to Egypt. Ewald cannot see the loosest connection between them and what precedes, the style used in describing the two monsters is so very different from that employed in the description of the other animals. He also misses the easy flowing style of chapter xxxix. The sharp and clearly defined figures, the springing irony, and the crushing power of language peculiar to the preceding two chapters are entirely wanting. Even of Jehovah sight is lost.

Stuhlman and Bernstein deny the genuineness of xli, 4–26, but not of xl, 15–xli, 3. So does De Wette, who would connect that part of Jehovah's discourse ending with xli, 3, directly with Job's answer, xlii, 2–6. Bertholdi, Bunsen, and others declare that these two descriptions are genuine, and belong to the original poem, but that in the course of time they have suffered a dislocation. They further assert that if xli, 4–26 be immediately connected with xxxix, 30; then the highest art and the severest demands of style will be entirely satisfied. Eichhorn would re-arrange this part of the book thus: xxxix, 30, xl, 15–31, xli, 4–26, xl, 32, and xlii, 1–3. Theodore Parker, in a note to his translation of De Wette's *Einleitung in das Alte Testament*, adopts the following arrangement: xxxix, 30, xl, 15–24, xl, 1–7, xli, 12–34, xli, 8–11, xlii, 1–6, xl, 1–14, (?) xlii, 7, assuring us that if this order is followed, all difficulties will vanish.

The chief objections to these two descriptions are:

1. *These two animals are not known in Palestine.* The reader will doubtless remember that from most ancient times there had been a very intimate connection between Egypt and other countries. The Bible shows us that from the times of Abraham and Moses down to the times of Solomon and Jeremiah there was more or less traffic between Egypt and Palestine and the countries north of it. Thus it is probable that the poet was describing animals he had often seen. But granting that he had never seen Egypt or these animals, what then? Did not Schiller write *Wilhelm Tell*, though he had never seen Switzerland?

2. *These animals are described at too great length.* The animals described in chap. xxxix occupy only about seven verses each, while not less than thirty are devoted to the leviathan.* There is no weight in the charge of prolixity, for

* *Das Buch Hiob*, p. 355.

no principle of rhetoric or art requires that these different animals should be described in precisely the same number of verses. Does not such an objection show on its very face the sterility of argument on the part of the higher critics?

3. It is next urged *that these two descriptions can have no place in the second discourse of Jehovah*, which treats not of the omnipotence of God, or his power among men, but rather of the "relation of the divine justice to men." "It is," says Dillman, "unworthy of God to return in a second speech, for Job's weakness was so effectually shown in the first as to render all further effort in this direction superfluous. If God speaks twice, it is because he has something new to say."* But why should the poet want to make this distinction? Does he not rather wish to present these two attributes as inseparately connected? God is no longer the omnipotent tyrant, but rather the mighty judge, whose acts are all tempered with righteousness. If this be true, the arrangement is faultless.

4. Then follows the staple objection: *There are some peculiar words or expressions not found elsewhere.* Dillman makes much of this objection. Nevertheless, after a careful reading of the passages in question, and his comment upon them, I have failed to discover what these words are. He only can point out two expressions which are at all peculiar to these descriptions, and even these, as Delitzsch has shown, sink into insignificance when contrasted with the many correspondences with what Dillman calls the older part of the poem, and which he regards as simple imitations.

5. They next assert that these two descriptions might be left out without any damage to the poem. Might our critics have not said precisely the same of the description of the lion, the wild goat, or any other animal in chapter xxxix? And might we to-day not take out whole scenes from many a play of Shakespeare, Molière, or Goethe on precisely the same ground?

It would be useless to follow our critics at any greater length. They do not agree. Why, then, should we meekly submit to their guesses? Ewald, Hitzig, Dillman, Delitzsch, and others represent various views on the one side, while Davidson and Renan, for a wonder, agree with the more conservative. Davidson says, "The style is not inferior, at times, to that of

* *Das Buch Hiob*, p. 355.

the best passages in the poem. . . . It is in vain to look out in every part of the poem for such symmetry and consistency as the acuteness of critics may now require."* Says Renan: "The opinion of Ewald, who regards the descriptions of the behemoth and leviathan as interpolations, does not rest upon very solid foundation. . . . We ought to be careful lest we try to find our principles of composition and taste in these ancient works. The style of the fragment under discussion is not surpassed in the poem. Nowhere is the language more vigorous, the parallelism more sonorous; every thing shows that this singular piece is from the same hand, but not of the same cast, as the rest of the discourse of Jehovah." †

The Epilogue.

The objections urged against the epilogue are in the main the same as those noticed against the prologue. For that reason it will not be necessary to enter into details. There is, however, one additional objection: namely, that the poem itself is in direct contradiction with the Mosaic doctrine of retribution, while the epilogue fully accords with it. Job was not written to contradict or entirely supersede the teaching of Moses. The author of Job is in advance of Mosaism; but it was not given to him to enjoy the fullness of vision revealed in the New Testament. The Old Testament saint was to be rewarded, in the long run, even in this life; but the Gospel reveals a land beyond the stars where there is no sorrow, nor crying, nor pain, nor death. The Book of Job may be compared to a half-way station between Moses and Christ. Job acknowledges the possibility of the purest and holiest having to endure the severest calamities, but only to be followed by a complete restoration here below, and a glorious vindication from Heaven. Delitzsch has well observed that a New Testament writer would have closed his book very differently. The Gospel would not have spoken of a "temporal recompense, of earthly restoration, of an indemnification in material possessions, and the prolongation of life here on earth."

* Introd., vol. ii, 204. † *Le Livre de Job*, p. l.

W. W. Davis.

Art. II.—PROPHECY, FULFILLED AND UNFULFILLED, IN JEWISH EXPERIENCES.

Is divine revelation contained in the Bible? Is that divine revelation in very truth the infallible word of God? No inquiries are of greater moment than these. The Scriptures claim to embody such a revelation. Their writers speak in God's name—speak God's word. They appeal to miracle and prophecy in support of their pretensions. Skepticism rejects the proffered testimony of miracle on the ground that miracle is an impossibility, because observed sequences of natural forces are unalterable, and because the supernatural is impossible. Prophecy is also rejected because it involves the miraculous, and is the utterance of the supernatural. Arguments, or rather assertions, of this kind have had greater influence than any to which their weight or worth entitles them. Examination discovers their weakness and want of value.

The believer may wisely admit that interpreters have erred in the application of prophecy to historical events, without conceding the assumption that prophecy is of no value. As well might we say that constitutional and statutory law is of no value because interpretations thereof by able and erudite judges in our lower courts have been contradicted, and their decisions reversed by those of the court of last appeal—the Supreme Court of the United States. That miracle and prophecy are impossible is the asseveration of the guiltily godless, the postulate of infidelity, the unproved proposition of prejudiced destructives in the practice of professedly higher biblical criticism. It is foundationless. It is in opposition to authenticated facts. Fulfilled prediction is a fact. Therefore prediction and miracle, as implied in prediction, are demonstrated truths. Take the case of one section of the Abrahamidæ—the Jews. The story current about the demand of Frederick the Great upon a Christian minister for a brief proof of the divinity of the Bible, or of the truth of the Christian religion—a demand to which the clergyman returned for answer, "The Jews, your majesty," —may or may not be true; but all the same, fulfilled predictions in relation to the Jews do prove the divine inspiration of the books of the Bible in which such foretellings are recorded.

These predictions were undeniably committed to writing long before the events to which they refer; no shrewdness or foresight proper to humanity could have anticipated their fulfillment, and no accidental coincidences can account for their accomplishment. Prophetic foreknowledge was clearly from God, and was the result of supernatural revelation by God to man. Since, as we shall see, prophecy in relation to the Jews has been so remarkably fulfilled, our faith in the fulfillment of other promises associated with human redemption has the sanction of sound reason. This faith is no less scientific than saintly. Without disparagement of internal evidence to the divine origin of the Bible, and while welcoming its testimony with intelligent gladness, we nevertheless rejoice in the demonstrations adduced by fulfilled prediction.

Than the Israelitish section of the Abrahamidæ, no portion of the human race is more worthy of study; none has been more influential on its character, standing, and progress; and none has more beneficently affected the course of history in civilized and barbaric countries. Moses and Solomon, Jesus and Paul, were Hebrews. All the inspired writers, with the possible exception of Luke, and the author of "Job," were of the same blood. Probably there is no people that is more influential to-day. Monotheism has been their especial charge, and maintenance of it their chiefest religious distinction. The position of the Jews among the nations of the earth is unique. Without country, without chartered social or political organization, dispersed widely over the globe and living under variant forms of government, they are every-where differentiated from the nations among whom they dwell. In all the towns and cities of this and other lands every physical feature, every national characteristic, is as distinct and striking as when expatriation, enforced or voluntary, began. The Jews are a living, persistent miracle.

For nearly eighteen centuries the Jews have been exiled from the land of their fathers. Unity and independence have been theirs for about seven hundred years only, out of more than three thousand since their separate existence began. Hebrew power and splendor were in the zenith before the blind old Homer composed his immortal epic. When Socrates, Plato, and Aristotle were teaching in Greece, the Israelitish

autonomy was practically lost; and long before Rome was founded their kingdom had passed the meridian of its glory.

One of many things in the Jewish race which impresses observers is its intense and forceful vitality. This goes far to account for the vigor and indestructibility of their national life. So far back as the days of bondage in Egypt fecundity was so remarkable as to be alarming. Wars exterminating and cruelties diabolic have failed to destroy them. Only forty-two thousand three hundred and sixty (Ezra ii, 1, 64) returned from Babylonish captivity to Judea; but in the days of Messiah their descendants were numbered by millions, to say nothing of even larger multitudes dispersed in other lands. Romans, Greeks, Persians, Crusaders, Spanish, English, French, and Moors have decimated and driven them hither and thither, but still they survive. The bush burning with fire, that Moses, their great lawgiver, saw upon Mount Horeb, has ever been the expressive symbol of their nationality. Until recently, wherever permitted to abide, they have for the most part been cooped in Jewries, Ghettos, and Judengassen, subjected to ignominious and hurtful restrictions, and limited by law in their natural increase. The mental and moral qualities forced into prominence by this long experience of blind and brutal tyranny have physically organized themselves in the course of ages, and have imprinted indelible and unmistakable features upon bodily structure.

Whence this singular eminence, this solitary greatness, this overwhelming influence upon the destinies of mankind? It does not spring from superior symmetrical intellect, although in most departments of mental activity the Hebrews are not inferior to Anglo-Saxons or to any other branch of the Noachidæ. It does not issue from profounder spirituality, for none have more of the worldly spirit. The Euphratic Semites declared that what the universal conscience condemned as infamous and horrible was precisely what belonged to the worship of God. It is not the gift of monotheistic genius. This was not the natural characteristic, as Renan affirms. Rather was it a strong tendency to polytheism, leading to the worship of Moloch with all its revolting cruelties, and to the cult of Astarte, "queen of heaven," with all its abominable obscenities. The pre-eminence of the Hebrew people is due to the free

election of the Almighty Sovereign, who chose them to be the repositories of revelation, the worshipers whose ritual prefigured redemption by Christ, the progenitors of Messiah, and the religious teachers of mankind. Alone of all the nations the history of the Israelites was written in advance. Varying fortunes of probable and improbable character, for nearly four thousand years, were predescribed with an exactness that needed no correction, and that reads at times almost as much like history as prediction. Miraculous foreknowledge only could warrant the prophecy. Fulfillment of prediction justifies the claim of divine inspiration by the prophet.

Dr. S. H. Kellogg* classifies the predictions concerning Israel into those relating to the people, to their land, to their "holy city," and to the duration of their calamities. Those relating to the people are of evil or of blessing, both alike being conditioned on free moral conduct. They antedate fulfillment, in some instances, by many centuries. Singularly minute in detail, they compose forewritten history—such history as He alone who knows the end from the beginning has dictated to his inspired servants. Popular apostasy is foretold in Deut. xxxi, 20, 21, and when it occurred was so universal and complete that destructive critics infer from it that Mosaic legislation could not have been enacted until after the Babylonian exile. Isa. vi, 9, 10 forcefully depicts a judicial blindness and hard-heartedness as conspicuous to-day as when Christ was crucified, or Paul preached at Jerusalem and Rome. "Even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. iii, 15. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. xi, 25.

Siege, sword, famine, plague, dispersion, and slavery are predicted as the punitive sequences of sin, in Lev. xxvi, 15–17, 25, 26, and in Deut. xxviii, with such precision and particularity that the narratives of sacred prophets and of patriotic annalists, of Jewish and Gentile historians, read like expanded repetitions of the ancient prophecies. Nothing more tragic, more interesting, more instructive than the pages of Josephus, of Milman, of Grätz, and of many other writers on the Jews is to be found within the compass of historical literature. In

* *The Jews; or, Prediction and Fulfillment, an Argument for the Times.* Anson D. F. Randolph & Co., New York.

Deut. xxviii, 59, it is threatened that the frightful plagues following upon refusal "to do all the words of this law" shall be "of long continuance." The present generation, after the lapse of two thousand years, has not witnessed their entire cessation, but in several countries the Jews still suffer from "trembling heart, and failing of eyes, and sorrow of mind." All along the ages they have been accused—for the most part falsely, and only truthfully when remorseless malignity has succeeded in goading weakly fanatical minds to madness—of practicing the black art, of stealing, insulting and defiling the sacramental wafer, and of using the blood of Christian children whom they had abducted, tortured, and crucified, in celebration of the passover. "Confiscation, violence, torture, massacre, banishment, and every kind of infamous and systematic insult, were the common lot of the Jews throughout Europe." Nor, as their recent treatment in Russia and Roumania shows, are they yet entirely exempted from it. In Russia they are compelled to wear a distinctive garb, eloquent of dishonor and degradation, and a vile survival of Dark Ages' barbarism. In France every Jew who passed through a public gate or crossed a bridge was coerced into payment of the same toll as that levied upon a donkey. In most countries they were inhibited from owning land, were excluded from universities and schools, from every honorable and useful occupation, and compelled to subsist by usury—detestable means by which they amassed vast wealth, and also provoked repetition of sanguinary outrage. In every land, justly or unjustly, the Jew has been "an astonishment, a proverb, and a by-word." Deut. xxviii, 37.

As the result of all these overwhelming oppressions and miseries their numbers have been reduced, again and again, to narrow limits. This also was foretold in Deut. xxviii, 62: "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God." At the Solomonic dedication of the temple, at the crucifixion of our Lord, and about the epoch of America's discovery by Columbus, the Hebrews were at the flood in respect of numbers, wealth, and influence. Subsequent wars and calamities left them "few in number," broken in spirit, and without prospect of resurgence to power and fame.

Ezekiel (xxi, 25–27), predicting Israel's subjection to for-

eign rulers, and Hosea (iii, 4) his deprivation of political and religious rights, have been abundantly justified by historic developments.

Nor are predictions of the future desolation of Palestine (Ezek. xxxvi, 34), once teeming with fruitful harvests, and astir with dense population, less noteworthy in the light of modern facts. Cities and villages in ruins, houses "great and fair without inhabitant" (Isa. v, 9), nomad shepherds despoiling the scanty cultivators of the soil, Gennesareth's bosom unspecked by a single sail, all attest the particular foreknowledge of God, and the inspiration of the writers through whom his revelations were made public. More than twenty-five centuries have elapsed since Micah (iii, 12) declared that Zion should be "plowed as a field." Hadrian, A. D. 135, ran the plowshare over the sacred hill, and but lately Dr. Porter* witnessed a similar spectacle. Jerusalem, twenty times besieged within the space of two thousand years, and repeatedly consumed by conflagration, is still, and will be, as our Lord foretold, "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi, 6, 24. Such prophecies cannot be mere shrewd and fortunate forecasts. They lie far beyond the range of farthest human prevision. Unity of intelligent origin is obvious in their spread professedly over fifteen centuries. Accomplishment of some is but in part. Events speed the fullness of realization. Were we to concede all that is claimed by Wellhausen, Kuenen, and Robertson Smith in the department of higher criticism—a concession that scholars, learned, capable, and conscientious as they, are far from making—there would still be left a large body of genuine prophecy, dating from periods long anterior to the events foretold, and carrying with it all the conclusions of Christian conservatism and strictest orthodoxy. In the words of Prof. Christlieb, the "people of Israel" are "a perennial, living, historical miracle." Their sacred writings are a unique miracle, all the prophetic portions of which are proven by numerous and striking performances to be the words of the living and omniscient God. Prediction and fulfillment establish also the genuineness and authenticity of the books which contain the prophecies.

Since the Jews are incontrovertible witnesses to the Divine

* *Giant Cities of Bashan*, p. 122.

faithfulness in the past, and to the reasonableness and certainty of the inspired Scriptures, may we not logically expect that all unfulfilled prophecies relative to their future experiences will be surely and completely accomplished; for example, those by Ezekiel (xxxvi, 26) of their spiritual conversion, and (xxxvi, 10–12) of their repatriation in Palestine? These are but specimen foretellings of their religious and civil future. Any reference Bible or Scripture manual will point out their companions. If, as Prof. Kuenen, in his *Prophets and Prophecy in Israel*, boldly charges, many of the prophecies concerning Israel have not been fulfilled hitherto, it does by no means follow that they never will be. The highly particularized declaration in Jer. xxix, 18, it is admitted on all hands, has been executed with startling and terrible exactness. Are the promises of repatriation (for example, Ezek. xxxvi, 3, 9–12, 24, 33–38; xxxvii, 15–22) not to be performed with equal fullness and precision?

That the Jews will receive spiritual quickening, and will eventually recognize in the Lord Jesus Christ their Messiah, no orthodox Christian pretends to doubt. But many otherwise orthodox Christians do doubt, and even deny, the literality of the prophecies respecting their restoration to the land promised to their father Abraham. This extended from the "entrance of Hamath," which, according to Alexander Keith's *Land of Israel*, chap. ii, means from the mouth of the river Orontes, southward to the Red Sea. Num. xxxiv, 3–5, 7–9. It also stretched west and east from the Mediterranean to the Euphrates. In the reign of Solomon the whole of this vast tract was in some way tributary to, though not inhabited by, Israel. Independently of any possible geologic changes in the configuration and elevation of this country south of Palestine, obscurely predicted in Zech. xiv and Isa. xi, 15, there is ample room in this sparsely peopled region for the settlement of twelve millions of Jews now scattered over the globe, and for their indefinite increase in numbers, wealth, and power. Dr. Kellogg emphasizes the historical fact that only a small part of the captivity returned to Jerusalem. The major portion of the nation preferred to remain in Babylonia—distant from Judea, but, as Dr. Edersheim states, not reckoned among the *Diaspora*.* Jeremiah's predictions of

* *The Life and Times of Jesus the Messiah*, vol. i, p. 7.

the new covenant to be made both "with the house of Israel and with the house of Judah" (xxxi, 31), and of their universal experience of saving grace (xxxi, 34, xxxii, 39, 40), are yet to be fulfilled. So are the predictions of Zechariah (xii, 10) concerning their penitence for the rejection of Messiah, that of Paul touching their eventual ingathering into the Church of Christ (Rom. xi, 2, 25, 26), that of Jeremiah (xxx, 3) and that of Ezekiel (xxxvii, 21, 22), with many others, of their ultimate establishment in the land of Promise. The last class of prophecies includes the ten as well as the two tribes. Ezek. xxxvii, 19, 22. That the ten tribes have been "lost" through absorption by surrounding nations, emigration, or extinction, is a confused modern assumption, and is assuredly inharmonious with the teaching of Acts xxvi, 7 and of Jas. i, 1, to say nothing of the alleged discoveries of Benjamin of Tudela, the traditions of the Afghans, and the claims of secluded Jewish populations in Arabia and elsewhere. The last restoration is to be final (Jer. xxxi, 40, Amos ix, 15) and complete (Ezek. xxxvi, 12–15, Isa. xxvii, 12). The two restorations of the Israelites to Palestine are distinctly contrasted in Isa. xi, 11, 12. That from Babylonia was the first; the final one is to be the second.

Without accepting all the explanations and conclusions of Dr. Kellogg, and others who fully and thoroughly adopt "the principles of literal interpretation" of the prophecies, it must be confessed that a very strong case is made out in favor of their belief that the Israelites as a nation will be restored to, and rooted in, the land of promise. The bishop of Ripon is cited as authority for the statement that, of the three hundred presbyters and four bishops of the Church of England who are converted Jews, every one was brought to acknowledgment of the truth as it is in Christ Jesus by literal interpretation of the prophecies. These three hundred and four brethren are only a small portion of the hundred thousand Jewish converts to Christianity that were living and identified with different denominations a few years ago.

Are the promises to Israel, of future deliverance from subjection to the Gentiles and of re-instatement in the promised land, to be understood in their verbal and literal sense? Carefully judicious students of prophecy, or most of them, unhesitatingly reply that they are. It is not required that we should antici-

pate any thing but a process of gradual fulfillment. This is agreeable to the analogy of history. Are there signs and beginnings of literal fulfillment of the ancient prophecies to Israel; and if so, what are they?

First of all, in the inspired record we find pledges of civil emancipation to the Jews. "Oppressed and spoiled" almost continuously this scattered and peeled people has been, until of recent times. Now the promise to break the yoke of the Gentiles from off Jacob's neck and to burst his bonds (Jer. xxx, 8) has been largely performed. Emancipation is not entire, but is progressing rapidly toward completion. Public opinion was not sufficiently advanced to sustain the action of the British Parliament enfranchising the Jews in 1753. The statute was repealed in 1754. But the reaction was checked in 1755 by the writings of Moses Mendelssohn, the German Jew, who first brought Teutonic literature into favor with the younger, more intelligent, and liberal of his nation. This second Maimonides further distinguished himself by initiating resistance to the old rabbinical Judaism by his vigorous and persistent protests against the usurped authority of the synagogue to interfere with the right of private judgment in religious matters. Without intending it, he became the immediate author of that rationalistic tendency which culminated in Reformed Judaism. The best mind and richest culture of Germany held intimate association with him. Just as unconsciously did Voltaire, who fiercely hated the Jews, lend effectual aid in their liberation by insisting on the absolute equality of men without regard to race or creed, and on the necessary corollary of that dogma, namely, the equal rights and privileges of all men before the laws of their respective countries. Over seventeen centuries before that time our Lord had taught, with infinitely greater simplicity and force, the same essential doctrine, in the Golden Rule and in the Law of Love, that vicious and riotous infidelity then labored to impress with signal logic and eloquence. The United States of America embodied it, so far as white men are concerned, in the national Constitution of 1789. In 1783, Joseph II. of Austria decreed the abolition of the odious "body-tax" upon the Jews, and of the vexatious statutes which forbade them to wear beards, or to leave their houses on the Church festivals, or to frequent places of pleasurable resort.

All institutions of learning were thrown open to them. In 1784 Louis XVI. of France, and in 1787 Frederick William of Prussia, emulously imitated his example.

Next came the French Revolution and a quarter-century of bloodshed and destruction. The hour of Israel's emancipation had struck. His oppressors were made "drunken with their own blood" (Isa. xlix, 24–26). In the French "Reign of Terror" and massacre, as in the days of Egypt's plagues, the Jews commonly escaped injury. Several of Napoleon's marshals, including the famous Massena, whose real name was Manasseh, were of their race. "Liberty, equality, and fraternity" were accorded to their petition by the National Assembly, and their freedom thenceforth was unfettered. In 1799 the Asiatic Jews numerously responded to Napoleon's invitation to rally round his standard, and to rely on his promise to give them the Holy Land and to rebuild Jerusalem. But "the fullness of time" had not yet come. In 1805 Alexander I. permitted the entrance of Jews into Russia; and in 1806 they received enfranchisement in Italy and Westphalia, as they had previously received it in Holland and Belgium. Napoleon, in the same year, convoked the Great Sanhedrin at Paris. Other European States followed in the grant of civil liberty to Jewish subjects. In 1858 England made them eligible to membership in the imperial legislature. Russia alone, in 1883, reverted to ancient and mediæval atrocities against the Jews. Notwithstanding this, members of their race have been, and now are, prominent in the administration of that colossal empire. Fould, Cremieux, and Goudchaux in France, Jacobi in Prussia, Fischhof in Austria, and Freund (Mahmud Pasha) in Turkey, present the Hebrews as leading and ruling in the forefront of aggression upon their former oppressors. In 1870 Bismarck effected legal equality for the Jews simultaneously with the unification of Germany. In 1867 the right to acquire real estate in Palestine was vouchsafed to them by the Sublime Porte; and in 1870 they helped to overthrow the temporal power of the Paparchy, one of their worst enemies, in Italy. Granted to misleading and inimical professors of higher biblical criticism, as it may be, that God has not fulfilled all his promises to Israel, the foregoing facts go far to prove that he will vindicate his faithfulness, and that none of his words shall fall to the ground.

Does all this noise and shaking among the "dry bones" (Ezek. xxxvii, 7–14) of a former territorial nationality denote any movement toward external organization, such as would be necessary in case of rehabilitation of the Jews with autonomous rights and privileges? Modern religious organization to the Jews means much more than ecumenical assemblies do to Roman Catholics, Episcopalians, Presbyterians, or Methodists. It imports the reorganization of national life. Fully as much as they form a Church, or separate religious body, do the Jews constitute a distinct and unassimilable nation. What in one era of remote history the Great Sanhedrin was to their ancestors, that, practically and in large measure, is the *Alliance Israelite Universelle* to them at the present time. It aims at emancipation of brethren from bonds and disabilities in all lands; at their intellectual and moral elevation; and at the development of the Jewish population in Palestine. In 1886 it was in correspondence with national and local assemblies in different countries, had a membership of 32,231, and an ostensible income of 1,000,000 francs. It is probably destined to play no inconsiderable part in the events of the next one hundred years. Bone is coming to bone, "each to his fellow."

That events are trending in the direction predicted is clear from the accumulation of great wealth by the Jews in the countries, and at the expense, of their former tyrants. This, it is contended, was foretold by Isaiah (lx, 9), who said they shall bring "their silver and their gold with them." They do indeed "eat the riches of the Gentiles." Isa. lxi, 6. Their financiers hold the sinews of war, and by their instrumentality powerfully influence, if they do not control, the political and warlike movements of Europe. During the ten years 1854 to 1864, wrote the Rev. E. O. Bartlett, "the Rothschilds furnished [from their own resources and the avails of popular subscriptions] $200,000,000 to England, $50,000,000 to Austria, $40,000,000 to Prussia, $130,000,000 to France, $50,000,000 to Russia, $12,000,000 to Brazil; in all, $482,000,000, besides many millions to smaller States." German "anti-Semites" complain that "capital is concentrated in Jewish hands." The liquor trade and usury also are in many districts chiefly concentrated in their hands. So is the real estate, through foreclosure of mortgage, often given for liquor debts. One fourth of the

Russian railways are owned by the Jewish "railroad king," M. Samuel Solomonowitz de Poliakoff, who is also one of the principal scientific and educational benefactors of the empire. In 1871 about six sevenths of all the bankers in Prussia were Jews, and in 1880 the *Neue Evang. Kirchen-Zeitung*, of Berlin, asserted that "the Bourse of Vienna actually lies wholly in Jewish hands." In Hungary, Roumania, and Servia they bid fair to oust all the peasantry and to possess themselves of the entire soil. In France it is affirmed by M. Drumont that "all comes from the Jew, and all returns to the Jew again." The railway system is, to a very great extent, under his control. In Algiers, also, the Jews absorb nearly all the products of human activity. In the United States of America, and especially in the great commercial metropolis of New York, the number of Jews has enormously increased. In the city it has swelled from about 60,000 in 1880 to about 200,000 in 1890. Many millions of Jewish capital are invested in wholesale trade, of which a very large percentage is under control of the owners. Jobbers and retailers, bankers and brokers of the same blood are numerous, immensely wealthy, and exceedingly influential. Similar facts are reported of Chicago, San Francisco, and other cities. In the wholesale liquor business the Jew is conspicuous, and in the retail trade is by no means unknown. Every-where the bulkiest element in the plutocracy, relative to the nationalities that compose it, is the Hebrew.

Zephaniah (iii, 19, 20) predicts that prior to the last great restoration the Israelites shall acquire great "praise and fame in every land where they have been put to shame." This has been marvelously verified by their relative position in education. Less than one hundred years ago the schools of most European States were made accessible to them. In 1879 Herr Stöcker, of Berlin, stated that in the gymnasia of that city the Jews, who were but five per cent. of the population, were thirty per cent. of the students. Later still, out of 3,609 students in the university of that city, 1,302 were Jews. In Austria and Hungary the state of affairs is still more astonishing. Professor Treitschke calculated that while in the population of the German Empire the proportion of Jews is as 1 to 75, in all the higher institutions of learning it is as 1 to 10. In one of the downtown public schools of New York, contain-

ing about 1,700 pupils, it is said that all except about a hundred were absent on occasion of one of the great Jewish festivals. At the head of the largest theological college in the world—that of Cairo in Egypt—is a Jewish pervert to Islam named Abbasi. Over this Mohammedan university, with its 300 professors and 10,000 students, his authority is reported to be supreme. Space will not permit the enumeration of Jewish Christian scholars like Neander, Delitzsch, and Edersheim; of antichristian biblical critics like Zunz and Kalisch; of linguists like the Sanscrit scholars, Goldstücker and Benfey; Hebraists like Luzzatto and Fuerst; philologists like Frank; Assyriologists like Jules Oppert; historians like Jost, Geiger, and Grätz; musical composers like Meyerbeer, Rossini, and Strakosch; and political economists like Ricardo. As students of the exact and physical sciences—of philosophy, literature, and art—their reputation stands deservedly very high, and, all things considered, is second to that of no civilized people.

The press of all Christian countries is extensively under Jewish inspiration and guidance, and is a potent instrument for the accomplishment of Jewish ends. This fact explains the antichristian tone of many able newspapers and periodicals. In Spain, Italy, Germany, France, Russia, and the United States of America this comparative supremacy is obvious and striking. To the pretensions of the Paparchy it is remarkably inimical.

In practical politics the modern Jew displays as brilliant genius as in literature and finance. Beaconsfield in Great Britain, Lasker in Germany, Gambetta in France, Malvano in Italy, and Judah P. Benjamin in our own country, to say nothing of crowds of minor notabilities, recall the remark of M. de Laveleye, the Belgian publicist, that "if this upward movement continues, the Israelites, a century hence, will be the masters of Europe." In the armies and navies of civilization their distinction, relatively to numbers, is equally pronounced. Surely in all these facts is convincing proof that literal interpretation of the ancient promises to Israel is in accord with the revealed mind and will of the Most High.

When Isaiah (lx, 22) foretold that "a little one shall become a thousand, and a small one a strong nation," and Jeremiah (xxxi, 27) and Ezekiel (xxxvi, 37) prophesied in similar vein,

all predicted the future prolific life of Israel, and the superior fecundity due to early marriage, high standard of social purity, and observance of the hygienic and dietetic laws prescribed in the Pentateuch. Herzog's *Real Encyclopädie* computes the present number of the Israelidæ at 12,000,000. The lowest estimate is over 7,000,000. The *Statesman's Year-Book* for 1889 returns the number of Jews in Europe at 5,769,145; including 1,646,000 in Austro-Hungary, where they constitute 4.3 per cent. of the population, and about 3,000,000 in Russia, where their percentage of the people is between 3 and 4. Philip Cowen, editor of the *American Hebrew*, estimates the number of Jews in the United States at about 500,000. Whatever the figures denoting the exact number of Israelites dispersed throughout the world may be, vital statistics show a larger proportion of births, a smaller rate of mortality, and increase at a more rapid rate among the Jews than among the Gentile populations in the midst of whom they dwell. Births are authoritatively reported to be as 5.5 to 3.8, increase in Prussia as 112 to 91, average deaths as 1 in 46 to 1 in 34. These figures are fairly representative of the Hebrews in every locality. Promise of numerical increase in connection with final restoration seems here to be in process of literal fulfillment.

Has the sense of general insecurity and the foreboding of social convulsions, consequent on the wild doctrines, secret or open organization, frenzied or coldly malignant deeds, and chaotic threats of Communists, Nihilists, Anarchists, and Dynamitards, that now pervades Christian civilization, any relation to the near future of the Jews? Does it find any explanation in prophecy? We believe it does. But some modified interpretation of prophecy is surely needed by literalists like Dr. Kellogg, in order to justify the Divine Author in affirming that in the day of Jacob's deliverance he "will make a full end of all the nations whither he had scattered them" (Jer. xxx, 10, 11, xlvi, 28); unless it be that he will visit the sins of European fathers upon their American children after many generations, which he has nowhere declared that he would do. America, for aught we know to the contrary, has been observant of the Golden Rule in treatment of the children of Israel. Thus she may escape destruction under the general rule, even though she now

shares in the "distress of nations, with perplexity;—men's hearts failing them for fear" (Matt. xxiv, 29, Luke xxi, 25, 26), in view of the avowed aims of Internationalists, and of the enemies of mankind who desiderate the utter subversion of existing order in Church and State. The London *Spectator* gloomily expressed the feeling of multitudes when it said that there is "a popular looking forward, not for a millennium, but for some colossal catastrophe in all which all prosperity shall be submerged, . . . and we see ahead no prospect of amelioration, no gleam of hope in the sky." The *Spectator* needs the spectacles of the grand old Gladstone, and the eyes of their illustrious owner, together with the Spirit of the Lord and Master of us all, in order to see any thing gloriously optimistic in the lowering outlook. His own despondency, viewed in the light of prophecy, is proof that the Lord has not forgotten the world he died to save.

With this disintegration of the nations, portending the final overthrow of Gentile power, it is contended that the Jews are closely identified, and that their mischievous and destructive agency has been foretold. Thus Micah (v, 8, 9) prophesied that "the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep," etc., and Zechariah (xii, 6) that God would make "the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf." What are the exciting facts? 1. First of all is loss of faith in the personality of God, and in the revelation of his mind and will. This loss, for which nothing can compensate, is largely through the effects of unbelieving Jews, and particularly of the pantheistic rationalist, Baruch Spinoza. 2. Denial of Divine authority in all the departments of human life. 3. Socialistic and Communistic movements, originating in 1848 with the Jews, Karl Marx and Liebknecht, who initiated the crusade against existing social order and the relations of capital and labor. "Capital is robbery," is the fundamental principle of Marx. Ferdinand Lasalle, who founded what is now the German Socialist Party, was a Jew. The members of the Kagal, a Jewish secret society in Russia, show themselves to be the most radical of Nihilists. Ten times as many Jews as Russians, Poles, or Germans recruit the Nihilist

ranks. What is still more remarkable is the prominence of women, with all the desperate courage and unblenching spirit of Judith among them. That the Jews have burning cause of animosity to the Russian government is terribly true, but none the less is it certain that the Jews compose an element of danger alarming to the government and nations alike. In the United States, and remarkably in New York, the most lurid, blatant, and blasphemous of all the anarchists are Jews, after the pattern of Johann Most. Jew is arrayed against Jew, anarchy against plutocracy. Against Christianity the hatred of rationalist and anarchist is often incredibly bitter, cunning and outbreaking. Reformed Judaism aims to supplant Christianity in the collective life of mankind. Dr. Benisch and the *Jewish Chronicle* have recommended the restoration of the ancient order of proselytes of the gate. That the Gentiles, dissatisfied with the godlessness of skepticism and the claims of Christianity, will crowd into it is, as the Rev. Canon W. H. Freemantle remarks, "the high-water mark of Jewish hopes." To the worship of the Christ they are, as a whole, quite as much opposed as on the day of his crucifixion. It is happily true that some of the most stalwart and brilliant defenders of Christianity are Jews, but it is also true that the whole strength of Judaism, freed from the iron bondage and cruel oppression of the past centuries, is devoted to the destruction of Christianity; and that with all the advantages of wealth, culture, and power acquired through Gentile application of the ethics of our Lord Jesus Christ. "Modern Judaism," wrote the editor of the *Kirchen Zeitung*, "threatens to become a consuming fire to the German nation." To this it may be added, with more or less of truthfulness—and not to that nation only, but to all civilized and semi-civilized peoples. Is there no fulfillment of prophecy here?

What is the relation of these and of affiliated facts to predicted reinstatement of the Jews in the land of their fathers? They all combine to effectuate that event. Fichte and other thoughtful Germans desiderated it. To living Teutons "'tis a consummation devoutly to be wished." Few, if any, members of the Japhetic family will object to it. The best representatives of Christian culture are enthusiastically in favor of it. The Gentile peoples of eastern Europe will gladly aid it, and that from

motives of self-preservation, as well as of that intense and rapidly growing jealousy and dislike generated by racial, religious, ethical, and intellectual differences. The principle of nationalities which has given Greece to the Greeks, and Italy to the Italians, will also give the land of promise to the Israelidæ. Russian and Roumanian persecutions impel them thither. From forty to a hundred Palestine Colonization Societies, with kindred associations in other lands, have been formed in the expulsive countries, and up to 1882 had raised more than two million pounds sterling. The Porte is unable to interpose efficient objection. Jewish population in Palestine increases with wonderful celerity. In Jerusalem it has risen from three hundred in 1841 to about forty thousand in 1889. Land rises in value, and field products swell to enormous dimensions. Bedouin raids are things of the past. Building sites outside walled towns and cities are in active and profitable demand. Roads have been constructed from Jaffa to Jerusalem, from Jerusalem to Bethlehem and Hebron, and are projected from Jerusalem to Jericho and other localities. Concessions for network of railroads will be ceaselessly sought and obtained, and that long dormant land, hallowed by the most precious and sacred of religious associations, will be quickened into intensest activity by millions of restless, many-sided, rich, powerful, and enterprising Hebrews, prepared for the reconstruction of a nationality so renowned and glorious by nearly two thousand years of training in roughest and most hardening schools. Such is the confidence of faith. That it is according to knowledge is further evident from the desire of Russian and Oriental Jews for repatriation. Those who are comfortably settled in western Europe and America may not desire it, but there are not wanting incitements in the shape of hotel discriminations and scurrilously abusive publications both in Europe and America, and in quietly pronounced public feeling, that may soon create and stimulate the wish to possess permanent homes in the land that needs but the touch of proprietary hands to flow with milk and honey. Colonization is objectionable to Turkey only within the small pashalik of Jerusalem, and not within Palestine at large. Immigrants within the smaller limit are not refused if from any other region than eastern Europe. While the political hold of Islam upon the Orient is relaxing, it seems to be more and more

clear, to cool, dispassionate thinkers, that the interests of the world demand the reconstruction of a Jewish state with the "holy city" for its capital; and that for the reason, amid several subsidiary ones, that the Jews every-where constitute not a religious fraternity merely, but also a nation: a nation non-assimilable with its living environments, because separated from them by its religion.

Such a conjuncture of circumstances as that of the present is wholly new in the history of the Jewish people. In these "latter times" the end of their afflictions is manifestly drawing nigh. Gathered out of all lands into that which is emphatically and righteously their own, their long apostasy and hardness of heart will be brought to a close, Jesus be gladly received as Messiah, and under his auspices the whole race will become an unalloyed blessing to all the inhabitants of the earth. Mede, Fleming, Newton, Faber, Kellogg, and other students of prophecy have more or less successfully endeavored to understand what is to occur in the near future, and especially in connection with the Jews. The results of their researches decisively confirm the general credibility of the Holy Scriptures, prove their inspiration, establish their genuineness and authenticity, and assist in their wise interpretation. They also strengthen faith in the national perpetuity of the Israelidæ within their own land (Jer. xxxi, 35, 36), rebuke the godless optimism and still more godless pessimism of unbelief, and prepare the faithful for the endurance of all the judgments, and the enjoyment of all the blessings that may come from the Everlasting God upon the earth. "The word of the Lord is tried." (Psa. xviii, 30). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv, 35), is one of the most solemn and significant declarations of Incarnate Truth.

Richard Wheatley.

ART. III.—DR. ROCHE'S LIFE OF JOHN P. DURBIN.*

THE name of Dr. John P. Durbin is linked with the history of the American pulpit. For fifty years he bore a prominent part in great and striking events, and exerted an influence amounting to a fascination. All ranks and classes acknowledged his greatness. His impassioned eloquence charmed alike the learned and dignified members of the United States Senate and the humble dwellers in the frontier cabins of the West.

For half a century he stood foremost among the clergy of our country, a veritable master of the art of preaching. More than thirty years ago Dr. Abel Stevens pronounced him the "most interesting preacher in the Methodist pulpit." At the very beginning of his ministry he commanded attention, and his progress to the end was but the continued repetition of success.

During his long ministerial life he filled with great efficiency the various positions to which he was called in the economy of the Church. He was a pastor, and discharged with conscientious fidelity the delicate duties of his office; a presiding elder, who gave minute and constant supervision to all the interests of his district; a college professor and president, patient and stimulating in the recitation-room, vigilant and vigorous in administration; a missionary secretary, whose practical wisdom and great executive ability gave to Episcopal Methodism its present efficient missionary organization. When Dr. Durbin died, full of years and full of honors, the fact received appropriate mention in the secular and religious journals of the period; but such notices were, for the most part, tributes of private friendship, reminiscent and eulogistic rather than analytical, and necessarily ephemeral.

The Church has waited long for a permanent memorial; it has come at last. Dr. Roche has produced a book which will live in biographical literature long after the present generation of readers shall have passed away. It is pre-eminently a *life*

* The *Life of John Price Durbin, D.D., LL.D.* With an Analysis of his Homiletic Skill and Sacred Oratory. By John A. Roche, M.D., D.D. With an Introduction by Randolph S. Foster, D.D., LL.D., Bishop of the Methodist Episcopal Church.

of Dr. Durbin, and not simply a stringing together of outward incidents without any apparent relation to the inward springs of action. "It is historical, psychological, homiletical, and philosophical." We are made acquainted with the great man just as he was. There is no exaggeration, no stiffness, no incompleteness. Its style is chaste, serious, manly, and strong, and often eloquent. Bishop Foster, in his admirably written introduction, observes:

> The Church and all the admiring friends of the great Durbin have reason to congratulate themselves in his biographer. Dr. Roche brought to his chosen task the indispensable conditions of success: deep personal affection; long and intimate acquaintance; special opportunities for the observation and study of his subject; a discriminating understanding and appreciation of sacred eloquence; dramatic skill of arrangement; to which must be added spiritual sympathy. Throughout he is on fire with his theme; never wearies of it, never grows dull or vapid.

There were two considerations which led to the writing of this memoir. The first, was the desire to narrate and place in permanent form the events and incidents in the life of Dr. Durbin. This has been done in a charming manner. His early struggles, his devotion to study, his rapid advancement, his wonderful oratorical successes, are presented in a style which one well competent to judge has pronounced but "little below that of Boswell, and which occasionally reminds the reader of Motley." The other consideration was, "the thought that 'homiletics and sacred oratory,' taught with so much care and profit in text-books and by able professors, might be impressed by an example of their most weighty and influential principles." These principles Dr. Roche finds illustrated in the sermons of Dr. Durbin.

Through six chapters he discusses the subject of sacred oratory. Durbin is the central figure, though there are frequent sketches of contemporaneous men, and many suggestions, new and fresh, concerning the art of preaching. No minister, emphatically no young minister, can read these chapters without having a higher conception of the work of a preacher of the Gospel.

It will be the purpose of this paper to inquire after the sources of Dr. Durbin's power as a pulpit orator, making free use of facts and illustrations presented by his biographer.

At the outset it must be said that the original endowments of Dr. Durbin's mind were of a high order. God made him a great man. His mind was rapid and clear in its operations, and both inventive and illustrative. It was well-balanced. He possessed great versatility of intellectual capacity. Whatever he attempted to do was well done. His memory was retentive and ready, and his imagination brilliant, chaste, and correct.

With such intellectual furnishings to start with it is no wonder that he felt an insatiable thirst for knowledge. His was the heritage of poverty and toil; but, amid difficulties that would have appalled a less resolute spirit, he worked on till a reputable college graduated him "with honor, and as a special reward of diligence and scholarship conferred upon him the degree of Master of Arts." His collegiate studies were pursued while traveling a large circuit; but during those initial years of his ministry he laid broad and deep the foundations of an intellectual structure which rose fair and high.

He was a genuine student; he took delight in books, and welcomed with bounding heart the hours set apart for mental culture. His study, whether in the backwoodsman's cabin or in a comfortable parsonage, was a veritable workshop. He spent no time in getting ready, but threw himself at once and with all his might into his work. He said:

> I made it a rule to always have my books, paper, pen, and ink at hand. I made it a rule immediately after preaching to sit down to read, even before dinner, or while the people were not yet all gone; and if any wished to talk with me merely out of civility or sociability, and not on necessary business, I gave them so careless an answer, continuing to read at the same time, that, after making repeated trials to converse with me without effect, they departed. When the people saw that I was bent on improving my time, instead of being offended they seemed pleased, and afforded me every facility in their power, such as the following: lent me books, provided me candles, and, when this could not be done, provided dry wood or bark to give light; gave me a room to myself, or, when they had no room to give, ruled the children into silence that I might have an opportunity to read.

He read widely, and pursued broad and general lines of intellectual activity. He was, indeed, a man of one book, but that he might properly interpret its teachings he laid all literature under contribution — history, biography, philosophy, poetry,

and science. While familiar with the current thought of his times, and able to assimilate whatever he read and properly apply it to present uses, he yet understood that the real purpose of study is mental discipline, and not simply the acquisition of knowledge.

Dr. Durbin's studious habits and thorough scholarship sustained a vital relation to his marvelous success as a preacher. He was able to critically investigate the doctrines of the holy Scriptures; he walked amid their sacred histories, and meditated long upon those mighty themes which pertain to the government of God, the mission of the Redeemer, and the solemnities of eternity.

He was familiar with history, and learned, in the careers of individuals and the fall of empires, that God manages the affairs of this world in the interests of his Church.

He was not a controversialist, but could in a masterly manner "defend the faith" whenever the necessity arose. His culture was not a personal luxury simply, but a tremendous power in reaching the people. It did not remove him from the common experiences and sympathies of men found in the ordinary walks of life. They saw that he was skilled in argument, and able to present thought in forcible and beautiful diction; and they saw also, beneath the polished exterior, a man who sought not theirs but them.

We hear much in these times of the "decay of preaching." It is said that the pulpit has lost its hold. Once it was the right arm of Christian influence; it was the mighty organ of intellectual and moral power. Now church-goers speak freely of the dullness, the sameness, the inconsequence of the sermon. Such assertions are baseless; nothing were easier, did time permit, than to show their untruthfulness. The preacher still holds a position of commanding influence, and exerts a regal supremacy over human minds.

While this is true, it must be confessed that the ministry in these times *must* meet the demands of cultured thought or forfeit its claims to respect. Says Professor Phelps:

> Modern infidelity is an intellectual giant in comparison with any thing in the infidel record of the past. It is to the infidelity of history, in many respects, what the Copernican is to the Ptolemaic astronomy. It is learned in resources, shrewd in tactics,

well-informed in the Christian argument, vigilant of its weak points, self-possessed in assurance, and withal morally earnest in spirit.

In view of such facts the pulpit of to-day must abide in strength. A dry, frigid intellectualism will not satisfy the reasonable demands of thinking people any more than a vapid emotionalism. The demand is for living thoughts uttered by living men. The preacher must have a conception of what it is to preach the Gospel in the closing decade of this wonderful century. He must meet popular objections to our faith, and answer them. He must recognize difficulties, and remove them; he must "*reason* of righteousness, temperance, and judgment to come;" he must confirm the wavering, and "show the solid foundations on which rests our historic faith." "Who is sufficient for these things?" Surely not the clerical sluggard, but that man who, in humble dependence upon the help of the Holy Spirit, makes himself an *able* minister by resolute, patient, and systematic intellectual labor.

Dr. Durbin considered the Christian ministry to be a *vocation*. His call to preach, his separation to a religious life and service, came very early in his life. Twelve years after his entrance upon the ministry he thus wrote:

The impression in regard to preaching the Gospel fastened on my mind long before I became permanently serious. This may seem strange; it is even so to myself, and yet it is true. When I was very young, hearing my father say to a friend that he intended to make me a physician, I asked him if a doctor could be a preacher. I well recollect that I concluded in my own mind if a doctor cannot be a preacher I will not be a doctor. When I found it was necessary to go to a trade, I did it cheerfully; not because I expected to get my living by it, but because I found it was the only way in which I could pass my time satisfactorily to my friends, or, indeed, as things were, to myself. I therefore learned the cabinet-making trade. I followed it to some profit for a year or more; but during the last year I had but little peace, because of the strong impression resting on my mind in regard to preaching the Gospel. I often resolved with myself to go cheerfully, but as often proved faithless to my resolutions. At length I resolved when a certain engagement was out I would disclose my mind to my elder brethren for their advice. But I failed, and was on my way to a second engagement when, walking alone on my way, I felt so overcome with a sense of my obstinacy that I sat down by the way-side and wept until the sound of a horseman roused me, and I arose and went on. This

engagement lasted about a month, after which I returned to the house of my grandfather, Mr. Ilai Nunn. I was much dejected, which he observed, and said to me, "John, tell me the truth, do you not feel that you are called to preach the Gospel?" I was compelled to acknowledge it with tears, perfectly astonished that he or any other being should have suspected any thing of the kind.

It does not appear from this statement that there was on the part of young Durbin any positive disinclination to enter upon the work to which he was consciously called. He felt, however, his own insufficiency; he was a mere youth, a boy of eighteen years of age; the circuits were hard and poor, but when the call of the Holy Spirit was confirmed by the call of the Church he unhesitatingly and gladly entered upon the work given him to do. He always retained the consciousness of his call, which was his "inspiration to duty and his guide against discouragement."

This fact in the religious life of Dr. Durbin, and its relation to his successful ministry, is duly emphasized by his biographer, whose discussion of the "ministerial call" is timely, clear, and discriminating, and should be read by every young minister. It is to be feared that loose and erroneous views on this subject are held by some whose orthodoxy on other points is unquestioned.

The call to preach, upon which our Methodist fathers laid so much stress, is not simply a question of aptness or expediency, nor is it merely a decision of the understanding, nor a settled purpose to lead a life consecrated to the good of others; it is all this, but more. It is an impression made by the Holy Ghost on the human soul, and authenticated by the responsive action of the Church, that the service of life must be given to Jesus Christ in the ministry of his Church.

The call is real, is invested with no superstitions, and though at the first it may be feeble, yet, as the years go on, "it will grow more and more distinct, affirmative, and inspiring."

The late Rev. Dr. Burton, in his "Yale Lectures," thus beautifully expresses this thought:

> There is a band of music moving about the streets of the city, and it is curious to notice in what alternating swells and falls it comes to you. Now you hear it, and now you hear it not. A waft of wind has caught it. A line of buildings intervenes. Or, possibly, the musicians themselves have ceased from their strong

blasts, and are moving through their gentler and half-inaudible passages. So is it with this other and more heavenly music; the music of God's voice inviting us to be co-workers with him in the Gospel of his Son. That great authentic voice comes to us through this and that medium, even as the air at large is made to deliver itself melodiously through the several instruments of the band; but for various reasons, some innocent and some not, that one dearest music of our life, as chosen men of God, finds its way to our ear inconstantly. Various unpardonable winds sweep in. Various infirmities whereinto we were born, and from which we cannot wholly escape, interpose their confusion. Possibly an occasional miserable gust from the outlying hells of the universe points this way, to hinder our hearing. And possibly God himself, at intervals, for wise reasons slackens the clear vigor of his call, and we are left to listen for his gentler tones. All this is incidental to a life on earth. But no real minister will consent, or will be called upon to consent, to a life-long loss of his supernatural commission. By and by the old music will come back. In some watch in the night, in some moment of prayer and mourning, in some studious hour, in some praying assembly of God's people, by some bed where a saint lies dying, in the uplifted delivery of some sermon—somewhere and before long he will catch again that Voice of voices, that call of his heavenly Father, and straightway his work will be transfigured before him again, and he will bear into it as with "the strength of ten."

This profound consciousness of his life-work as a calling, a *high* calling, gave to Dr. Durbin, as it does to every minister, a true estimate of the importance of the sacred ministry. It is a work better, infinitely better, than any other; a position that an archangel might covet.

In proceeding with our estimate of Dr. Durbin's powers as a preacher we must not overlook his style of pulpit discourse. It was sermonic; he did not read essays, nor pronounce orations, he preached sermons which "were constructed on the principles of homiletic art. There was order, progress, and climax." There is a tendency in modern times to oratorical rather than sermonic forms of pulpit address. The platform has taken the place of the pulpit in most churches, and with this ecclesiological change a still greater one has taken place in the form of the sermon.

The plan, or, as it used to be grimly called, the "skeleton," is no longer deemed essential to effective preaching. It is thought to be much better to present an epigrammatic suggestive essay on some religious subject; faultless in rhetoric, to be

sure, and sound in doctrine, but destitute of "bones," and utterly and purposely at variance with homiletic rules. Much ridicule is heaped upon the old Claudean method of preaching, by which, it is thought, sermons are made by machinery, and all after the same pattern and of the same length. There exists, also, in many minds, a prejudice against the study of homiletics which is unreasonable and absurd. Mechanical preachers there are, no doubt; but they are such not from a study of sacred rhetoric, but from a total ignorance of the subject. Homiletics is a science "which has to do with the analysis and construction of a sermon," and has nothing to do with technicalities. Method and arrangement are essential to true effect in public speaking; and the principles of this science, well understood, will enable the preacher to recognize the natural sequence of ideas, and arrange in logical order the propositions which he proposes to discuss and illustrate. The masters of sacred eloquence in every age of the Church, whose sermons have come down to our time, familiarized themselves with the principles of homiletics, as they found them either laid down in formal treatises, or exhibited in the discourses of eminent preachers.

The late Henry Ward Beecher, whom no artificial rules could bind, once acknowledged his great indebtedness to Dr. South, whose well-arranged arguments and pungent style of preaching greatly profited him in his early ministry. It is true, indeed, that a knowledge of proper rhetorical principles alone will not make a successful preacher, any more than the knowledge of the principles of navigation alone will make a successful shipmaster, but in either case ignorance of principles is fatal to success. Says Dr. Van Oosterzee:

> Homiletics cannot do every thing. True eloquence is as a divine spark in the heart; but though this spark may be kindled to a flame where it slumbers, it cannot, where it is entirely wanting, be introduced by any human hand. Of the sacred orator, too, as of the true poet, it is true that he is not made, but born. . . . The preacher is like a ship bound for a distant coast; homiletics may provide it with rigging, rudder, and compass, but the wind which is to swell the sails must come from above, and there is no human power which can supply this lack. Homiletics can furnish fit precepts, but the application depends in the end upon the man and circumstances, which cannot possibly be calculated beforehand. . . . To a certain extent one may say every homilete of

any consequence must in this respect fill up his own homiletics out of that which has been successively acquired in the school of Scripture study, self-knowledge, and pastoral experience.

Dr. Durbin tenaciously held to the plan for a sermon. At the beginning of his ministry, a pioneer preacher of great sagacity, the Rev. David Young, recommended to him the study of "Claude's Essay on the Composition of a Sermon." He read it, mastered its principles, and applied them. There was nothing artificial about his sermons, but the most perfect naturalness as regards proportion, division, and development. Says Dr. Roche:

> The introductions to Dr. Durbin's sermons were varied by subjects and circumstances. One might be formed from a scriptural fact or from the occasion of the passage; another from a philosophical principle or an event of history. Pertinence was the governing law. As a rule it was brief and direct. One thing bore upon another, and there was nothing useless.

His great sermon on the character and mission of Jesus Christ was founded on the text, John i, 1, "In the beginning was the Word, and the Word was with God, and the Word was God." His introduction was as follows: "By consulting the fourteenth and eighteenth verses, we learn how the text regards the Lord Jesus Christ, and the whole is predicated of him." This compact and suggestive exordium is like one of Dr. Channing's. His text was, 1 Pet. ii, 21, "Christ also suffered for us, leaving us an example." And the simple and beautiful introduction was as follows: "The example of Christ is my topic; to incite you to follow it is the aim of this discourse."

Dr. Durbin always had a subject clearly defined in his own mind, which he proceeded to unfold in the body of the sermon. This he did in various ways; sometimes by lucid and beautiful exposition, sometimes by a series of logically related observations, and sometimes by argumentative methods. "His peroration," says Dr. Roche, "was a piece of concentrated thought and power." He appealed, warned, and would not, if possible, allow the feelings which he had excited to cool without attempting to fashion them into an act of the will. He never discoursed upon trifles; he preached but little on the "times," but much on the eternities. Dr. John Hall has

said, "The great sculptors of Greece did not lay out their strength in carving cherry stones; they toiled in Jupiters, Apollos, and Minervas."

Dr. Durbin preached on the *great subjects* of the Bible, such as the "Omnipotence of God," "The Deity of Christ," "The Atoning Blood," "The Resurrection." Every sermon was surcharged with gospel truth. Christ and his work were always put into the foreground. He heard, as of old, the cry coming from weak, weary, conscience-smitten humanity, "Sir, we would see Jesus;" and he knew that the only business of a Christian minister is to say, "Behold the Lamb of God." In so doing he was not limited, in any narrow sense, in his range of subjects; but he entered a field of religious thought as broad and as inexhaustible as the Gospel, which is a revelation of the character of God and of the wants and duties of man. He had a definite aim in every sermon; he sought to make an impression that should tell in the formation of human character. He indulged in no vague generalities, no abstract disquisitions upon vice and virtue; but announced, upon the authority of God, the eternal truths of revelation, relying upon the Holy Ghost to give them efficiency and power.

In the earlier years of his ministry he was invited to preach at a camp-meeting in the West. His reputation as a powerful preacher had already become established, and thronging multitudes came to hear him. It was a rare opportunity. The meeting was held in a community where the Arian heresy had undermined the faith of many in the divine Christ. He determined to preach upon the Supreme Deity of our Lord. That sermon, and the effect which it produced, are graphically described by Dr. Roche:

> Awed by his theme, and stirred by the demands of the occasion, he entered upon his duty with faith in God. He commenced the discourse with unaffected modesty, but realized his authority as a teacher of the divine word. There was nothing vague in his thoughts, nothing dubious in his language, nothing indifferent in his manner. His expressions were vigorous, his convictions profound and active. He was in a moral mood for great service. He plied them with Scripture, he pressed them with facts, he urged them by arguments. Logic was on fire. Sentence after sentence shot forth with convicting force, and the strength of every opposing argument was broken. He brought his proofs from two worlds—the infinite attributes of Jehovah as illustrated by Christ

in time, and his glories as the Son of the Highest in eternity. He showed them "God manifested in the flesh," and now seated with the Father on his throne, with the redeemed casting their crowns at his feet and saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." Light flashed in every direction. The divine page was illuminated, and the Saviour, as in his transfiguration, appeared with claims as pure, and countenance as bright, as the raiment through which his glory shone when the voice came from the cloud, "This is my beloved Son, in whom I am well pleased; hear ye him." And they did hear him, to confess his claim, to honor his mission, and seek his power. The genius of the speaker was forgotten. The "brightness of the Father's glory" filled the horizon of their vision, and the unbelieving, like Thomas, exclaimed, "My Lord and my God."

So long as man lives, and is conscious of a deep spiritual nature, so long will *such* preaching find a glad and quick response in human hearts. The *old* Gospel, yet ever new, preached by apostles and martyrs—the power of God unto salvation, adapted to all times and never to be obsolete—is still the most popular theme of the pulpit, and will be; for a genuine preacher has a witness in every man's conscience: it is not he that speaks, he is the mouth-piece of the race.

Dr. Durbin, like all Methodist preachers of his generation, was an extemporaneous speaker; his sermons were thoroughly studied, both as to substance and arrangement, but always delivered without the aid of the manuscript. In the early years of his ministry he made some mortifying failures; his memory did not always serve him, and he was sometimes caught in a complicated involvement of words; but he persevered until he regained self-possession, when, with perfect command over his subject, came again the power to seize upon passing events and turn them to account. Says Dr. Roche:

> We know of no condition essential to successful extemporaneous speech that did not meet in Dr. Durbin. With the sensibility and spirituality that are at the foundation of pulpit eloquence there was such devotion to his purpose, such understanding of his theme, such sympathy with his subject, accompanied with mental poise and a confidence that facts justified him in his work, that he attained the end because he employed the means.

A decided reaction in favor of extemporaneous preaching has recently set in, both in England and America. This

method of delivering sermons is no longer regarded as "flippant, shallow, off-hand, extemporaneous dribble," but as coming nearest to ideal perfection. A recent examination of more than a dozen catalogues of the leading theological seminaries of this country revealed the fact that they all make provision for training their students in extemporaneous preaching. It has come to pass in the popular mind, that a man who cannot utter the simple message of salvation without having recourse to a pile of manuscript, can scarcely be entitled to take rank as a *real* preacher.

Very timely are Dr. Roche's suggestions to "the young ministers of Methodism" on this subject, and very forceful is his reminder:

> That in the beginning of Methodism, when we made such popular and powerful appeals—when the masses thronged our places of worship and when many of the great of the land were awed by our influence, and identified themselves with our society—then extemporaneous preaching was all we knew; our ministers were mighty in this, our members were edified by this. By this the land shook, the churches wondered, and it was as if the kingdom of darkness was coming to an end. This was in broad contrast to the reading practiced in the other churches, and it drew.

Any analysis of Dr. Durbin's power as a preacher would certainly be defective without more than a passing notice of his *immense personality*. He drew men to him and held them by a power subtle and hard to define. Jeffrey, the editor of the *Edinburgh Review*, on hearing Dr. Chalmers preach, said: "I do not know what it is, but there is something altogether remarkable about that man."

The Hon. John Quincy Adams made a similar remark concerning the preaching of the Rev. George G. Cookman. Ralph Waldo Emerson thus wrote of Father Taylor after listening to one of his sermons:

> The preacher is a physician, conquering his audience by infusing his soul into them. You may find the orator as a physician in some lowly Bethel by the sea-side, where a hard-featured, scarred, and wrinkled Methodist becomes the poet of the sailor and the fisherman, whilst he pours out the abundant streams of his thought through a language all glittering and fiery with imagination—a man who never knew the looking-glass or the critic—a man whom college drill or patronage never made, and whom praise cannot spoil.

This quality, which inheres in all powerful preaching, Dr. Durbin possessed in a remarkable degree. When he preached a virtue went out from him, and the multitude swayed before him like a field of grain before the wind. The people conceded to him an authority. They went to hear him expecting to be moved, and were seldom disappointed. Bishop Foster, who knew the great preacher when in the zenith of his fame, says:

> The waves of feeling that rushed over the assembly were as visible as the effect of the storm on ocean or forest. Hundreds would rise to their feet under unconscious impulse, lean forward, press toward the speaker, weeping, sobbing, or shouting under the thrilling appeal. Many times numbers fell like the slain in battle.

Bishop Bowman, who was his pupil at Dickinson College, thus describes the effect produced by a sermon preached at a camp-meeting in the Cumberland Valley:

> About the middle of the sermon the mass of the people unconsciously arose to their feet, pressed around the pulpit, and stood spell-bound to the end. At one time, while he was describing the condition of the lost, an intelligent, well-educated lawyer, standing near me, grasped a tree against which he was leaning and began to climb it. Three times I had to pull him down, and after the close of the services he could not be made to realize the condition through which he had passed.

The hundredth anniversary of the birth of Washington occurred during his chaplaincy to the United States Senate. It was fitting that the day should be observed in an appropriate manner. A joint committee from both branches of Congress directed that a religious service should be held in the Capitol under the charge of the two chaplains. Henry Clay, the chairman of the committee, greatly desired that Dr. Durbin should preach the sermon; this he consented to do. It was the opportunity of a life-time. The day came. The great Hall of Representatives was filled with the *élite* of the land. The members of the Supreme Court, Senators and Representatives, and the embassadors from foreign countries were there to testify to their admiration of the character of Washington, and to gather inspiration from his life. Amid breathless silence the preacher announced his text, which was: "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."

Rev. iv, 11. His subject was, "The worship of God a national obligation." He bade the nation recognize the hand of Providence in giving us our Washington, and through him our liberties. He showed that Christianity must be every-where regarded as the one blessed gift, whose strength and light are the nation's sure support and its pledge of future glory. He appealed to religious sentiment, he touched the chords of human sympathy, he uttered the voice of humanity. The meager outline of that discourse, preserved in one of the newspapers of the time, is enough to warrant the statement that that sermon takes rank with the most striking productions of the American pulpit. The effect was characteristic. At the close of the service the Hon. John C. Calhoun said to Dr. Durbin, with deep emotion, "I advise you never to preach again." To his thought a sermon like it could never be reproduced.

Dr. Durbin's style in pulpit discourse was at once simple and commanding. There was no mistaking his meaning, for his thoughts shone through his language. He used pure English and always avoided unnecessary technicalities. His style, though plain, was not barren. He embellished when ornament would serve to set forth the truth more clearly. He knew that people are never made to see religious realities simply by correct definitions; therefore his sermons abounded in illustrations drawn from nature, history, biography, poetry, and especially from the word of God. Those Old Testament stories, when told by him, were made to glow, and appear new, fresh, and real. He did not hesitate to refer to his own pastoral experiences, and, guided always by exquisite taste, employ some simple story with masterly skill and telling effect.

His purpose in every sermon was to excite thought in his hearers, and in order to this he must secure their attention; so he had the habit of introducing, in the first part of his discourse, odd and speculative suggestions, going sometimes to the very verge of heterodoxy, and then, suddenly turning, would electrify the congregation by a passage of surpassing beauty and overwhelming power. At times he appeared hesitant in beginning his sermon, and would announce propositions so simple and trite as almost to provoke a smile; but presently would arouse himself, and for an hour or more set forth, in sentences compact, sharp, and forcible, a line of closely connected argument.

Dr. Durbin was a constant study to his friends. The Rev. Dr. C. F. Deems, who was his pupil at Dickinson College, thus speaks upon this point:

I have never studied any man so closely to find out his methods as Dr. Durbin; and yet putting together all I have thought through the nearly half-century since I first knew him, I find it difficult to give a satisfactory analysis. His physique was not at all impressive. An orator should be large. Indeed, size in a man counts every-where. In public men the lack of the last half-foot can be compensated only by doubling the brain power. Dr. Durbin was small. He did not have that brow which is supposed to be the throne of thought. He lacked the great nose by which Napoleon set great store. His eye was very pleasant, but not striking, when he was in repose. His manner was a little finical, his voice was not very musical, and his utterances at the beginnings of his discourses were made with a drawl. Yet, being a man like that, he would begin his sermons in an elocution which is a cross between a Quaker intonation and the hard-shell Baptist whine, and succeed in almost immediately arresting the attention of his hearer by making the appearance of a cat-like approach upon his intellect. The hearer would watch to see what was coming next, and felt very much like a mouse that knew that the distance between the cat and himself had diminished, but was afraid to run lest any motion should provoke the dreaded sudden spring. Then there came a period in which the attacking party moved from side to side, apparently, and did not make much additional approach. Then there was a moment of stillness, and then there was a bound, not as of a cat on a mouse, but as of a tiger on some nobler game, producing a thrill that made all the jungle tremble.

Dr. Durbin had an imperial imagination, which he used as the gift of God. He was not afraid of it, for it was under proper control. He painted pictures and depicted scenes, and brought before the mental vision truth in its *interesting* aspects. Says Dr. Roche:

He did not make drawings on the blackboard, but he did on the brain, and they were with intellectual material that time itself can hardly efface. What a moral spell bound the people as he showed the significance of the words, "See that thou make all things according to the pattern showed to thee in the mount." How imperative did he make the demand. How needful the conformity urged! It meant moral accuracy, divine resemblance, and in ourselves scriptural holiness!

"I once heard him," says Bishop Bowman, "describe the destruction of Sodom in such a vivid manner that the whole

scene seemed to be a living reality, and I a part of it. The great audience seemed to be similarly affected. One bright young skeptic, sitting just in front of me, became so powerfully affected that he could hardly contain himself. And yet, as I afterward heard him say, he went to the church fully determined that the great preacher should not move him." The Rev. Dr. O. H. Tiffany, who stood in close relation to Dr. Durbin, thus describes a remarkable scene which took place at Chambersburg, Pa.:

He preached there one bright and sunny Sabbath, when the windows were all raised on account of the heat, and the blinds all closed on account of the sunshine. His subject was the coming of the day of judgment; he drew a vivid picture of the consternation wrought on a city full of people; he then passed to note the effect on a village hamlet, and depicted with rare skill the coming just at the moment when an aged man was holding family prayer, and pleading for an only son far away from home; then, turning suddenly, he exclaimed, "Where is that wandering boy?" and traced an imaginary journey, till at last he found him on a ship at sea, keeping his watch alone on deck. As the young man looks up to the stars suddenly the heavens are parted as a scroll; the audience heard the tearing, ripping of the skies as a piece of parchment cracks when it is torn, and became violently agitated. No one knew whether a passing cloud momentarily obscured the sun or not; but the whole assembly rose as one man and rushed to get out of the building, paying no regard to the doors, but pressing against the closed shutters, which were wrenched off from their fastenings by the hurrying crowd; the utmost consternation prevailed, and many persons were more or less injured, but none seriously. I once asked Dr. Durbin about it, but he would say nothing except that "there was some excitement."

Not only were his sermons pervaded with the dramatic spirit, but he often availed himself of the dramatic form and with great effect. The writer well remembers hearing him preach, at a session of the New England Southern Conference held in Warren, R. I., his great sermon on the text, "Behold the Lamb of God." He was speaking of the sincerity of God's offer of salvation to every human being. None had been "*passed by*," and none need despair. At this point he told a simple story. He had been preaching one Sunday in Cincinnati. Weary with his work he had retired for the night. A messenger called and urged him to go at once to visit a dying man. Hastily preparing himself, he went out with his guide.

We could see the two men as they walked at the dead hour of the night through the deserted streets of the great city, and hear the creaking of the old stairs as they ascended to the room where the sick man was.

He then depicted the look of despair on the features of the man as he said, "Dr. Durbin, I am about to die. I am afraid that I am a *reprobate*. Do you really think that Jesus died for *me?*" Then entirely changing his appearance, and putting into his voice the greatest tenderness the doctor replied, "Certainly he did. Are you not flesh and blood?" By a most appropriate gesture he then represented the dying man as grasping his left arm with his right hand and saying "Yes, I am." Then giving to the passage an intonation and emphasis never to be forgotten, he said, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Then, as he described the victory which came to the despairing man through faith in the divine-human Christ, that dimly-lighted old attic seemed to us the very antechamber of heaven.

He was preaching, at a camp-meeting, on the "Godhead of Jesus Christ," and had quoted in an inimitable manner the text, "This is the true God, and eternal life," when he exclaimed, "If you deny it, take the whole Bible from me;" at the same moment a small Bible was thrown by him into the congregation, and fell just at the feet of a denier of the Lord who bought him. Of course the effect was tremendous; the action was evidently unstudied, and not offensive to good taste.

"But more," says Dr. Roche, "than imagination, dramatic power, or the voice, was the unction of the Holy One in the ministry of Dr. Durbin."

In a deep far beyond the reach of any mere analysis of natural gifts are we to look for the hiding of his power. What was said of Archibald Alexander was eminently true of Durbin: "God was his dwelling-place, and, like an affectionate child, he was timid about getting far from home." Without his rich and varied religious experience he might have been an orator, brilliant, magnetic, but he never could have seen

with such clearness, and unfolded with such power, the mysteries of redemption.

The Spirit revealed to him the deep things of God; his lips were touched with holy fire; and his sermons were accompanied by an energy supernatural. Sinners trembled, saints were comforted, and Pentecost was repeated.

Would that the following pertinent and eloquent suggestions of Dr. Roche might be read and remembered by the rising ministry of Methodism:

> That which distinguished our early preachers was not mental idiosyncrasy, new theological beliefs, nor physical force, whether judged by voice, or gesture, or forms of labor. They could not, as a rule, claim the profound learning of the schools. They were not remarkable for the exhaustive treatment of their subjects; but whether they sang, or prayed, or exhorted, or preached; whether they met in class, or formed a "band," or held a love-feast, their perpetual thought was, "It is the Spirit that quickeneth." The books they read, the letters they wrote, the conversations they delighted to hold, were eminently spiritual. In their conversation they claimed that the Spirit bore witness with their spirit that they were born of God. In many cases, if they were not spiritual they were nothing. The confidence of the pulpit was in the Spirit to secure the highest success. This awoke the faculties, inspired the purpose, prompted the language, and compelled the noblest utterances of the man. The heart spoke, the tears flowed, and the joy that thrilled them animated others.
>
> To our fathers, rhetoric, logic, elocution, even exposition, were only the stepping-stones to something higher. Where, as a rule, other ministers left off, they did execution. Then they took a firmer hold and obtained a firmer grasp. When they had put the subject before the mind they tried to get it into the heart, and felt that nothing was done till the citadel gave way under the heaviest fire.

At the risk of being deemed "unprogressive," we affirm with all possible emphasis that the prosperity of Methodism depends upon fidelity to primitive methods of preaching and church work. The noble men who laid the foundation of our great Church have passed away, but their influence as earnest, mighty preachers, is felt to the very ends of the earth. Foremost among these stood the great Durbin, the light of whose example is still around us.

S. F. Upham

Art. IV.—WASHINGTON CHARLES DEPAUW:

FOUNDER OF DEPAUW UNIVERSITY.

The family of DePauw has an ancient and honorable lineage. In the department of Basses Pyrénées, in the extreme southwest of France, lies the old city of Pau, on the river of the same name. This place is the original seat of the family, which was destined, in the course of several centuries, to make its way into Flanders and Holland, and thence into the New World. Here, as early as 1221, a chieftain, perhaps the son of a crusader, built his castle of Pau—that word meaning in old Provençal a *pale*, a *palisade*, a *defense*. A city and a feudal estate were here laid out, and during the latter part of the Middle Ages were developed into considerable importance.

At the present day the original Pau, modernized but still retaining its historical associations, is one of the most interesting places in all that sunny and romantic country where aforetime the bards of the old Languedoc gave to the dawning literature of Europe its morning light. Pau was the capital of Navarre. It is the birthplace of the first king of the House of Bourbon—that Henry IV. whose white plume was seen above the battle-rack of Ivry. Here, in the castle of Gaston-Phœbus, the traveler may still enter the bed-chamber of Jeanne d'Albret, where the great Henry first saw the light, and where his cradle of tortoise-shell stands as it stood in 1555. Here was born Marshal Bernadotte, afterward king of Sweden; and here the African, Abd-el-Kader, was put into captivity.

The DePaus lingered around their ancestral seat until the latter part of the sixteenth century. They, in common with the best of their countrymen of Navarre, were Huguenots. They shared the fortunes of the Protestant party, suffered persecutions, and went into banishment rather than renounce their faith. A removal across the northern frontiers of France brought the descendants of the original Count of Pau into French Flanders and the Walloon provinces, where the name was modified into the present form of *DePauw*. The spirit of adventure was now on, and the name soon became known, not only to the countries of the Zuyder Zee, but in the wilds of the New World.

One of the DePauws became a prominent figure in the primitive history of New Netherland. The plan of organization proposed for that province by the Dutch West India Company, in 1629, contemplated the establishment of a landed aristocracy. In July of the following year, Michael DePauw, one of the directors of the company, chose Staten Island as his estate, and his title thereto was confirmed by Peter Minuit and his council.

The territory thus secured by DePauw embraced an area of fifty-eight and a half square miles; but his privileges as a Patroon were not exhausted even by this broad claim, and in November of 1631 he established on the main land opposite another estate, which he named *Pavonia*, embracing what is now the southern part of Jersey City and the adjacent district. Here the name of the suburb Communi*paw* preserves to this day the tradition of the primitive owner of these lands.

Michael DePauw returned to Holland. It appears that his kinsmen, the descendants of the Huguenot refugees, had their homes about Ghent. That city had been the stopping-place for many of the wanderers until the time when, by the vicissitudes of revolution, they were driven further to seek rest or adventure among the estuaries of the North Sea. It is believed that Michael passed his last years in Ghent; but the family at this time was widely distributed throughout the Low Countries, from the borders of France to the Lower Rhine.

After the early American episode the history of the DePauws is obscured. Doubtless the records of the cities of Ghent and Amsterdam would witness, by the occasional recurrence of the name, to the part which the members of this stock took in the long struggle for Dutch independence. The conflict lasted for eighty years; and the fortunes of the DePauw kindred, like those of thousands of other patriotic houses, were blown hither and yon on the bloody seas.

The next distinguished member of the family was the historian, Cornelius DePauw, of Amsterdam, great-grandfather of the subject of this sketch. This eminent man passed the greater part of his life at Xanten, near Cleves, in Rhenish Prussia; and here he died in 1799. He held the office of private reader to Frederick the Great, and devoted his whole energies to historical study and composition. In his thirtieth year (1767) he published his *Researches Concerning*

the American Indians—a subject to which his attention had doubtless been called by the fact that an ancestor, a hundred and thirty-five years before, had dwelt among the Red men in America. He afterward published *Researches Concerning the Egyptians and the Chinese*, and in 1788 produced *Researches Concerning the Greeks.* His *Researches Concerning the Germans* existed in manuscript at the time of the invasion by the French Revolutionary army, in 1792, and DePauw, depressed in spirits by the course of events, gave his work to the flames. His writings are noted for the care with which they are composed and the originality of the deductions which they embody. Carlyle speaks of him as that "sharp-sighted, thorough-going Cornelius DePauw, who mercilessly cuts down cherished illusions."

The historian left a son, Charles DePauw, born, in 1757, in Ghent, from which place he was sent, in his youth, to Paris to be educated.* There he caught the enthusiasm of the American Revolution, joined the adventurous Lafayette, and came to the aid of our patriot fathers. He was a brave soldier, and suffered and bled for our sake in the war of Independence. After the close of the conflict, he took in marriage a Virginian wife, and then sought the blue-grass region of Kentucky as his home.

Of this marriage were born ten children, of whom John DePauw was the eldest son. In him was concentrated a force of character which had come down through many vicissitudes from a robust, adventurous, and patriotic ancestry. From a boy he was full of energy and action. Limits of space forbid an account of his youth. On reaching his majority he removed from his home in Kentucky to Washington County, Ind., where he laid out the town of Salem and fixed his residence. He was at once recognized as one of the ablest young men of the region. He was made surveyor of the county; but from this work he turned to the practice of law. After a brief service as an attorney at the primitive bar he rose to the judgeship of the court, and was finally appointed general of the militia of southern Indiana. He had in the meantime taken in mar-

* Charles DePauw was first cousin to the celebrated Baron de Cloots, otherwise Anacharsis Cloots, of Cleves, who, on the 19th of June, 1790, marched into the Salle de Manége at Paris at the head of the strangest procession ever seen in our poor planet, and introduced *Mankind* to the National Assembly of France.

riage Elizabeth Battiste, and a large family sprang up from the union.

No man in primitive southern Indiana held a larger place in public esteem than did General John DePauw. He was one of the founders of the Commonwealth. He sat in the Constitutional Convention of 1816, and was a leader in that body. Afterward he served the new State in many important offices and trusts. On four different occasions he was representative or senator in the General Assembly. His activities in private and in public life were prodigious. He had in him much of that industrial enterprise which afterward displayed itself in so extraordinary a manner in the person of his distinguished son.

Washington Charles DePauw, founder of DePauw University, and subject of this sketch, was born in Salem, Washington County, Ind., on the 4th of January, 1822. He was the second son of General John DePauw mentioned above. The conditions of his childhood were somewhat more favorable than those common to the frontier boys of the epoch. The school of his native village was superior to the average school in the new States. The boy availed himself diligently of his advantages, and acquired early in life what is known in the West as a fair English education. It was reserved for young DePauw, however, to expend the energies of his life in a kind of enterprise which, while it does not demand a high grade of scholarship, calls out the strongest exertions of the mind, and produces a sterling discipline.

Great force and activity were the elements of character which young DePauw displayed, and to these was added a courage that knew no fear. We find the youth at the age of thirteen intrusted with oxen and wagon loads of merchandise, and sent through a roadless country a distance of more than a hundred miles to another settlement in the new State. He camped out at night, crossed dangerous streams, and lost himself in the trackless country only to regain his course and come safely to the end. It is related of him that on one occasion he went to a drug-store in his native town and sought the privilege of working *without pay*, giving as a reason that he "wanted something to do." While still in his minority he was appointed deputy in the office of the county clerk, and at the age of twenty-two was himself elected to the clerkship.

His first formal salary had been four dollars a week; but on going into public office his remuneration was considerable, and he began to husband his profits. At the same time he extended his enterprise in the direction of manufactures. He became the proprietor of flouring-mills and saw-mills, and these he improved and enlarged until they were the most important of their kind in southern Indiana.

Mr. DePauw continued in office until 1853, when he retired and turned his attention to the organization of a small bank, of which he was chosen president. He had already made his mark in the business circles of the country in which he lived, and was regarded as a man of much promise. His methods as a banker were at once progressive and careful. The Bank of Salem was one of the most reputable of its kind, and the success of the concern was such that Mr. DePauw was induced after several years to found at New Albany a similar institution, which was organized on a much broader basis. He also became interested in other banks, and in course of time rose to the rank of one of the leading bankers of the State.

From this time forth to the outbreak of the Civil War, DePauw steadily and rapidly augmented his means. His capacities for the business life expanded with every new adventure. The great fact which became more and more apparent in his activities was his ability to deal with large interests. With this there was also manifested a directive and administrative faculty of the highest order. He seemed ready, whatever might be his present responsibilities, to undertake others; and however multifarious the enterprises with which he became connected, his oversight seemed to lose nothing in clearness, vigilance, or exact results.

The period of DePauw's life which we are here considering was, however, only preliminary to a greater act. The outbreak of the Civil War brought him into relations with movements still more important. He was employed by the government in the supply department of the army, and began to organize and develop the means for the maintenance of the forces in the field. With astonishing rapidity and success he purchased vast stores of grain and provisions, and found the means of throwing the same to the various points where they were required. He quickly withdrew from this, however, and devoted

his entire time to banking, in which he was singularly suc
ful, and added considerably to his growing fortune. He
equally successful in investment. He had staked every th
on the issue of the war. He was a patriot. He believed
foundly that the day would come when the national autho
would be acknowledged in every part, and when the finan
credit of the government would be fully restored. He
every thing on the cast of the die, and, like many other shr
capitalists, invested his surplus means in the securities of
government. With the clearing up of the storm the bo
appreciated, and those who had risked their means in the ca
of the nation reaped a golden harvest.

After the close of the war the attention of DePauw
again turned to manufactures, for which he had always ha
liking. He became interested in different establishments,
one of which might have been deemed sufficient to absorb
energies of an ordinary man of business. But his activi
seemed to increase with each new responsibility. He had
become a citizen of New Albany. He took up the ruins of
iron manufactory, reorganized the establishment, and put it
paying basis. In like manner he assumed the management
large woolen mill, wiped out the debts with which it was em
rassed, and put the concern in the way of profitable product
Though his business thus ramified in many directions, he
sight of nothing. No detail escaped his vigilance. The re
was that almost every thing he touched began to yield la
profits. It was the old story of genius devoting itself to the m
agement of large affairs and forcing every thing to its purp

After the Civil War DePauw became interested in
manufacture of plate glass. He may be said to have been
pioneer of this great industry in the United States. Hith
the plate glass manufactories of France, Belgium, and Engl
had had a monopoly of the market, not only in Europe
the East but in America. To W. C. DePauw, more tha
any other man, must be awarded the credit of having bro
this monopoly, and of demonstrating the feasibility of ma
facturing fine plate glass in the United States, and reduc
the price of this valuable and necessary commodity to one th
of that which it bore while the European monopoly contin
to flourish.

Space forbids an extended account of the various movements by which DePauw, after a struggle of nearly ten years, succeeded in creating at New Albany the largest and most successful establishment for the manufacture of plate glass in America. The story would itself furnish matter for a volume. It has in it all the elements of interest and instruction peculiar to one of the greatest industrial enterprises of our country. DePauw succeeded in the work which he had undertaken; but in order to do so he had to meet and overcome oppositions, obstacles, and embarrassments which might well have driven him to distraction and despair. It was in this conflict that some of the strongest elements of his resolute and unbending character were displayed. Meanwhile, his other business enterprises were prosecuted with almost unvarying success, and with the conclusion of the sixth decade of his life he found himself a rich man—able to survey a wide landscape of successful accomplishment and perfected results.

In the meantime, however, all the better elements of his nature had been in process of development. Early in life he had subjected all his purposes to the will of God, and had taken upon himself the obligations of religion. It appears in the light of the retrospect that he had for many years cherished the purpose of giving back to society, in some concentrated and available form, a large part of the wealth which he had acquired. This purpose floated through all his plans, and as he drew near the close of his active business career he brooded over it until it finally appeared in the shape of that enterprise with which his name and fame will be forever associated.

We refer to the founding and endowment of DePauw University. The primary motives which underlay the enterprise were at once philanthropic and religious. Washington Charles DePauw wished well to the human race. He was especially in love with the American people, and still more especially with the people of the West. This feeling became with him in the latter years of his life something of a passion; yet it may be doubted whether philanthropy alone would have prevailed to accomplish the desired results. It needed the religious motive, over and above the merely human instincts, to produce the heat and enthusiasm of action. DePauw was a profoundly religious man. He was a Christian in the broad

and general sense, and a Methodist in the particular expr
sion and manner of his life. He had in him the whole warm
of his Huguenot ancestry, and to this ethnic bias was added
power of conversion; the fervor and zeal of a soul deeply
voted to the cause of Christ.

It is not known exactly at what time DePauw finally det
mined to make the founding and endowing of a university
learning the great object of his endeavor. But this conclus
was reached, and it became henceforth his leading purpose.
deliberately reserved for the closing years of his life the wo
of instituting in the society of the West a new force of
lightenment with which his name should henceforth be asso
ated, and to which a large part of his wealth was to be devot
The project, as it existed in his mind, did not contemplate
mere giving of a large sum of money to some college or u
versity, but rather the finding of an opportunity in which
benevolent energies of his approaching old age might fi
exercise.

In this form the purpose existed when the trustees of
diana Asbury University, of which body DePauw was a me
ber, became aware of his plan and intention. It at o
occurred to those who were in the secret that an effort shou
be made to secure the benefaction for Asbury. DePauw h
at this time recently prepared his will, and was on the eve
setting out, with several members of his family, for an exte
ed tour of Europe and the East. His departure made it nec
sary for the trustees to open negotiations with him by forei
correspondence. They at once made the proposition that
should endow the existing Asbury University, and that th
in order to bring the institution under the provisions of
will, would change the name of the college thus put under
patronage.

It must be understood that DePauw merely provided in
will that an institution bearing the family name should
established and endowed, and that the location should be det
mined thereafter. His own preference as to location was
diana, Kansas, or Colorado, in the order named. To t
proposition of the trustees that the name of Asbury be change
and that he build upon a foundation already laid, he opposed
especially to the first proposal—strenuous objections. Cor

spondence with him was continued through more than a year, and after his return from abroad the negotiations were renewed, and at last brought to a successful conclusion. DePauw was induced, by the solicitations of his friends and those of Asbury University, to yield to their urgency, and to make his memorial institution out of the existing College at Greencastle, Ind.

It should be observed that the name of Asbury University had been given of old from purely honorary considerations. Neither Bishop Asbury himself nor any one representing him or his family name had ever contributed, in any practical way, to the institution. It is not in evidence that the bishop himself was greatly interested in institutions of higher learning. The old Asbury name was a good one, but its use in connection with the college at Greencastle was in all respects like that of the names of the great bishops conferred by the fathers on the city churches of the early times. In course of time these names were, from no greater motive than convenience, changed for the names of streets and avenues. In the case of DePauw University, however, the trustees decided to retain the Asbury name for the College of Liberal Arts, while the name of DePauw was conferred on the aggregate of all the schools.

With Asbury University the effort to procure the DePauw endowment and foundation was a struggle of life and death. The institution had never possessed any considerable resources. It had lived in large measure on the passing benevolence of the times. With the increase of patronage and expenditure debt had come, and an annual overdraft on the endowment fund had brought the institution to the verge of bankruptcy. In so far as the Church at large was concerned to preserve and perpetuate her Indiana college, the DePauw enterprise was the one great opportunity of salvation, and the trustees did not hesitate to seize it like men, and thus secure to posterity the benefits of a largely endowed and thoroughly equipped institution of learning under Methodist auspices.

It is not intended in this connection to recite the details of the great work which was accomplished by DePauw and his collaborators in founding and endowing the university. The work was undertaken in August of 1881, and was completed, so far as the trustees were concerned, on the 17th of January,

1884. On the 5th of the following May the decree of court was issued whereby the name of the corporation was legally changed to DePauw University. The event was not only accepted by Western Methodists as the auspicious beginning of better things in the broad field of higher learning, but was hailed with delight by the great majority in Indiana. People outside the Church made common cause with the Methodists, and rejoiced in common with them at the success of their great educational enterprise.

Washington C. DePauw lived three years, to a day, from the founding of the University. Providence had reserved for him the singular fate of dying at the very hour of the third anniversary of the decree of court by which his name was forever associated with that of the University which his generosity had founded. These three years he devoted assiduously to the interests of the institution. It was not his plan to pour out recklessly a large sum of money to supply theoretical and imaginary wants, but rather to encourage, during his life-time, the growth and development of existing germs. New schools were planted around the old College of Liberal Arts, and for the accommodation of these suitable buildings were provided. Whenever any part of the educational work gave signs of life and growth, he liberally encouraged it. His plan was to demonstrate that certain things were needed, and to supply the means of their adequate development. The new University was thus a growth out of existing conditions. DePauw gave his personal attention to every thing. He accepted from the trustees the chairmanship of all the leading committees, and inspected every movement with the zeal and fervor of a young man just entering into business.

Most of the departments of the university work responded to the stimulus. A School of Theology was established, and soon drew respectable classes of young men preparing for the ministry. The new School of Law gained a permanent footing, and within three years sent out to the profession considerable classes of graduates. A School of Art was established, and secured the attention of the public as a reputable seat of æsthetic culture. Most of all did the School of Music answer to the expectation of the public. Within five years from the establishment, this branch of polite education was raised to the

level of a true College and Musical Conservatory, where the instruction and attainment are no whit inferior to the best in the land. An Astronomical Observatory, founded by Robert McKim, rose in answer to the call, and has become all that could be desired as a school of instruction in the lore of the heavens. The various faculties have been enlarged until the aggregate embraces a senate of culture worthy to rank with those of real universities.

The last three years of the founder's life were occupied by him in personal devotion to the institution which he had planted. His expenditures in its behalf during this period of preliminary development reached the sum of three hundred thousand dollars. Meanwhile he perfected the conditions of his bequests. Perhaps no document in the United States has ever been drawn with more scrupulous care and caution than was the will in which the endowments for DePauw University were provided. It was arranged that the receipts from various sources should be due to the treasury at future dates carefully determined with respect to the growing wants of the institution. The fundamental plan was that of a constantly replenished but not overflowing treasury. The maximum of ten years from the death of the testator was fixed as the time at which the devises should finally be realized and the various properties turned over by sale or direct transfer to the board of trustees. It were impossible as yet to state with certainty the aggregate of the several endowments and bequests provided by the founder for his University; but the sums have been ample, and will be abundant.

DePauw lived to see the beginnings and promise of his great enterprise—but no more. It was noticed in 1886 that his health was unsteady—that a look of half pain had taken the place in his features of that hopeful and joyous expression which had been the dominant quality of his countenance—that his person was diminished and his step, if not less firm, was less elastic. It is certain that for several years he himself had had premonitions of a sudden death. In the first days of May, 1887, he made a trip, in company with his eldest son, to Chicago; from which city, after attending to sundry items of business, he started home on the evening of the 4th of the month. He entered the Pullman car and sat down in his berth. A moment afterward he uttered some words of pain and alarm,

sought breath at the open window, exchanged one or two expressions with his son, and sank back on his seat into the oblivion of a fatal apoplexy. An artery had burst in that magnificent heavy brain which for more than forty years had been one of the most powerful batteries of purpose and action in the Western country. The unconscious man lingered till eleven o'clock on the following morning, and passed into the joy of the eternal life.

The writer of this sketch has reserved for the concluding paragraphs a summary of the personal qualities, character, and genius of Washington Charles DePauw. It is desirable that his memory be transmitted, by at least a cnrsory outline, to the generations following. With the lapse of time—with the development and growing renown of his University—the people of the Mississippi Valley, and to some extent of the whole United States, will become more and more interested to know what manner of man he was. It can hardly be doubted that the people of the present are properly curious to learn as much as possible of the lives and characters of John Harvard and Elihu Yale. It is not unlikely that the lapse of a century will bring a like curiosity with regard to the subject of this sketch.

In person DePauw was a man of note. In stature he was rather below the average, but the breadth and massiveness of his frame, his distinguished bearing, and particularly the benignity of his countenance drew to him the attention of all. Few men in public places were more likely to be pointed out and admired. His person was broad, solid, and strong; his head massive and symmetrical. The vital divisions of his brain were of great size, and the frontal development expansive, full, and globular. His complexion was slightly florid, but exceedingly clear and pure. The eyes were a light hazel-brown; not large, but mild and sympathetic. The hair was auburn, and in his later years was thinned and turning to silver. The expression of his features was genial, sympathetic, and trustful. His face usually wore a smile, indicative of habitual good humor and generous affections. His manners, though slightly reserved, were spontaneous and cordial—with intimate friends, familiar. His speech was ready, fluent, distinct. His voice was peculiarly of its own kind. It was a resonant and well-marked tenor; high in its key, but not metallic. His manner of converse

betrayed no excitement. In public speaking he simply amplified and elevated his conversation. He gesticulated little or not at all. The force of his utterance was concentrated on the *thought* and the *thing*. In the details of intercourse he was scrupulous to conform to the best requirements of society. In his personal apparel he never went beyond the limits of a plain and moderate elegance. In his intercourse he showed little consciousness of self, but under all circumstances he maintained a strict regard for dignity. In his latter years it had become habitually impossible for him to do an undignified act.

In the discharge of his official duties DePauw was kind and considerate; but he was at the same time firm to the last degree. When the unpleasant thing must be said, or harsh decision rendered, he was wont to say, "This must be done in a gentle and *dove-like* way." While his speech flowed easily, he was never prolix. His address was, as has been said of the *Iliad*, like a bass-relief, which does not conclude but merely ceases. In the performance of his duties it was only rare that his conduct could be called severe. When, however, the contingency seemed to call for severity, the silent impact of his opposition was like the weight of a planet. But if the inside was of iron the outside was of plush.

Among the intellectual attributes of DePauw we may notice, first, his strong individuality. The unity of his will and purpose might always be discovered. He had extraordinary pertinacity and self-reliance. Few men in the Western country have had a more abiding confidence in their own powers to wrestle with the elements, to master obstacles, and to control opposing forces than had Washington C. DePauw. It may be said to his praise, however, that his consciousness of strength and will never induced the spirit of domineering. As a rule he was deferential to other men. While his inner consciousness demanded a broad and free arena for his activities, he could not endure the reflection that his arena was sprinkled with human tears. His mind was strongest on the side of his perceptions and judgments. His intellectual gaze went straight to the heart of the most complicated questions. If there was light in any part of the horizon, he could find it. When he began the discussion of a question the clouds divided, the sky appeared, *et cunctus pelagi cecedit fragor*.

Such was DePauw's capacity in this respect that he v to penetrate all disguises and look at the very nature of Those who knew him in life can but recall the perva sight which he brought to the solution of the most questions. No fallacy, no scheme, no contrivance coul his glance or escape resolution under the light of his gence. His judgment was as profound as his penetrat acute. In the ability to deduce from facts their actual value, neither more nor less, he was one of the strongest In his intercourse with the world the fallacy-monger in his clutches. On the other hand, a cogent and wel argument was his delight. He had the ability to ma clusions clear, the honesty to make them right, and the osity to make them beneficial.

It was the far-off aspect and result of things, however than their present and superficial value, on which he fi thought and purpose. The sagacious common people vented the epithet "long-headed" to express this qu mind, and the term is not without a certain propriety as to that far-reaching comprehension which includes th with the present. DePauw could see the remote and n fact almost as clearly as the fact of here and now; and h and decisions were accordingly framed on a wider diagra those of most of his contemporaries. In these qual mind we may perceive how it was that he was never a imenter, never an adventurer. The solid constitutio mind forbade him once for all to enter that chaotic and arena where fictitious values are tossed on the horns of His intellectual sagacity, no less than his moral integri him forever away from the illusions, the ambiguities, torments of the world of chance.

DePauw was pre-eminently a man of reason. He h to do with vagaries and theorizing. His study of a was consistent and profound until the bottom was reac reason satisfied. He put all projects into a crucible, solved all enterprises into their elements by a proces resembled the certainty of chemical analysis. He was discussion of appealing to the exact condition of ant facts, and he would not brook the least perversion of w gone before. The speaker who pleaded before him mu

within the record, or suffer a nonsuit. His memory, as applied not only to the general outline, but to the multifarious details of business, was prodigious. His accuracy was like the entries of a day-book and ledger.

It was not wonderful that in the life of this large-souled, unswerving, conscientious man all the generous and philanthropic affections should grow and flourish. He believed in the best, and thought no evil. His heart and hand were ever open to the poor. He had confidence in his fellow-men, and entered into their joys and sufferings. He felt himself ennobled by his work. His blessing and affection went with every gift. Whether it was a half-dollar slipped into the pudgy palm of a child or a draft of four figures to the relief committee of some half-drowned or half-burned city, he gave it with heart and soul. He was, however, frugal in his giving. His charity was economic. All waste, profusion, and prodigality were repugnant to his senses and his methods. If he could have rained double-eagles on a crowd he would not have done it. He believed in the correlations of labor and reward, and was ever careful not to weaken or annul, by reckless giving, the salutary laws of nature and Providence.

DePauw was a man of keen sensibilities. He felt much. He who feels must suffer. Every philanthropist is a sufferer. The great Philanthropist gave his life. Whoever loves must have a wound in his breast. Strange correlations of the moral world! Be tender and be torn. Wish and weep. Be merciful and moan. Love and bleed. They who knew this man best knew that he suffered much. He was torn with many thorns. He felt the barb, the sting, the hailstone. Like other men of his temperament, he must be content to bleed within and still be saying, "A fair day to you, my brethren." Like others who would do good, he too must hunger and thirst. It was the soul-hunger of man for the sympathy of his fellows, for their support, for their appreciation, for their praise.

The spiritual nature of DePauw was large and full of light. He cared not much for the theory or mere doctrine of religion; but for the essence of it he cared every thing. His religion need not be sought with a lantern, and doubted when found. The man of iron judgment and unbending will, of powerful perceptions and resolute purposes, uncovered his head and went

obedient to every mandate of his faith. In the public m
the roaring furnaces of the iron-mill, amid the high wi
commercial tumult, with the surging throngs of Broadv
on the shining boulevards of Paris, no less than in the qu
of his own home, the aureole of sanctity shone ever arou
head, and the breastplate of righteousness covered his
Imbued with the highest spirit of the Christian faith,
manded of himself that his own life should be neither
nor unfruitful. He planted here and planted there, a
joiced in the time of harvest. He believed in the insc
on the high-priest's miter, and sought to send the li
holiness and peace into all the corners of the earth.

It is not strange that in the hour of DePauw's de
caviling went away like mist. The last days of his sp
life shone effulgent above the hills and river. The
marched weeping to his tomb. Around the spot wh
sleeps the air is sweet, and the sun shines peacefully.
sky is blue by day above, and the night-watch is hallow
the silent benediction of the stars. His sepulcher shal
shrine and his memory a blessing to the people of these

As the red disk of summer's setting sun
  Seems mightiest at his going down to rest—
Flinging his fires from the horizon dun
  Till all the clouds in the transfigured west
  Are glorious as the palace of the blest—
So a great life that enters its eclipse
  Flames from the lowland to the mountain's crest,
And ere its broad orb in the shadow dips
Shines full and round and bright, like an apocalypse!

Swift down the pathway of our sky descending,
  To the brief evening and the closing scene
He came in strength, with noble deeds attending—
  Halo and brightness and resplendent sheen;
  Honor and truth and greatness in his mien!
From where Sierra bendeth to the deep
  To Atlas' ocean and all lands between
His light shall shine, and Time and Love shall keep
His fame and memory green till ages fall asleep.

John Clark Ridp

Art. V.—AGNOSTICISM.

This term agnosticism, derived from the Greek *á* and *γνωστικός*, *not knowing*, denotes the negation of knowledge, and is of wide application, extending over the vast realm of the unknown and the inexplicable. Many things which, on a superficial view, we seem to know, we find on closer scrutiny, and more careful scientific analysis, we do not *know*.

We often fail to distinguish between knowing a fact and knowing the cause of it, or knowing it in its relations to other facts. It is one thing to know the fact of growth in the vegetable and animal world, but a very different thing to know the *mode* of growth in these kingdoms of nature. We may know the fact of the existence of force without knowing the nature of that force, its origin, laws, conditions, or modes of action. We know the fact that there is a force called gravity in the material universe. The scientist has learned something of the laws and modes of its action as well as its extent; but of the *nature* of that force, not only Newton, but all scientists, now confess they know nothing.

The scientific agnostic affects a careful distinction between metaphysics and science. It is this: a scientific explanation is an hypothesis which admits of verification. It can either be proved or disproved; while a metaphysical explanation is an hypothesis which does not admit of verification. It can neither be proved nor disproved. For example, Newton's hypothesis of gravitation to account for planetary motion was scientific, because it admitted of proof, and, when proved, became scientific knowledge. So, on the other hand, the theory of vortices propounded by Des Cartes was scientific, although false, because it admitted of disproof. But the hypothesis of Aristotle to account for the rising of water in a tube when air is removed, "that nature abhors a vacuum," was of a metaphysical character, and incapable of proof or disproof; therefore science has nothing to do with that hypothesis, and seeks another explanation which it can verify.

Thus it is that a theory may be transferred from metaphysics to science, or from science to metaphysics, simply by the addition or withdrawal of its verifiable element. As Mr. Lewes

illustrates: "The law of universal attraction becomes pure metaphysics if we withdraw from it the verifiable specification of the mode of its operation; that is, the formula of inversely as the square of the distance and directly as the mass. Add this verifiable formula to the metaphysical theory of an occult quality called attraction, and it becomes a scientific proposition. In this view metaphysics is not confined to psychology, but deals with every subject, because it deals with something lying beyond the phenomena. It is here that scientists draw the line between the knowable and the unknowable; which is, between the proposition or the hypothesis which is verifiable and that which cannot be verified."

If we accept these limitations the question still is, *What is verifiable?* Are not truths which are verifiable in the intellectual and moral consciousness as truly scientific as those that are verified by the microscope or the telescope? or, more comprehensively, by the senses? whose ultimate appeal for verification is to the consciousness itself; for all knowledge rests on consciousness. Does not the intellectual perception of a truth as a *necessary* truth, although not cognizable by the senses, place it among verified, and therefore among scientific, truths? To illustrate: the mind perceives by direct intuition the truth that every effect must have a cause, and that there must be an original, absolute, independent cause on which all other causes depend; *causa causarum.* Does not the mental perception of this fact as a necessary truth so verify it as to place it among scientific truths? So far the most eminent scientific and philosophic agnostics, like Herbert Spencer, permit us to go, who says: "Of this we may be assured, that we are ever in the presence of an infinite energy from which all things proceed." He also affirms that our knowledge of the nature of power is derived from our consciousness; so that, while the fact of power is verified by the senses the nature of power is revealed in the consciousness. It is this fact of the revelation of power in our mental consciousness, of its nature as energy, of its source in the mind or will, that furnishes the philosophic basis for the apostle Paul's affirmation, "that which may be known of God is manifest in them." Rom. i, 19. And this principle applies not only to a knowledge of his natural, but also of his moral, attributes.

Science assumes to give certainty to knowledge by verifying knowledge. It reveals the ground of certainty. Now the primary question in regard to religion is, Has it such scientific ground of assurance in knowledge? Are its facts, hypotheses, or affirmations verifiable?

Let us briefly examine some of the primary and fundamental facts of religion, and see whether we have assured or verifiable knowledge of such facts and principles.

The fundamental fact on which religion rests is the existence of God. Have we scientific evidence of the existence of such a being as we call God? First of all, Can we affirm, on scientific grounds, his existence as creator? Of the fact of being there can be no question, for the only alternative to the acceptance of this fact is the affirmation of the non-existence of the universe. The existence of the universe being accepted as a fact of assured knowledge, the next question that confronts us is, Do we know, as a scientific fact, that being has a cause, either within or without itself? The question now is not what the cause may be, but concerning the necessary existence of some cause. And here we are met with the axiomatic truth—and if any thing possesses a scientific character it certainly is axioms—that every effect must have a cause. But this cause of all being, whatever it may be, invisible or visible, spiritual or material, whether identified with being or not, whatever may be its nature or attributes, we call God.

Next, what may we know, on scientific grounds, of the *nature* of this cause? Here it is that agnosticism meets us with the affirmation that we cannot know the nature of this cause; that God, the Creator, is "the unknown and unknowable." To this assertion of agnosticism religion replies that we *can* know of the nature of this all-creative power, cause, and source of being, for the reason that we are of him and from him. All being is of God. But man alone, as endowed with self-consciousness, that is, the intelligent consciousness of his own being, is capable of knowing himself, the nature of his own being, as spirit, intelligence, will, or mind; and, knowing himself as being, he knows God as being. God is being, I am being; God is spirit, the absolute Spirit, so also I am spirit, fully conscious of possessing such a nature. Conscious of myself, of my own being and nature, as spirit, intelligence, will, mind,

I know the divine nature as spirit, will, intelligence. Knowing myself in the fundamental elements of my own being, I know the nature of him who is the *All* of being, the cause, source, essence, and foundation of all being—the "all in all" (1 Cor. xv, 28), "who worketh all things in all" (R. V., 1 Cor. xii, 6), "that filleth all in all" (Eph. i, 23). Beneath the very freedom of man is the being and power of God, the creator and upholder of man's being with his moral freedom. It is on this ground that man's accountability rests.

The argument, so often repeated, that God is infinite and man is finite; that the finite cannot comprehend the infinite, and, therefore, we cannot comprehend God, the infinite, is a mere play on words, and has no pertinency here. It might as well be affirmed that because we cannot comprehend the infinite of space, therefore we cannot know the nature of space. The comprehension of the infinity of space is in no way necessary to the understanding of the fact that there is space, or to a scientific knowledge of the nature of space as extension. So also we may know of the nature of being, although not able to comprehend the infinite of being, for we ourselves possess being, and by self-consciousness know of the nature of being. It is in this respect that man differs from the brute; in the capacity and power of knowing the nature of being, and thus the nature of the *All* of being.

The great mistake of theology, as well as its weakness, has been the false assumption that a knowledge of God can be gained only by the written revelation which he has given through inspired men of himself, in this assumption ignoring or contradicting the doctrine taught in that very inspired revelation (Rom. i, 19, R. V.), "that which may be known of God is manifest in them"—not any inspired writer—"for God manifested it unto them" (R. V.), and therefore it is that they who have not the written revelation "are without excuse."

In the consciousness of every rational being God is revealed as spirit, will, intelligence. So also in the moral consciousness of man, which is an element or component part of spiritual consciousness, God is also revealed in his moral nature, for there is nothing in derived being that does not exist in essence or in potentiality in the Source of being. All effects are latent in their cause. Effects are but the outcome of what is

already existent in cause. God is the source of all being in the realm of matter, which is but the manifestation of force, the emanation or energizings of will. He is the source, also, of man's spiritual nature, which includes the moral nature. And it is by our moral nature we know God, not only as the power that works for righteousness, but also as the intrinsically righteous One.

The next question that challenges attention in discussing the proposition or assumption of the agnostic, that God is the unknown and the unknowable, is this: Is the statement of the apostle Paul relative to rational humanity—to those who have never had the opportunity of reading the inspired revelation called the Bible—"that which may be known of God is manifest in them" (Rom. i, 19), a verifiable fact by the test of historical criticism—now regarded by scholars as the supreme test of alleged facts? Is there such an essential correspondence between the revelation made by inspiration, or by divine authority, and that manifested in universal humanity concerning the being, nature, and relations of God, as to confirm and verify the truth of the apostle's statement?

First, what are the fundamental teachings of inspired or authoritative revelation? In the inspired revelation we find the disclosure of the divine nature as made by the divine Logos, who can but be regarded as the highest authority, that "God is a spirit." Now, historic researches in the department of comparative religion reveal the fact that this conception of the nature of God as spirit is universal through all grades of human culture. Says Tylor, in his erudite work on *Primitive Culture*,* that, so far as he can judge from the immense mass of accessible evidence, we have to admit that animism, or the doctrine of spirit existence, or, as Tylor defines it, "the sense of spiritualism in its wider acceptation," appears as a universal fact in all races, from the lowest to those possessing the highest culture. We quote his own language: "Animism characterizes tribes very low in the scale of humanity, and thence ascends, deeply modified in its transmission, but from first to last preserving an unbroken continuity, into the midst of high modern culture. . . . Animism is, in fact, the groundwork of the philosophy of religion, from that of savages up to that of civil-

* Vol. i, p. 425.

ized men." This universal conception of the divine nature as spirit explains the reason for all those varied offerings in worship by fire, to be consumed and to ascend in smoke and aroma; all the libations poured on the ground, also to ascend as vapor; all the offerings of incense, "as a sweet savor unto the Lord," or to whatever deity was worshiped; since spirit, being considered as of an ethereal nature, whatever material object was transformed into that condition—like vapor, smoke, or aroma—was thought to be susceptible of reception by a spirit. Hence it is that every libation poured on the ground to arise as vapor, every sacrifice or offering to be consumed by fire, every presentation of incense as a sweet savor, was an attestation in all ages and among all races of the recognition of God, or the deity worshiped, as spirit.

Even in fetichism, which is regarded as the lowest form of religion, the idea of spirit is all-pervading. The error in this religious system is in individualizing the divine omnipresent Spirit pervading all nature into each of the objects of its manifestation. Says Comte: "The conception of the soul of the universe is only fetichism generalized." He might more appropriately have said that fetichism is only the conception of the soul of the universe, or, rather, the omnipresent Spirit individualized.

Polytheism is the development of the governmental idea. In primitive times the chief was always accessible to his subjects; but as governmental organizations became more complex departments were assigned to subordinates, and the personal attendants or courtiers of the king acted as intercessors to carry the petitions of the common people and urge them upon his favorable attention. From the natural belief that the spirits of ancestors, because of family relations and affections, would be more earnest intercessors arose ancestral worship. Even in China, the land to which Herbert Spencer refers for confirmation of his superficial theory of the origin of worship, we find, on historical research, that the adoration of Tien, "Heaven," and Shang-ti, "Celestial Emperor," preceded by centuries on centuries that of ancestral worship. From the idea of a kingdom of spirits, with its complexity of administration, subordinate gods—of the ocean, the lake, the river, of each mountain and valley, of each city, and, finally, of each household, as well

ll the different vocations and industries of life—were
uced.

t polytheism succeeded to monotheism is evident in the
the Aryan race from the fact that the earliest colonies,
gratory bands journeying to the west and south from
ins of Iran, have but one god in common. The Sanskrit
, the Greek Zeus, the Roman Jupiter, the Gothic Tius,
nglo-Saxon Tiw, the Scandinavian Tyr, the Old German
Zio, are alike titles of the supreme Deity—all having
ne derivation and signifying alike the heaven-God and
. Similar facts might be cited from the religious history
er nations.

en the polytheism is seeming rather than real. Different
are used to designate different functions or attributes
ing to but one personality. An ancient poem of the
eda* reads: "That which is one the wise men call it in
e manners; they call it Agni, Yama, Matarícvan." The
philosopher insists on interpreting the Christian doctrine
Trinity as a system of polytheism.

whatever is the religious system, whether that of mono-
, fetichism, or polytheism, there is always the recognition
it-existence and of the spiritual nature of the gods as
d to our own. Now observe that this universal concep-
f the divine nature as spirit is evolved from our own
ousness of a spiritual nature within us. And from this
ion within the rational spirit of the divine source of all-
as spirit, comes the further revelation to us of God as the
of our spirits.

in, another revelation besides that of God as spirit, made
divine Logos, is that of the Fatherhood of God, the
ly Father, or, to use the primitive and original phrase,
-Father.

here again comparative religion exhibits the fact that
primitive religions this conception of God was also uni-
as is revealed in the significant fact that this very term
n, and heaven-Father, applied to the supreme Creator, is
found in nearly all, and if research was duly extended
ess in all, the primitive religions. This fact, in respect
Aryan race, from which we, in common with nearly all

* i, 164, 46.

the European races, are descended, is so beautifully delin
by the eminent scholar, Max Müller, in his *Science of Reli*
that I give it in his own language: "We have in the Ved
invocations to Dyaus-pitar, the Greek Zeu-pater, the
Jupiter, and that means in all these languages what it m
before these three languages were torn asunder—it m
heaven-Father. . . . Thousands of years have passed sinc
Aryan nations separated to travel to the north and south
east and west. They have each formed their languages;
have each founded empires and philosophies; they have
built temples and razed them to the ground; they hav
grown older, and it may be wiser and better; but when
search for a name for what is most exalted and yet most
to every one of us—when they wish to express both awe
love, the infinite and the finite—they can but do what
fathers did when, gazing up to the eternal sky and feeling
presence of a Being as far as far and as near as near ca
they can but combine the self-same words, and utter once
the primeval Aryan prayer, heaven-Father, in that form w
will endure forever, 'Our Father, which art in heaven.'"

We find among all early religions the conception of on
preme Being as creator of all things, which, combined
the recognition of the divine creative existence as spirit kin
to man's, as intelligence and will, naturally developed int
idea of fatherhood.

Turning to the nation whose records are of the highe
tiquity, the ancient Egyptians, we find, as Rawlinson inf
us, the sacred texts spoke of a single being—"the sole proc
of all things in heaven and earth, himself not produce
any;" "the only true living God, self-originated," "who
from the beginning," "who has made all things, but ha
himself been made." *

Wilkinson, in his history,† says, "This being was not r
sented in any material, nor even in any symbolical, form...
was pure spirit, perfect in every respect, all-wise, all-mig
supremely, perfectly good. Those who grasped this great
understood clearly that the many gods of the popular mytho

*For more copious details consult Lenormant's *Manual d' Histoire An*
i. p. 522. Also, *Records of the Past*, ii, pp. 129–132; iv, pp. 99, 100; vi, 100

†*Ancient Egyptians*, vol. iv, p. 178.

were mere names, personified attributes of the one true Deity, or parts of the nature which he had created, considered as informed and inspired by him. . . . All knew that there was first one God, and understood that when worship was offered to Khem, or Phthah, or Maut, or Thoth, or Ammon, the one God was worshiped under some one of his forms, and in some of his aspects. He adds: "A real monotheism underlaid this superficial polytheism."

Says Rouge, a learned scholar in Egyptology: "The first characteristic of the religion of ancient Egypt is the unity of God most energetically expressed. God one, sole and only, and no others with him. He is the only Being living in truth. He has made every thing, and he alone has not been made." And again: "The belief in the unity of the Supreme God, and in his attributes as creator and lawgiver of man, whom he has endowed with an immortal soul, these are the primitive notions, enchased like indestructible diamonds in the midst of mythological superfetation accumulated in the centuries which have passed over that ancient civilization."

The clearest evidence of such early belief in the unity of the Supreme God among the ancient Egyptians is given in the papyrus discovered by Prisse, found in the excavations made by him in the Necropolis of Thebes, dating back, according to the opinion of Chabas, Maspero, Renouf, and other learned Egyptologists, to 3000 B. C. It contains the fragment of Kakimna, where the Deity is spoken of in the singular, as God who brings to pass events which none foreknew. It also contains the precepts of Ptah Hotep, in which we find such expressions in reference to God as these: "All that man has is the gift of God;" "All are held at the will of God;" "Man at his highest estate is only the steward of the goods belonging to God;" "God loves the man who is obedient." Such are some of the many phrases referring to God as the creator of all, the giver of life and all possessions, mingled with precepts of a pure morality, similar in character and tone to the book of Proverbs in our Bible, although written centuries before the Hebrew lawgiver was born.

Recent archæologists have found in the ancient Egyptian Book of the Dead the negative confessions of the ten commandments of Moses.

In China, where, next to Egypt, perhaps has existed the most ancient system of civilization, the primitive name for God was Tien, "heaven," personified as Shang-ti, "the upper Celestial Emperor," "the Lord of the universe." In Chinese books he is the supreme divinity, "a spirit full of insight, penetrating, fearful, majestic." * The missionaries engaged in translating the Bible were divided in opinion in regard to the question which is the more appropriate word to use for God in translating the Bible, Tien or Shang-ti. The more erudite and those best acquainted with the genius of the language give the preference to Tien as the more primitive term, and expressing more clearly the divine omnipresence, and tending less to anthropomorphism and image-worship.

Says Tylor: † "Over the vast range of the Tatar races it is the type of the supreme heaven that comes prominently into view. . . . In the Samoyed's conception of Num, the personal sky and all-pervading deity; in Boa, the heaven-god, unseen but all-knowing, of the Tunguz; in the Tengri of the Mogul, the heaven-god and omnipresent spirit, the heaven-worship of the ancient Turks; in Tiermes, the Jupiter Tonans of the Lapps, supreme in the heaven; in the supremacy among the Finns of Jumala and Ukko, the heaven-god and heavenly grandfather, we have "good ground," says Tylor, "for Castren's argument, that the doctrine of the divine sky underlay the first Turanian conceptions, not merely of a heaven-god, but of a highest deity, who in after ages of Christian conversion blended into the Christian God."

The primitive name El, singular, and Elohim, plural, used in the Hebrew Bible for God, Professor Sayce informs us is of Accadian origin; that the Accads were Turanians, and the primitive inhabitants of Babylonia. Although Delitzsch questions this last statement of Professor Sayce, it does not affect the subject we now propose to consider, the original signification of El of the Bible. That the Accads were the authors or the makers of the Babylonian seals, and the sources of Babylonian civilization, is the conclusion at which Professor Sayce arrives from the examination of recently exhumed relics, both in Assyria and Babylonia. The analysis of the compound word Bel-El, Baal and Bel—"Lord of the heavens"—the sun, reveals clearly the fact that the original meaning of the word El was "heaven."

* *Plath Rel. der Alten Chinesen*, i, p. 18. † Kempfer, *Japan*, chap. xi.

That the worship of Baal, Bel, or Bel-El was sun-worship cannot be questioned. This fact is fully confirmed by Bible narratives.

In Babylonian mythology Bel is said to be the son of El, and that he came forth from the sky or the heavens. This fact, in regard to the primitive meaning of the word El, is especially valuable, as it constitutes the key to the explanation of the true significance and use of the plural of El, Elohim, in the first chapter of Genesis. El in the singular denoted the unity of personal being, while Elohim in the plural signified plurality of powers. As these powers or forces concurred and were active in the work of creation, that work is spoken of as the joint action of the Elohim, or heaven-powers. This view harmonizes with the true scientific and religious doctrine concerning what are called natural forces being divine in their origin.

In Persia the supreme deity was Ahura Mazda, Ahura signifying, like Jehovah or Yahveh of the Hebrews, "living being," and Mazda, "the wise giver."

In India the conception still existing, but primitive in its origin, of the all-pervading, self-existent soul of the universe, Bráhmn, is transformed into that of a personal deity, Brahmâ, "creator of all," by simply a change of accent from the first to the second syllable.

Turning to Africa, the land where fetichism most largely prevails, we find the clearest evidence of a primitive monotheistic belief. Among the Zulus this tradition exists:* "At first we saw that we were made by the great Unkulunku (the old-old-one), but when we were ill we did not worship him, nor ask any thing of him. We worshiped those whom we had seen with our eyes, their death and their life among us." They speak also of heaven as a person.

Says Waitz:† "We find in West Africa the belief in the heaven-god, in whose attributes may be traced distinct conceptions both of a personal sky and also those of the supreme creative deity." Again, Tylor writes as the summation of his researches:‡ "If we examine a collection of documents illustrating the doctrines of the West African races lying along between the Hottentots on the south and the Berbers on the north, we may

* Callaway's *Religion of Amazulu.*

† *Anthropologie*, vol. ii, p. 168.

‡ *Primitive Culture*, vol. ii, p. 347.

fairly judge their conceptions to be based on native ideas of the personal heaven. And whether they think of their supreme deity as actively pervading and governing his universe, or as acting through his subordinates, he is always to their minds the celestial ruler, the heaven-god."

In South Africa is the race of Kaffirs, said by missionaries to be destitute of the idea of God. To this the Kaffir has himself replied: "We had this word, this name of God, long before the missionary came." He also says: "There are not many gods; there is but one God. He is not the God of certain nations, but of all men." On the Gold Coast the fetish medicine-man, when giving medicine, first holds it toward heaven and says, "Ata Nyongmo (Father Heaven), bless the medicine I now give."

In the islands of the Pacific the idea of supreme deity is especially manifested in that great mythologic deity of the Polynesian race whom the New Zealanders call Tangaroa; the Hawaians, Kanaroa; the Tongans and Samoans, Tangaloa; the Georgian and Society Islanders, Taaroa. "This god," says Merehout, "is their supreme, or rather, only god, for all the others, as in other known polytheisms, seem scarcely more than sensible figures and images of the infinite attributes united in his divine person."

Tylor, although an evolutionist, makes this frank confession: "Students of the science of religion, who hold polytheism to be but a misdevelopment of a primal idea of divine unity which in spite of corruption continues to pervade it, might well choose the South Sea Islands' divinity as their aptest illustration from the savage world."

We will next direct our researches in historical criticism to the Western, or American continent, and inquire into the various beliefs concerning the nature and existence of God held by its aboriginal inhabitants before they could have any acquaintance with Christian doctrine. Among the Greenlanders, the great spirit called Torngarsuk so clearly held his place as supreme deity in the native mind that, as Crantz, an early missionary among them, relates, when they heard the description by the missionaries of God and his almighty power, they thought it was their own Torngarsuk that was meant. So also the Algonquin Indians, early in the seventeenth century, hearing of the white men's deity, identified him with one known to

their own native belief, Atahocan, the creator. This deity was also called Kitchi Manitu, "the great Spirit."

Thevet states concerning the Canadian Indians, they fully believe that there is a creator who holds all in his power. Winslow, in 1622, writing of the Massachusetts Indians, says: "They call their god, who made all things and all other gods, Kiehtan, and hold it a great charge and duty that one age teach another of him." Brinton gives us the etymology of this word Kiehtan, which he says is simply the Great Spirit. The Algonquin word for supreme deity is Kittanitowit, which he analyzes into kitta, "great;" manitu, "spirit;" wit, "living:" hence meaning the Great Living Spirit; akin in signification to the Hebrew Yahveh or Jehovah. This resemblance is adduced, by those holding the theory that the Indians of America were the lost tribes of Israel as proof of such hypothesis. It is a well known fact that this belief in "the Great Spirit" is common, in some form, to all the early Indian tribes and races.

Of the Aztecs in Mexico, Prescott says they recognized the existence of a supreme creator and lord of the universe. They addressed him in their prayers as "the God by whom we live," "the omnipresent One who knows all thoughts and giveth all gifts," "without whom man is nothing;" "invisible, incorporeal, one God of perfect perfection and purity." Tylor says that the Aztec Tlaloc was no doubt originally a heaven-god. So in Nicaragua, the rain-god Quiatcot, Oviedo says, shows his larger celestial nature as originally a heaven-god.

The theological history of Peru, in ages before the Spanish conquest, has lately had new light thrown upon it by the researches of Mr. Markham. The Creator was regarded as the supreme deity. He had two titles. One was Pachayachachic, "teacher of the world;" the other, Pachacamac, "creator of the world." Markham considers that this latter title means, from its etymology, animator, life, or soul of the world; as camac, "creator," is kindred with camac, "soul." This fact can but be regarded as evidence that the ancient Peruvians believed in the spiritual nature of the Creator and its kindredship to that of man.

Among the Tupi tribes of Brazil the name of their ancient heaven-god, Tupan, remains among their descendants who have received the Christian religion as the equivalent of God, be-

cause he corresponds so completely to the nature and c
ascribed to the supreme Being in Christianity.

Well said Maximus Tyrius, the heathen Roman, "A
kind are agreed that there is one God and Father. H
fold powers, diffused through his works, we heathen in
different names."

We have cursorily passed around the globe, and, d
permit, we might multiply proofs and overwhelm th
with citations and references in corroboration of the
common recognition, among all primitive religions and
God as Spirit and heaven-Father. But doubtless th
tions are sufficient to sustain our appeal to historic critic
highest test, as we have already explained, of the validit
hypothesis), in proof of the truth of the apostle's affi
"that which may be known of God is manifest in them;
manifested it unto them." R. V. Rom. i, 19. To this
the revelation of God in the rational consciousness of h
tial nature and being, all human races of every clime b
abounding testimony. Well says Fairbairn,* "Mind
mind as little without the consciousness of God as wit
consciousness of self;" for man, conscious of his own
nature and being, is necessarily conscious of the divine
and of that Being "in whom we live and move and h
being."

The fact is, that before the rising light of the doctrin
divine immanence not only in nature but in man, as ta
the apostle Paul (Eph. iv, 6, and Rom. i, 19, R. V.), th
ticism that babbles about God as "the Unknown and U
able" must vanish away, like the fabled specters of darl

Agnosticism in Biblical Criticism.—Agnosticism
cently assumed a new rôle. Taking its seat in the chai
torical and biblical criticism, it has attracted to itself
attention by its oracular deliverances. The history of
development is briefly this:

At the meeting of the Church Congress of England,
Manchester, October, 1888, Dr. Wace, Principal of Kin
lege, London, and Prebendary of Saint Paul's Cathedral
paper on the subject of agnosticism. In this paper, at t
commencement of his discussion, Dr. Wace made a "p

* *Philosophy of Religion*, p. 47.

er" to the agnostic. This is his language: "The
n does not speak of what he knows, but of what he be-
The first word of a Christian is not 'I know,' but 'I
' . . . At baptism he accepts not a theory, but a creed."
s passing strange that the prebendary of St. Paul's
al should have so little familiarity with the writings of
l as not to be reminded, in the very words he uses,
" and "believe," of the emphatic affirmation of that
ostle (2 Tim. i, 12), *οἶδα γὰρ ᾧ πεπίστευκα*, "I know him
I have believed," R. V. Do the indwelling, quicken-
-giving, and illumining influences of the Holy Spirit,
to the soul as light and life from God, count for nothing
piritual experience of the Christian who receives and
s that life and walks in its light? Does he, too, grope
ness, as the apostle Paul describes the heathen, "feeling
im who is not far from every one of us, for in him we
move and have our being;" as if no man could move
he without feeling the Being who is "as near as near
" Does not this same apostle quote with approbation
iment of the heathen Greek poet, Aratus, "we are his
g?" And does the child have no knowledge of the
nature of the parent, of which, by the very conditions
it must be partaker? Has the in-dwelling Spirit no
to give assurance to that knowledge, conferred by the
nature, of our relations to God as the Father of our
Does not belief become knowledge when verified in
sness and experience?

Vace seems also to be oblivious to the statement of the
ostle, involving the profoundest principles of mental
ral science, as well as some of the most important facts
parative religion which we have already considered,
which may be known of God is manifest in them."
e prebendary of St. Paul's Cathedral accepted the spirit-
osophy of that apostle instead of the sensation-philos-
f the school of Locke, whose fundamental principle is
intellectu nisi prius in sensu, "there is nothing in the
hich is not first in the senses," he would have been
th ordinary logic to have defended the truth the apostle
against the false assumption of the agnostic, "that God
Unknown and the Unknowable."

Equally unfortunate was Dr. Wace in adducing "tr
faith in the declarations and assurances of Mohammed
parallel and illustration of "trust and faith in the decl
and assurances of Jesus Christ and his apostles." It
surprising that Professor Huxley, in his reply, should
parallel as a weapon of assault on the credibility of the
Dr. Wace, however, plants himself upon one impregnabl
of the divinity of Christ, in that "he reveals himself
words and acts, and in revealing himself he reveals his
and the Spirit that proceeds from both." But he fails
on what ground we believe or know him to be divine bec
his words and acts.

In this article we propose to confine ourselves to the
eration of the statement by Professor Huxley, that "the
valid proof that any one of the gospels existed as we no
them before the second century, or, in other words,
seventy years after the events recorded;" also to another
and more emphatic affirmation appended as a note: "I
without the slightest fear of refutation, that the four
as they have come to us, are the work of unknown w
To meet this reckless and utterly unwarrantable asser
propose to present proofs of its falsity from those very
ities to which he appeals.

Professor Huxley has confounded the question of aut
with that of *independent* authorship. There is not
sandth part of the proof of the authorship of the histo
cribed to Herodotus and Thucydides that there is of t
authorship of the synoptic gospels to which Professor
especially refers. Among the early fathers, beginnin
Papias, who was born between 60 and 70 A. D., these
and their respective authors are referred to, named, and
so fully as to perfectly identify them, without the least
ant statements, either among them or any other conten
writers, which might furnish ground for calling in q
the fact of their authorship by those identical persons
names they bear. Quotations from the gospels by the
fathers are so copious that the gospels themselves might
be reconstructed from them.

It was not until the eighteenth century that the q
not of authorship, but of *independent* authorship, was

What is now technically called "the borrowing hypothesis" then first appeared. In 1792 Eichhorn propounded his "traditional theory," maintaining that the original tradition was written in Aramaic, translated into Greek, and passed through several documentary stages before it assumed the form presented in the triple versions of the synoptists. Eichhorn assigned the priority to Matthew, Gratz (1812) to Mark. De Wette (1826) assumed a common oral tradition for Matthew and Luke and regarded Mark as an epitomizer. Ewald (1849) started the theory of an original gospel, perhaps composed by Philip the evangelist; in addition to this, a collection of "logia" by Matthew, and out of these documents Mark formed his gospel. Hilgenfeld has the credit of proving Mark's independence, and advocated the theory of an original Mark as the groundwork of the synoptists. Meyer (1853) and Volkmar (1857) both adopted this theory. Weiss (1861) advocated the theory of a common original source from which Matthew and Mark equally borrowed. Holtzman (1863) and Weiss (1876) adopt the theory that Mark contains the original tradition from which, in some places at least, Matthew and Luke independently borrowed.

English critics have adopted the theory largely of oral tradition, but German critics that of written traditions.

Concerning the time in which these gospels were written, Dr. Holtzman, one of the latest and most erudite among the "higher critics," says: "Mark was probably written some time before 70 A. D. Adopting, as he does, the borrowing hypothesis, he, in common with Renan, gives to Matthew a somewhat later date, yet previous to the destruction of Jerusalem (70 A. D.), and ascribes to Luke a date 'very little after that event.'"

Admitting the truth of the documentary theory, the basis of the borrowing hypothesis, it only proves the fact of greater credibility for these gospel narratives. If derived from written documents already in existence prior to the time in which it is conceded that the first two gospels were written, in less than forty years after the death of Christ, how incredible that myths and legends could have sprung into existence as the sources from which the synoptists derived their narratives. There are confessedly no sources of evidence so exact and reliable as documentary history. According to these critics, these *logia* or

notes were probably written during the life-time of Christ. If not during that period, they must have been written, as Renan states in his Preface to the *Life of Christ*, at a period but very little subsequent to that time, as is evident from the fullness of the quotations made of the very words of Christ, while the memory, both of the events and teachings, was fresh in the mind of the narrator.

So far from these criticisms tending to impair confidence in the historical accuracy of these gospels, they rather confirm it, by supplying or exhibiting reliable historic sources from which they are derived. They display the gospels as possessing substantially the character of contemporary history, thus utterly dissipating the possibility of the formation of legends and myths as the basis on which they rest.

The question at issue is that of historic credibility. What evidence have we that these gospels are narratives of historic facts? The answer must be, If based on documents of so early a date, almost contemporaneous with the events narrated, they furnish the very best historical evidence of their trustworthiness. These critics, so far from fixing the date of the first existence of these gospels in the second century, as Professor Huxley so strangely represents, distinctly place two of them previous to the destruction of Jerusalem (70 A. D.), before any civil catastrophe could have scattered those witnesses, some of whom were persecutors, vigilant and virulent, who would, were it possible, have confronted the testimony and denied the facts recorded in those gospel narratives. If pressed for a solution of the mystery of Professor Huxley's misrepresentations we must take refuge in agnosticism. It baffles our best efforts; for the very authorities he cites furnish the refutation.

James Douglas

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

With the increased liberality of these times in theological investigation, there is still such a thing as heresy. One needs only to go beyond the definitely visible boundaries of truth to fall into the precipice of error, and to be henceforth a railer against that which he has not destroyed. In other words, there are such opposites as truth and error, right and wrong, knowledge and ignorance, holiness and sin, and the thinker must be on the one side or the other. Logically, naturally, he is either a believer in the truth, a sympathizer with its aims and ends, an instinctive admirer of its fundamental character and of its necessity to stability, progress, and order, or he is an incarnate opposer of all that it represents and seeks to accomplish. The heretic is an errorist by choice of error. Refusing the truth he deliberately accepts its opposite and confronts it with the power of his freedom and volition. This is the etymology of the word—*one who by an act of self-deliberation chooses the wrong side;* not the wrong as established by custom, law, or creed, but the inherent wrong of things, the opposite of truth. This implies that truth is accessible, knowledge is obtainable. So it is, or our Bible must go. The heretic may be an agnostic, infidel, atheist, or rationalist, because he chooses to reject accessible truth along the plane of his thinking and seeking. There are heretics, therefore, in these days. In other days heresy was pre-determined by non-conformity to a published creed which resulted in circumscription of inquiry and oppression of the inquirer. Both Protestants and Roman Catholics, especially the latter, have defined heresy in advance by terms narrow and proscriptive, and applied penalties severe and inhuman for the slightest departure from such definitions. Happily, our age does not tolerate either the old definitions or the cruel penalties, but is magnanimous in its extension of freedom to thoughtful minds, and rewards rather than enslaves the seekers after knowledge. But truth has some rights that even the liberal-minded must respect, and determines the seeker's standing by his fellowship with it. It does make some difference whether one accepts the Bible as the revealed will of God, or only a human production containing human opinions of providence and immortality. It does make some difference whether biblical history is reliable or pregnant with error; whether prophecy has its fulfillment in the Messiah or in Roman emperors; whether the four gospels are true records or only the data of some observers of the life of Jesus; whether the resurrection is to come or is past already; whether heaven and hell are eternal issues or the products of morbid imaginations. There is such a thing as supernatural truth, such a book as the Bible, such a scheme as

redemption, and such an end as judgment. Touching fundamental questions, we may be in harmony with them, and so maintain a proper attitude as Christian believers, or we may be heretical, opposing, qualifying, explaining, and disposing of them, and so standing in the way of progress. Heresy now is more detrimental than in former times because it is free, and, therefore, is less entitled to sympathy.

The idea of a National Church is foreign to the instincts, sentiments, and laws of the American people. The separation of Church and State, each with independent functions, the one promoting moral as the other subserves civil order, was regarded at an early day in our history as the logical necessity of a free and prosperous government. In the year 1791 the policy of the people as to the independence of the Church from State control found expression in an amendment to the Constitution, from which there has been no variation to the present time. This conclusion or policy was not founded in theological reasons nor supported by scriptural arguments; it was the outgrowth of the essence of government, or the expression of the national sense, which conceded to the individual conscience a freedom of belief and action so far as it did not invade the rights and prerogatives of the civil government. Our fathers established a government, not a church; and their duty was done when, recognizing religion as essential to national security, they announced to the world the birth of a republic whose chief end was the civil liberty of its subjects. The old-world nations are slow to understand the theory of a denationalized Church, though the fact of its existence and its prosperity in this country is patent to their eyes. European statesmen as well as theologians are continually discussing the relations of the State to the Church, as though one involves the other, or their interaction is an inevitability. Schleiermacher, rejecting the policy of a united Church and State, rejected also the idea of a plurality of churches, on the ground that the Church consists of a Christian community without visible bonds of relationship and without an organic form. This is metaphysics, but it is not practical European statesmanship. Rothe held that the Church is subordinate to the State, and would have nothing to do as a separate institution but for the fact that mundane elements still exist in the political body, the purification of which is temporarily committed to the religious organism. In the progress of purification the Church will insensibly dissolve into the State, losing its name, characteristics, and functions. This is theology, but it is not the view of the Lutheran or Reformed Churches of Germany. Pressensé, republican in his simplicities and a profound student of the Scriptures, is in perfect agreement with the American idea of a free Church, and is urging it upon the attention of the French people. In England the problem of the disestablishment of the Church of England is receiving consideration as the result of the liberal political spirit that is making its way among the upper classes. The disestablishment of the Irish Church has not resulted in injury either to the Church or Ireland,

is an argument that cannot be silenced. The proposition to dis- the Church in Wales, being voted on last May in the House of , was rejected by a vote of 284 to 231, but the friends of the are confident of success on another discussion of the question. dom of the Church from national control is the condition of free- secularization, and, once secured in the Old World, the people der why it was so long delayed. The Scriptures contain the , America furnishes the example, and history abounds in warn- cient to induce England, France, and Germany to emancipate ch from bondage to the authority of the world.

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toric Church was under the leadership of great minds, and accom- s great tasks in part because stalwart thinkers were at the front the conflicts and directing the energies of God's people to the ts. Rarely has Providence committed great ecclesiastical move- inferior hands, or given over the Church to an incompetent or an ant ministry. As Paul, with his intellectual resources, stood for tian ministry of his times, so in every age the Church has pro- ants who trembled not at error, and defied sin in every encoun- ysostom, Bede, Luther, Wiclif, Knox, Wesley, Asbury—these are nen who should be found in the Church ready to cope with ad- and to carry the truth into all the world. The demand of the ge is for a well-equipped ministry in scholarship, literary criti- lical knowledge, and a studious, coupled with a reverent, spirit ose. The forces in the field—agnosticism, pessimism, rational- the various forms of unbelief—cannot be overcome by any other pons sharp along their entire length, and spiritualized by the m above. An educated ministry must meet an educated foe. icts of these days are the conflicts of scholarship. We may state otherwise, but it remains that the greater part of the work of ust be done by the Christian scholar. "Not by might," it is true, my Spirit," as the quickening force of the intellectual life of the not by miracle, not by prayer alone, nor wholly by revival, ll these are efficient agencies; but by rational defense of the inst the sophistries of error and the strongholds of misbelief. e educated minister is in demand; the Christian scholar has g to do. It is a proof of the progressive life of the Methodist Church that, ever fostering Christian education, and never scholarly leaders and teachers, it recognizes the demands of d is alert to meet them. So general is the conviction that every should represent the scholarly side of his calling that the ques- scussed as to the improvement of the educational facilities of the duates in the ministry who have not availed themselves of a al seminary, and the discussion has already excited the entire It is possible that we are on the eve of another forward revolu- ducation, for Bishop Vincent's suggestive improvement of the

Conference course of study, with supplementary and post-graduate courses, may mark a turning-point in the history of the Church. With Itinerants' Clubs established in every Conference, every under-graduate will catch the spirit of the scholar; and if the door should be opened to those who are clothed with elders' orders, there are those who would as quickly enter and compete for the rewards that can only be earned by devotion to study. Let the Church support this movement, and the result will be permanent and far-reaching.

It passes with the force of unwritten law that the period for estimating the great man, or taking the measure of his life-work, is not that immediately succeeding his death, but rather that posterity, freed from the prejudices of his times, will be the better able to analyze his deeds and give them their due weight in history. This custom has been ignored in the case of Johann Joseph Ignaz Döllinger, the Bavarian scholar, teacher, and theologian. Already, both in Europe and America, his character has been the subject of most critical study, and the achievements of his life have been summed up with a careful exposition of their intrinsic worth and relation to the integrity of the Church and State. Though we believe it is premature to write his epitaph, or to assume that the influences of his long life may be accurately stated thus early after his decease, there are some things which lie on the surface, and are visible to those who seek an understanding of the man. The "Old Catholic movement," of which he was the chief originator, was not a great success; it was not another Protestant Reformation; it was not in any sense a reformation, for it reformed nothing. He must not, therefore, be studied as a reformer, or pronounced a failure because he was not another Luther, for he never assumed that rôle. Nor must he be judged as an anti-Catholic, for, though excommunicated for his protest against the dogma of papal infallibility, he remained, in faith and touching the fundamental teachings of the Church, a Catholic. He did not make war upon the Church or its general doctrines, nor did he cut loose from its superstitions; and so he must be viewed as a genuine Catholic. He, however, inveighed against papal usurpations, and was for twenty years any thing but a *Roman* Catholic. He abandoned Romanism, but clung to Catholicism. This, we believe, fully and exactly represents his attitude, relation, and work. It helps us to see that, while opposed to Romish prerogative, he was warmly attached to Catholic usage, and hence he could not do the work of a reformer, or assume to be a Protestant, or even accept with conscientious satisfaction the title of a heretic. His position was an amiable one, but he tied his own hands and could do nothing. He was of liberal tendency, but he did not break with the iron-cast system of mediævalism. He meant to initiate some changes, but not by heroic action or the stern resort to revolution. He believed that the times were ripe for checking Romanism, and trusted to the leavening power of truth to bring about all he desired; but great movements

reat leaders. In moral character, in dignity of life, in intellectual in liberality of sentiment, and in the calm equipoise of an un-d faith in the Catholic idea Dr. Döllinger was a representa-; but as a leader of movements, an organizer of forces, or a a new day he was far behind men of lesser mold, and really tricken from the list of moral heroes.

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or Delitzsch, of Leipzig, is as philanthropic in his earnestness nversion of the Jews as he is original and critical in his study l and New Testaments. His scholarship, both in Talmudic lore cal literature, is unquestioned, and he is employing it to con-Jews that Christ was the promised Messiah. His arguments t, and from the Christian stand-point valid and sufficient. He ristianity as the fulfillment of ancient Jewish hopes, and recom-as the great religion for the world. He assumes that, historic-ism has been inoperative, having initiated but few reforms, and rtually accomplished nothing for the Gentile races. Even the rofessor, in his anxiety to overcome the long-intrenched preju-e Jew, may fail to recognize the appropriate work of Judaism orical religion, and its early reciprocal relation to Christianity. that, since the ascendency of the religion of Jesus Christ, Juda-ot been prominent, the light has grown dim on its altars, and le world has treated it as an incumbrance and a needless faith. less, even the cast-out Hebrew has made his impression upon n, and influenced Christian thought, though he perverted or re-

The Professor makes use of the efficiency of Christianity as a ve religion, and of the inertness of Judaism, though it has been rld since Abraham, as powerful facts against the old *régime* and f the new. History has reversed the relation of the religions, e the decay of the ancient faith inevitable. He is equally felic-powerful in his dramatic representation of fulfilled prophecy and proves him from the Old Testament to be the Messiah. He disowns Gen. xlix, 10 (Shiloh) as a prophecy of the Messiah, rejects the seventy weeks of Daniel as a reference to Messianic ut he finds the Old Testament is ever turning the thought of the ople to the crucified Lord. Using thus learnedly the Old Testa-favor of Christianity, he suggests that Jews devoutly study the ament that they may see who Jesus was, what he did, and how a character he developed in the presence of men. The test of the is a difficult one. He has against him the Talmud, the hered-udice of the ages, the clannish spirit of the race, and the of the obdurate people. On the other hand, he has with him angeable facts of history, the uplifting power of Christianity, phs of the Christian Church, and the favoring guidance of ce. Alas! Since the above was written, the death of Professor has occurred! We trust other hands will continue what he so sly commenced.

CURRENT DISCUSSIONS.

CHRISTIAN SCHOLARSHIP AND ITS OBLIGATIONS.

No truly Christian scholar is either surprised or alarmed by the persistent and virulent assaults of modern rationalism on the foundations of Christian faith. The history, the controversies, the literature, of Christianity convince every such scholar that rationalism, in all its protean forms and however named, is substantially identical with that vindictive skepticism which in the birth-hour of the Christian Church crucified the Redeemer. To him all its manifold watch-words are but echoes of the insulting cries of the pitiless priests who mocked the agonies of the expiring Christ by shouting, "He saved others, himself he cannot save!" To him it is apparent that all rationalistic theories tend to the end sought by those malignant priests when they put the Christ to death, namely, to prevent or to destroy the faith of men in the fact that Jesus is the divine-human Redeemer. And this being its characteristic mark, no truly Christian scholar deems it uncharitable or false to affirm of rationalism that it is "that spirit of antichrist" of which St. John said, it "is not of God."

This conviction in the mind of an educated man who, being a Christian, has placed his scholarship at the feet of his Lord as a gift consecrated to the defense and diffusion of his truth and kingdom, fixes irrevocably his relation to rationalism. How can he do otherwise than oppose a spirit which seeks to dethrone the object of his supreme love? He cannot, for he is constrained by the impulses of that holy affection and by the imperial claims of duty to his Lord, to humanity, and to himself, to oppose it to the utmost limits of his ability and of his opportunities. Compromise with it he dare not, because, as Reinhard, one of the foremost champions of Christian faith in Germany, declared, there is such "an irrepressible difference between rationalism and supernaturalism" as to preclude any "possible point of compromise;" "they have nothing in common;" "either one or the other must exercise authority."

This irreconcilable hostility to Christian faith is inherent, not alone in "naturalism," which rejects all supernaturalism, which sneers at inspiration as demanding belief of "a mass of mythical stuff" which its advocates "will no more admit to be historically true than Niebuhr will admit the validity of the legends of early Rome," and which boldly claims that "to reason alone belongs the privilege of deciding on religious belief and moral duty;" but it is also found at the root of every form of rationalism, whether it be philosophical, literary, or critical. The destructive criticisms of Colenso, of De Wette, with his theory of Elohistic and Jehovistic documents in the Pentateuch—of Schleiermacher, who, despite his many "evangelical expositions of divine truth," seriously questioned the inspiration of the Old Testament—and of those more recent writers whose criticism is directed against the credibility of parts of the sacred

record which is to Christianity what the title deed is to one's real estate—though not equally dangerous, are yet all open to the charge of hostility to the faith. They all beget doubts which tend to restrain unrenewed men from accepting the Gospel, and to smite the trust of the Church with a degree of paralysis which, if not destructive of it, is yet benumbing to its activities. Seeing, therefore, that rationalism, even in its mildest and most plausible forms, stands in the path of Christian progress as an armed and aggressive force, how can a man who has solemnly consecrated his scholarship to Christ fulfill his obligations otherwise than by vigorous contention with this persistent and dangerous adversary of his Lord?

Enmity is never so deadly as when it approaches its foe wearing the mask and speaking the honeyed words of friendship. This trite truth has had its verification in the history of modern rationalism. Our accomplished Bishop Hurst shows this in his learned and fascinating *History of Rationalism*. Speaking of Germany, he says: "The great coryphæi of rationalism have sprung from the very bosom of the Church." And because these men professed strong attachment to the Bible, and claimed that their skeptical criticisms originated in their desire to elevate it in popular estimation, they did immensely more hurt to the truth than bolder men outside the Church, who, not possessing the confidence of the people, offended them by their first assaults on the sacred book. But these men, professing high regard for the Scriptures, being unsuspected of any sinister purpose, were listened to, and led many blindfolded into the labyrinths of rationalism. With this historic fact before him, the Christian scholar does not shrink from striking rationalistic opinion, even though it be uttered by men wearing priestly garments or crowned with the honors of high scholastic reputation. Knowing that antichristian ideas are never so potential for evil as when uttered by such men, his supreme obligation to defend the truth, which can only achieve its high purpose by being kept pure from the slightest trend toward rationalism, binds him to strike at every theory which impeaches the supernaturalism of Holy Writ with a vigor proportioned to the power given it by the learning and personal influence of its propagators. It is indeed one of his highest duties to be a champion of revealed truth, and the foeman, not so much of the teachers of error as of every theory they sanction which tends to disturb the faith of men in the Christ of the gospels.

There is a class of critical rationalists who, while disposed to accept and even to defend the supernaturalism of the New Testament, zealously assail that of the Old Testament. Such men take a strangely unreasoning delight in advocating theories about the authorship of the Pentateuch; the canonicity and authenticity of Daniel; the parabolical character of the books of Job and Jonah; the existence of two Isaiahs, two Zechariahs, and kindred questions, which they present with an audacity of unsupported assertion which tends to weaken the popular faith, not only in the credibility of the Old Testament, but also of the New, of which the Old is the historical basis. Overthrow this historical basis—show it to be "a string of myths and legends which an advanced age should reject"—

and "you endanger the whole edifice." Hence, with great fi
Kuenen, that noted leader among destructive critics, said: "
either cast aside as worthless our dearly-bought scientific metho
must forever cease to recognize the authority of the New Test
the domain of the exegesis of the Old." This is sound logic
Bishop Hurst has wisely and truly observed, "the Bible is a
but one part be mutilated the whole organism is disturbed."

It might be uncharitable, though by no means illogical, to
the critic who impeaches the authenticity and inspiration of th
teuch, of Daniel, or the Old Testament books, is also secretly do
the authenticity and inspiration of the gospels and epistles. For
the critical methods which he employs to throw the mists of do
the one may be applied with equal effect to the other, and his
use of it against the Old Testament cannot but work kindred effe
his views of the New Testament.

But, not to press this point, one may ask, Is it not a palpable
the spirit of destructive criticism so blinds its possessor that
cannot or will not see that the witness of Jesus Christ and of St
the credibility and supernaturalism of the Old Testament pr
criticism to be grounded in erroneous premises, and his conclu
elaborately and pretentiously wrought out, to be false, unless b
and Jesus are incompetent witnesses? Any candid mind, after
weighing the numerous texts in which Paul speaks of Moses a
prophets, will be compelled to admit that he not only recogniz
as the author of the Pentateuch, and all the prophets as inspired
that he also indorsed the supernatural element in the miracles a
to many of its distinguished characters. With equal emphasis
prehensiveness Jesus himself, in numerous passages, accredited
versal belief of the Jews respecting the "law" as having been re
Moses; and also, to cite Professor Bissell, he "directly imputed
legislation belonging to each of the three great parts into wh
modern critics divide the Pentateuch, and refer to widely
periods of time." Moreover, Jesus also spoke specifically of th
of the Jews by looking at the brazen serpent, of the giving of th
and of the rescue of Jonah by a monster fish, not as legends, but
wrought by supernatural power. Thus both Paul and Christ
festly, if not indisputably, against the higher critics. If the
right, the former must be wrong, and their testimony to the divin
ity of the Old Testament must be rejected. Admit this, and P
no longer be regarded as an inspired apostle. Jesus must cease
infallible teacher sent by the Father to manifest his love to
fallen humanity is left without a Saviour. Is the blindness inv
which refuses to admit the conclusiveness of this testimony, an
this logical consequence of the "higher criticism" of the Old Te
Perhaps so. Nevertheless it bears the aspect of that proud p
which the Lord rebuked when he said to the unbelieving Jews,
not come unto me that ye might have life." The truly Christia

Christ abides repudiates this spirit. He professes to sit as a
t the feet of his divine Master, and to accept his testimony to
bility of the Old Testament as of infinitely higher value than the
l criticism of that English and French deism that inspired the
rationalism, which, in its turn, became the progenitor of the
tive criticism" that in England and America, as well as in Ger-
yet engaged in its unchristian task of undermining the faith of
hat ancient Book in which the roots of the Christian system are
imbedded. To him one sentence from the lips of Christ is worth
n all the literature of rationalism.

odern Christian scholar finds his prototype in St. Paul, whose
ip contributed so materially to the founding of the Christian
Master of the language in which the Old Testament was writ-
versant also with Greek and with Greek philosophy—learned
wish Scriptures, which were taught critically, exegetically, and
ition in the school of his teacher, Gamaliel, the most liberal
he orthodox rabbins of his age—and so deeply inspired by the
us revelation of Christ that he saw with marvelous clearness, as
believing Jew then saw it, the completion of Mosaism in the
d resurrection of Christ—Paul was, of all men then living, pre-
y qualified to penetrate the depth of all questions relating to the
on of the Old Testament Scriptures. He was also acquainted with
nalism of the Sadducees and with the gnosticism of the Ebionites,
ough then only in its germ, denied the divinity of Christ and was
rth to ideas which, like modern rationalism, led to "unbridled
speculation on divine things." He knew also of the subtle and
jections with which Greek philosophy assailed the Gospel. His
holarship qualified him to deal with all these opposing theories.
itude did he take toward them? Did he study to make conces-
ny class of those skilled opponents? By no means. But stand-
ed, and ready for the fray, he became their assailant. To
f the supernatural facts on which the Gospel stood he opposed
knowledge. He had seen the Christ. He had heard him speak.
ng him he had experienced a spiritual renovation, a manifesta-
he living Christ to his consciousness, which was knowledge. By
refore, the possibility of miraculous deeds and of revelation was
e questioned. "Science, falsely so called," might object, but
ions were to him but as down when placed in the scale against
rience. And he conquered antagonism to the Gospel, not by
ncessions to error, but by enthusiastically offering the truth,
s it always has done when faithfully preached, demonstrated its
by its effects on the hearts and lives of men.

method of dealing with objectors to the credibility of the Old
t, by citing which he justified Christ's claim to be the Messiah,
himself had done (especially during his memorable walk to Em-
a model for Christian scholars in these hypercritical times. His
ical and logical mind saw that Holy Scripture, like all other

writings, should be judged by the purpose for which it was originally written. If that purpose were literary, scientific, and philosophical, then it ought to contain not only bare facts, but also the reasons and interpretations of facts, stated with such scientific accuracy and teleological foresight as might be justly expected from writers divinely inspired to explain the philosophy of the universe. But knowing that Holy Scripture was not given for this end, and that it was important that men should distinctly see its real purpose, Paul stated with admirable and precise simplicity why God inspired it, saying, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." . . . "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Hence, as this proto-Christian scholar teaches, the Old Testament was not inspired to impart a knowledge of cosmogony, astronomy, natural history, or any other natural science, but to be the world's lesson-book of ethics, spirituality, theism, and prophetic Christology. Studied in the light of this, its only aim, it is seen to be a truthful record of such facts in the history of the Jewish people and their ancestors as were necessary to preserve the memory of the dealings of God with them, both individually and collectively. These facts include those narrations of coming events which were undiscoverable by human reason, as well as those current events which needed only wise and close observation, careful, conscientious inquiry, and sound judgment in the men divinely moved to record them. In making this record, those writers naturally and properly associated the deeds of men with the ideas, opinions, ethical concepts, and unscientific interpretations of natural phenomena which entered into the popular beliefs of their times. Hence, Bible history is a faithful transcript both of the thoughts and events of the various periods to which it stands related. Placed in the light of our modern Christian civilization, the erroneous notions of the Jews in that olden time are strikingly apparent. Doubtless the Holy Spirit might have inspired those men to give modern interpretations and corrections to the errors of their age. But that would have made their work unintelligible to the age in which they lived and to many succeeding generations. Hence infinite Wisdom taught them to state the occurrences of their respective ages in strict correspondence with the prevailing narrow intelligence, and to place them in such juxtaposition with those providences which punished individual and national vices and rewarded obedience to the laws of God, which they also recorded, as would fit their writings to fulfill the purposes of their inspiration. Being thus written, their history bears the stamp of truthfulness, and beautifully fulfills the purpose of the all-wise God to make it "profitable for doctrine, for reproof, for correction, for instruction in righteousness." And Christian scholarship, recognizing, as Paul did, these characteristics of sacred history, defends it in perfect confidence that, despite the specious theories and pretentious but fallacious criticisms of rationalistic

s, it will retain its hold on the faith of the Church, and finally cap-
ne convictions of mankind.

confidence of Christian scholarship is justified both by the past
and present aspect of Christianity. In its infancy Christian faith,
ady noted, was compelled to a conflict with the speculations of the
ling philosophy. The battle between its "new faith and the old
edge" was long and severe. Its issue often seemed doubtful. But
hree centuries Christian faith triumphed, and it came out of the fight
s faith enriched by ideas of which it had despoiled its foes. Placed
light of this historic fact, Christian scholarship is not disturbed by
im of that "scientific knowledge of material things . . . which is now
asserting its right and its power to undertake the guidance and
ment of mankind," nor by the effort of the destructive critics to rob
riptures of their credibility. The past victory of Christianity over
d gnosis will repeat itself in a triumph over the new scientific ma-
m and criticism, and in enriching the faith with the spoils of its
listic adversaries. Its theology, its critical methods, its historical
edge, and the circumference of its thought have indeed been already
ed by the studies to which its defenders have been driven in reply-
the charges of its foes. Already rationalism gives evidence of
shing resources for further attack, in the fact that it is bringing no
eories into the field. It is also obvious that the tide of the battle
against them. Christian scholarship is no longer on the defensive,
confidently aggressive; and, to cite the language of James Baldwin
, "the certainty has grown clearer that the ultimate result of this
dous clashing of ideas and forces arrayed by the world's wisdom
t the facts and the truth of the Gospel will be to inscribe its cen-
essage—the mission of Christ to save—blazoned in letters of living
on the great temple of human history."

THE COMMON PEOPLE.

o are the common people? In the American Republic class dis-
ns founded in hereditary privileges, titles, and conditions are un-
; aristocracies, nobilities, castes, feudalistic divisions, recognized
and perpetuated by custom, do not flourish. The people are one—
privilege, one in rights, one in opportunity, and one in the growth,
and destiny of the country. Neither the repulsive and degrading
of caste as it exists in India, nor the improved but mechanical and
ural system of social classification as it appears in England and Eu-
inds any counterpart in American life. Our civilization is unique in
aracter of its freedom, in the breadth of its simplicities, in the com-
nheritance of good-will and opportunity secured to men of every
. Without laws of primogeniture, without *ex post facto* laws, without
al oppression, it is not surprising that the Eastern Hemisphere, af-
with social distempers, is emptying itself of its surplus populations

on our shores. The instinct of the race points it to the land of fr as the instinct of the bird carries it in the winter to the South. caste dies upon the altar of freedom; here oppression vanishes i shades of history; here man is man; here he rises from the dung the throne; here the throne is but the people in power. The " gender," as Shakespeare phrases it, is in authority, dominating ove it is not the few over the many, for there are no "few;" the many all in all.

In every land the liberty-loving leader is the idol of the multitu cause his instincts are in harmony with the common and ruling i Gladstone in England, Castelar in Spain, Laveleye in Belgium, To Russia, Victor Hugo in France, Lincoln in America, are types of m interpret human thought and aspiration in their widest and holies ing, and are ready to frame governments in harmony with them. H the function of civil government had respect, not to the masses, ex terrorize and degrade them, but to the prosperity of the aristo hence the strifes between the lower and upper classes which make a tale of blood. The day of the common people in all lands is at they have a voice and it is heard; they have a grievance and it is l they have rights and they are claiming them; they object to degra and that is a hopeful sign of their elevation. The instinct of the m in motion, and is a terror to wrong theorizing as well as to wrong

While the world's instinct is making itself felt, shaking thrones l they have hitherto crushed it, and threatening all nations because justice to the poor, it presents an anomaly in this country worthy ous study. In no country as in this are the multitude so free, so so protected in their rights, and so appreciative of their opportu yet the same spirit of anarchy, distrust, and danger is as obvious republic as in the monarchy that oppresses and destroys. The n of Russia is not without justification; the socialism of Germany is the fruit of the militarism of the empire; the rebellious spirit in plants itself upon English provocation stretching over centuries; throughout the world there is explanation of, if not palliation nihilism that threatens to sweep away the bulwarks of social and p institutions. But on the surface of things it is not patent why fr should produce the same result as oppression; why a peace-loving that requires no army should breed the same distrust of governm militarism; why a republic should be threatened with the same dan a monarchy; why anarchy can thrive among a people who have the way as among those who are slaves. That the anomaly exists requ proof, but only a statement. Chicago is as anarchical as Dublin, M Berlin, or London. Cleveland, Pittsburg, New York, and Baltim centers of socialistic organizations as threatening in purpose dangerous to the public peace as the National League of Ireland reviving Commune of France. We can account for foreign nihilis native nihilism here is an anomaly.

Searching for the cause, we find that as evils often propagate

selves by the mere force of contagion, so socialism spreads by the process of inoculation, all nations taking the same malady, irrespective of conditions, and in defiance of the very means intended to prevent the spread of the evil. Hence, it is not strange that as one kingdom in Europe fosters a vice the continent partakes of it, because the social conditions of the continent, to say nothing of the juxtaposition of nations and close commercial relations, are so similar as to favor the same disease. But that a distant republic, whose spirit is so different from that of Europe, whose conditions are seemingly unfavorable to the European malady, should exhibit the same symptoms, cannot be explained in whole by the process of inoculation. It may be true, that as cholera invades Arabia so it invades America. Socialism is as likely to appear in one nation as another, and is not always the result of certain antecedent or existing conditions pointing to socialism as the remedy for the social disorder. To explain the anomaly we must remember that contagion is not very effective unless it assimilates with the national life; that is, inoculation must be followed by assimilation before contagion will be destructive. Do we, with our orderly national character, create a tendency to assimilation of the disorder? Remembering that the foreign contagion is not imported to this country on the wings of the wind, but rather by actual personification of its worst phases—that the degraded classes of Europe rush to this country every year by the thousands, and are ready for any kind of life—that whatever is inimical to a pure democratic form of government is borne to us by every ship that anchors in our waters—that the spirit of foreignism, inappreciative of American ideas, is irreconcilable with the steady progress of the New World—it is not difficult to trace the evil to its source, and, observing its tendency to temporary assimilation with our national energy, it is not difficult to account for its hold upon native elements, provided they are ready for the new influence.

It is at this point that the American people should pause and consider, for, granting uniqueness to our civilization, and an inseparable peculiarity to our institutions, a close acquaintance with our social conditions will show a similarity to those of Europe, and a preparation little surmised for the growth of the most destructive socialism. With our boasted freedom, privileges, and enlightenment, we have permitted the common people, through various processes, both native and foreign, to gravitate into a condition of servility, degradation, and depravity that, unless arrested, will in time bring upon us the fury and havoc of socialistic corruption, disunion, and degeneracy. Whether slavery or foreignism or sectionalism or war had much to do in precipitating this condition, it matters not, as the chief point is to recognize the situation and then provide remedial agents.

In the matter of common education the Republic is grievously in arrears, being behind many European nations—Greece, France, and Germany in particular—and is suffering under a load of illiteracy that, aside from its humiliating aspects, is pregnant with revolutions, social Armageddons, and the direst political earthquakes. Under a monarchy social revolutions

may be suppressed, but in a republic the soil is favorable to their growth. In the one, power is the remedy; in the other, education. It is useless to talk about the efficiency of law for the regulation of the socialistic movement, for it can be but temporary in effect. So long as free speech is a cardinal doctrine of the Republic, suppression by law of nihilism is out of the question. Law we must have; the police force must be strengthened; public sentiment must be uniform in its opposition to the danger; and the press must echo that sentiment until it is heard by every anarchist between the seas. But that law and sentiment will not avail is evident from the fact that they are now in operation, yet but feebly restrain, and do not extinguish, the tendencies to public anarchism. Education of the illiterate masses is a remedy that, however unavailing in Europe, will not be without use in this country. Nihilism and education have joined hands in Russia; socialism in Germany is backed by an intelligence that militarism cannot cajole into acquiescence; the commune of France was led by brainy aristocrats; the conflict in Ireland is headed by Parnell and Gladstone; so that it does not appear that education elsewhere is the remedy for social rebellion. In this country there is reason to believe that it will avail for the suppression of the evil, because ignorance engineers it, and it is without justification either in the structure of our society or the attitude of the government and Church toward it. In other countries it gives a reason for itself in governmental tyranny; hence the educated classes rise up against it: in this country, where there is no tyranny, ignorance for the sake of something to do plays at socialism, and education will extinguish it. We call for schools, *schools*, SCHOOLS, as the first duty of the government to its children.

The evils of accumulated wealth, so common in foreign countries through inheritance or the favoring opportunities opened to those of noble birth, are repeating themselves in this country, where the temporal condition of every man is theoretically supposed to equal that of every other, and where congested wealth might be supposed to be impossible. The truth is, a republic is not only on a par with a monarchy in opening the way to wealth, but it furnishes greater opportunities than the monarchy for this purpose, and renders the evil still more dangerous because less bearable than elsewhere. Here wealth piles itself up in fabulous quantities in the hands of monopolists, syndicates, or the quiet broker in stocks, until Crœsus is surpassed in every city in the land; until wealth becomes a prize to be sought by gambling, by all sorts of brokerage, by watered stocks, by vague enterprises of all kinds, by legitimate business on an enormous scale, but so conducted as to enrich the few who secretly manage it. This has not been possible in foreign lands. Our country offers resources, opportunities, commercial outfits, and probabilities that are not found elsewhere; and a commercial genius may triumph over the masses, who, as anxious as himself to succeed, cannot plan so shrewdly, act so alertly, or wring the gold so conscientiously from hands that laboriously earned it. Where there is great wealth there is also great poverty. This is as true in the republic as in the monarchy, for wealth implies a disturbance of com-

equality; that is, as one man accumulates other men must disgorge, mulation would be impossible except where one is an absolute of wealth. Commercial inequality, or wealth and poverty, in their e contrasts, now afflict the republic as they have afflicted the mon- or ages past; and if wealth continue to accumulate more, and pov- ntinue to spread itself, a social revolution will be the result. In a re- the common people make themselves felt, and wealth cannot afford gonize them, to laugh at their calamities, or to shut up its bowels passion in time of need. Wealth must be benevolent, patriotic, hropic, a distributer of its gains, the almoner of the nation's weal, ll invite destruction.

ion is the necessity of all classes, but it is a problem how to bring nmon people into sympathy with it, how to induce them to e it as their greatest need, and how most absolutely to se- eir indorsement of all that it teaches and enjoins. In foreign coun- ligion is a state institution; that is, it is under national control, herefore somewhat subject to political change and maneuver. The le of dissent is growing, and, like an earthquake, will at an early erthrow national authority in religion. Germany and England, estant nations; Russia, the representative of Greek Christianity; ly, Austria, and France as examples of the Latin religion, indicate acity of the national purpose to subject religion to national super- but it cannot be said that the people are more devout, benevolent, l, missionary in impulse, and broader in Christian experience than ple of countries whose religion is not within the grasp of the gov- t machinery. Whatever the advantages of a monarchical religion not equal those of a republican religion. In this country religion tically independent of government, as government is legally free ion; but no harm results from the divorcement, for the govern- not atheistic, and religion tends not to infidelity, but rather to and aggression.

owing to the liberty of the Church, in America it is nearing a dan- ose cautionary signals, raised now and then, should be studied and In Europe the national Church is an oppression; in America the urch, instead of oppressing the masses, is gradually alienating nd so separating itself from the people whom it would serve. It ecause of laws or tithes or purgatorial keys that Protestantism, as n of religion, is losing in power over the people, but because of the atic sense—which is always an offense in the sight of the average t appears to manifest to the people.

n, more than ever, the Church should be bending toward the people ting itself above them, and they see it, and reluctantly turn away e cherished institution. They accuse it, not of pessimism or fail- nuch as of the vanity that comes from wealth or is the result of a d eventful history, or of the latent tendencies of a half-regenerated rship. Just now, when the Church should be humble and sympa- the Protestant Episcopal Church proposes to discard its name, as

too small or contemptuous, and take a high-sounding title; call its chief churches cathedrals, and thus step forth a gilt-edged aristocracy in the religious world. Just now, when worship should be simple and sincere, ritualism accompanied with operatic music is proposed as a beautiful service, and refinement takes the place of the simplicity of Christian worship. Just now, when courage and sacrifice should be prominent in the ministry, the commercial spirit is as patent as any thing else, and is destructive of genuine piety and power. Just now, when truth should be proclaimed, the rationalist injects his doubts and interpretations into religious thought, and a weakened and suspicious Gospel is preached. Just now, when the doctrine of regeneration should be thundered in the ears of sinners, an ethical system is beautifully set up and its virtues are heralded to dying men. Just now, when Jesus should be preached as the Christ, the so-called Christ is preached as Jesus, and thus the foundation of the Christian religion is silently but powerfully shaken and needs to be re-affirmed.

By no means are these tendencies universal, nor is the Church so in the grip of aristocracy as to lose its identity or forfeit its claim to a divine institution; but the observant eye cannot fail to note the presence of decomposing forces in the Church, and of barriers that prove stumbling-blocks to the common people. The Church must go to the people; otherwise the people will not come to the Church. Ritualisms, robes, aristocracies, operatic performances, the bargain and sale of pulpits, ethical teachings, and an æsthetic religion will repel the people. To win the nation to Christ, Christ must be offered to the nation.

Along these lines are our dangers, opportunities, fears, and hopes. As to education, the nation in its governmental capacity must provide it and enforce it; as to wealth, the individual must study its import and responsibility, and govern himself accordingly; as to religion, the Church must preach it as man's greatest need, and preach it in the spirit of the Master. The common people are pliable, because free, and will accept education at the hands of the nation and religion at the hands of the Church provided they step not too haughtily or implore them too ceremoniously to pursue their highest self-interest. Educated and Christianized, the Republic of the Common People will endure until the earth shows signs of age.

A RÉSUMÉ OF THE CONTROVERSY.

In the interest of truth, personal responsibility, and progress toward a settlement of the controversy which the *Review* inaugurated as to the legitimacy of so-called "higher criticism," we propose to restate our original programme, consider the steps already taken in its execution, and briefly to forecast the work that remains in order to complete the task that is still upon us. We are persuaded that a candid statement of the historic aspect of the discussion, while it may contain some surprises, will correct some wrong impressions, enable our readers to view the con-

troversialists in their proper light, and to determine the value of the controversy itself. In our addresses before the Spring Conferences of 1889 we ventured to declare that rationalism had rooted itself in the evangelical thought of this country, and that in particular, as in Europe, the centers of the heretical and destructive influence were certain colleges, which, to give point to the charge, were openly named. This general assault was made, not in a reckless mood, or to create a momentary sensation, but after months of careful examination, and with evidence enough at hand at that time to substantiate the charge of malfeasance against the schools thus indicted. While profound interest was excited by the statement so made, we recall not one Conference that heard it in which many brethren did not assure us that we had spoken none too soon, and that the colleges ought to be called to an account. We had not the slightest suspicion, except in one or two instances, that any well-informed minister would doubt the facts as alleged, or that he would consider it un-Methodistic or unfraternal in a church editor to attack a destructive heresy, especially since said heresy had taken possession of the Church itself.

In this general and preliminary arraignment it must not be forgotten that we did not name a professor or a department in the colleges mentioned, nor was it ever our purpose to name them, or to come in collision with the advocates of the new views. Knowing that such a course would precipitate a personal controversy, with probable alienations; knowing, too, that such a hand-to-hand conflict would be distasteful to the parties themselves, and to the reading public who would observe it; and also knowing that a discussion of principles and teachings could be conducted without involving the teachers, we cautiously avoided all reference to them. The introduction of the personal element was contrary to our programme, and would not have appeared to this day had not others injudiciously forced it into prominence; and even then we urged its suppression, but was unheeded. This fact has been overlooked; some supposing that we are responsible for the *kind* of discussion in which the *Review* was compelled by force of circumstances to participate. Nor when the personal element first appeared did we intend to indulge in any *argumentum ad hominem*, which commonly is not the strongest, and so proceeded in the discussion with a purpose to observe all the ethics it enjoined.

When, therefore, did the *ad hominem* spirit appear? Who introduced the anti-ethical method into the controversy? The *Review* certainly did not, and disclaims all responsibility for the resultant peculiarities of the conflict. We need not recall those who were unwise enough, first, to mention the names of professors, and second, the professors themselves, who violated every principle of courtesy in their attempt to answer the charge of rationalism. If the charge were untrue, it could easily have been overthrown, and in a most adroit and courteous way we could have been vanquished; but it was not emptied of meaning by misrepresenting and abusing us. The tactics of our opponents convinced our readers of the weakness of their position. In the September (1889) *Review*, which was

not issued until weeks after this discourteous treatment, our a
"Wounded Rationalists" appeared, which, it must be remembe
not an attack on the positions of the critics, but a *reply* to article
standard of literary ethics would justify. This, too, has been f
and the article was treated in some quarters as if it originated a
encounter, while the Professors' articles, blustering with studied
were supposed to have been righteously written in self-defense.
of self-defense they employed more than authorized us to expose
sufficiency as an answer, and the spirit of self-sufficiency they ma
Nevertheless, still persistent in our purpose to escape a persons
sion, we announced at the close of the article that we desired t
the subject of inquiry, not from the personal stand-point, but on a
different basis. The personal disputation would have been disc
then, but others would not listen to the suggestion, so that it agai
necessary for the *Review* to go down to their level. Hence, the N
number contained an editorial on "Rationalism in Pantomime."

This is the simple history of the conflict. We write with ear
since some of our critics would place the responsibility of what th
condemn upon the *Review*, when it properly belongs to those wh
and methods of literary disputation are entirely averse to our t
methods, and especially to our plan in the discussion. As exa
the method we would have pursued in the study of the ques
volved, if it had not been perverted by the critics, we refer
Pentateuchal Question," in the September (1889) *Review;* "Reve
Reason," and "The Limitations of Biblical Criticism," in the
(1890) *Review*, and "The Predictive Element in Prophecy,"
March (1890) *Review*. It must be clear to our readers that a ver
discussion of the two sides of the biblical issue could have bee
on between the disputants had not the plan been interrupted.

In entering upon an exposure of the rationalistic tendency i
legiate centers we anticipated criticism, perhaps misconstructio
sonal motives, perversion of the facts given, and a temporary
such as is not unusual in great controversies. For any thing th
happen pending the discussion of the questions raised, we were
either to endure it or to contend with it, except the unfraterna
tion of those who professed to cherish our faith and to be as
complicity with rationalism as ourselves. An investigator is not
a critic is not a rationalist; but for some ambiguous reason some
gators concluded we regarded them as heretics, and some critics
themselves assigned among the rationalists. The mistake of th
ment was not ours, but theirs; and, acting on their own mista
pronounced our position untenable, and seemed to question our
advocate it. We have been trained to grant freedom of opini
opponent, to criticize and to be criticized, to plunge the sw
error, and to wave the flag of truth over the ramparts of the en
it did not occur to us that for exercising a polemical right o
damental issue we should be the victim of ungenerous suspic

l counter-statements from those who were under some obligations
ct the work we were trying to accomplish.

explanation of the unexpected turn in the controversy, we have
that some misinformed souls suspected us of holding to a secret
xy, and that we would in time aim to convert the Church to a
did not hold. It was charged by some that the *Review* was pro-
g "a self-defined orthodoxy," while others alleged that it was
ning an *un*defined orthodoxy. Nothing in either case could be fur-
m the truth. Both classes were in trouble—a trouble of their own
. In our article on "Orthodoxy" (November *Review*, 1889), we
define the word, nor any doctrine it implies; nor is there a single
in any thing we have written to pervert the meaning of the word,
fine it in any sense whatever. We did *assume to be orthodox;* per-
e assumption was the disturbing factor; but, pray, whom would
rb? Can any orthodox believer invent a reason for being annoyed
we assumed to be orthodox? If so, we should be happy to con-

In taking this position we meant no more and no less than any
ristian minister would mean in taking it, and why our assump-
uld tantalize one of like faith is beyond comprehension, unless
slightly departed from the faith, in which case his orthodoxy
need repairing. It is because of a heterodox tendency in the
n Church that we deemed it a specific duty to emphasize the or-
position, and to use the word which is an offense to heterodoxy
unbelief. With Christians, however, there is no need of a defini-
less the Christian is "liberal," and coquets with rationalism.

Methodist Episcopal Church orthodox in its faith and teachings?
hat is the duty of those who are regarded as the standard-bearers
achings? What does the Church expect of its editors, professors
ges and theological seminaries, and pastors? The answer to this
will not only enlighten, but have a directive influence upon, and
promote a general understanding in, the ministry. If the Church has
the old teaching that Moses is the author of the five books attrib-
him; that the hitherto accepted view of a Pentateuch is but a tra-
theory which has been exploded and must be abandoned, and that
ry of a Hexateuch must take its place, it being confirmed by many
table evidences—*we wish to know it.* We are not asking what tinct-
itics hold on this subject, but what does the Church hold, and
of its teachers? If the Church accepts the rationalistic view that
nomy was written in the time of Josiah, and by Hilkiah, and that
called "Joshua" was also written at a late date, though Professor
demonstrates its early origin, *we wish to know it;* and if editors
ological professors are expected to teach these theories, it is well
also to have this understood, so that no one will be embarrassed
laiming the views of the Church. If, again, the Church is sol-
favor of the rationalistic theory of the double authorship of
or authorizes the view that "Daniel" is a forgery, it having been
in the second century before Christ, and renounces the predictive

as the essential element of prophecy, referring it to an historical basis, it will be well to authorize teachers, pastors, and editors to adjust themselves to these advanced views. If, also, the Church has concluded that Ezra is chiefly responsible for the arrangement of the Old Testament as we have it, but that it is a fraudulent arrangement, and that he was a false redactor, adding and subtracting according to his pleasure, and his work is to be repudiated, *we wish to be so informed* in order to govern ourselves in the future. If, still further, it is clear that the Church has accepted the rationalistic discount of the value of quotations in the New Testament from the Old Testament, impugning the honesty and integrity of the writers of the former, and impeaching the wisdom and authority of our Lord Jesus Christ, it will be proper to furnish the proof of the fact. We are not seeking knowledge concerning the essentials of the orthodox faith, or concerning the general position of the Methodist Episcopal Church touching biblical questions, from rationalists, critics, professors, or a coterie of self-styled scholars, who imagine themselves to be greater than the Church. We have assumed that the Methodist Episcopal Church never accepted one of these rationalistic views, and *does not accept one of them now.* Was this assumption right or wrong? The conclusion of this point is, that the *Review* was *in entire harmony with the Church in resisting the rationalistic teaching;* in resisting the above teachings, every one of which is firmly maintained by the rationalists of Germany, France, and England; and in so doing it believes that it has rendered no inconsiderable service both to Methodism and orthodoxy.

In the treatment of these various topics we have never circumscribed investigation nor opposed the most scrutinizing analysis of the evidences on which the Church rested its faith; but we have stoutly resisted the *conclusions of theorists* who have gloried in attacking the peaceful and well-established beliefs of Christians without a seeming sense of responsibility to history or the truth. A tentative explanation of a difficulty, or a speculation on certain biblical problems announced, as a speculation, may excite profound inquiry and lead to new results; but a tangential idea—a *conclusion* destructive of faith in inspiration—necessarily excites the defensive propensity of believers. Had the destructive critics announced their heterodoxies as speculations, or as tentative endeavors to solve newly discovered difficulties in biblical literature, Christian scholars had patiently considered their theories; but they came forth with trumpets and banners, proclaiming the overthrow of all so-called traditionalism in religion, and substituted rank heresy for true faith. The theory that might have won attention as a theory was openly declared to be a conclusion from which there was no appeal, and any attempt to controvert the conclusion was interpreted as a proof of small scholarship and petty literary trifling on the part of those who retained respect for the teachings of the ages. To this conceited and repugnant position the Church has opposed its mature scholarship; compelling the critics to furnish the proofs of their vagaries, and demanding that truth shall have its rightful chance in the conflict with error. It cannot be said that the destruction-

urnishing the proofs, for in their extremity they have resorted to
al speculation, imaginative and metaphysical declamation, and
l strategies common to men who undertake to sustain a bad cause.
ot disparage the erudition of some critics; but the claim that the
ed" thinkers husband the learning of the times excites the ridi-
contempt of the masses of Christian scholars in this country.
*not one scholar in ten in America who has departed from the stand-
h respecting the biblical questions now in dispute between rationalists
odoxists.* The reader will be assisted in his appreciation of the
this statement if he will undertake to ascertain how many Amer-
olars hold that Deuteronomy was written in the seventh century
d by Hilkiah, with the help of Jeremiah. He may also satisfy him-
his point if he will poll the scholars on any other problem in issue,
nfallibility, inspiration, the authorship of Isaiah, and so forth.
onfessed that certain American critics accept the extreme conclu-
the German rationalists, and support the conclusions by a method
ent that identifies them with the rationalists of Europe. It is
itable to the scholarship of such critics that to this day they have
nced one theory against traditionalism, or one argument against
odox position, that was not drawn from the rationalists across the
Scholarship! *Not an original theory in biblical criticism has been
led by an American critic;* every conclusion is borrowed, and
gument is kidnapped from foreign lands. Many of the editorials,
ts, and books written by them are purloined, and some of them
g to *secret contract*, from the literature of the other hemisphere;
they prate of learning, acumen, and insight and foresight as to
ome of the Bible! Even the little phrase used by a home critic,
g against higher criticism," was borrowed from Eichhorn. Sat-
ot planets, they are! Is it not time to understand where the
of rationalistic jargon took its rise? Discovering the genesis of
n rationalism, and seeing that the work and results of the home
ign critics are identical, we pronounced the critics rationalists,
eotyped them as Christian rationalists, because they professed to
tians. We have met no scholar who has disputed the correct-
his application of the word, and the attempt to deride its use in
nection implies a desire to escape from what it signifies.

been said, that if early in the controversy we had drawn the dis-
we have recently made, and fully stated all our purposes and the
we intended to employ in the defense of truth, we should have
ter understood, and the *Review* would have escaped some criti-
This may mean that we did not conduct the controversy ass ome
would have conducted it; therefore it was wrongly conducted.
not sure how others would have managed the controversy, nor
ur business to seek wisdom at their hands. We had the facts;
our duty, and have attempted to discharge it.

trange, however, that readers of the controversy should forget
distinctions more recently emphasized were plainly announced

(1) in our Conference addresses; (2) in our *Advocate* articles, in w
were careful to show the differences between legitimate and cons
criticism and destructive or rationalistic criticism. We also rec
the scholarship of the early rationalists, and acknowledged th
of their work in some departments of Christian learning, thus p
the way for the divergent conclusions we finally reached. If c
others did not read our articles, or forgot what they contained
not responsible; we carefully took all the preliminary steps nece
an amicable discussion of the questions in issue.

*The single purpose before us was, to expose and resist destructive c
alistic criticism;* and, governed by the hundreds of letters receiv
all parts of the country—*the strongest from New England*—we sho
late conscience if we did not say that the necessity of such expo
great, and that it has been productive of results which must cons
stability of the Christian faith in the future.

Henceforth the work of the *Review* should be confined to the
tion of the principles underlying biblical criticism, and the vin
of views pertaining to authorship and doctrine which have bee
lished according to the laws of testimony regulating human be
conduct. It is certainly an auspicious time for the prosecu
inquiries relating to the integrity of the Bible as a supernatur
and for a re-canvass of the evidences usually quoted in justific
faith in revelations of spiritual truth. It is not incumbent, h
on orthodoxists to prove their positions, but they may properly
for them against the rationalism and hypercriticism that would
faith in Christian teaching. It is also proper to observe that
structive methods of Kuenen, Renan, and Wellhausen have ca
some orthodox minds; hence it is the duty of the conservative st
remind the liberal thinker that already there are signs of a great
in France and Germany, and that America should be slow to
what those rationalistic countries have more than once repudia
are again inclining to abandon. The *Review* proposes carefully
sider the methods of the rationalists, to report the progress of t
tion, and to announce the results of scholarship in the field of c
It proposes to utilize the discoveries in the archæological fields o
Babylon, Nineveh, Moab, and Syria; to examine the latest resea
philology and apply them to biblical problems; to ignore or ans
theories of critics; and to demand full proof of the positions they
when contrary to established faith.

With our original plan resumed, not again, we trust, to be inte
by the critics, and with the personalities, misunderstandings, cri
and abuses of the past forgotten, the *Review* can complete its un
work in the spirit of the language of Abraham Lincoln: "With
toward none; with charity for all; with firmness in the right,
gives us to see the right;" and, God helping, we shall do it.

THE ARENA.

CATECHETICAL INSTRUCTION.

THE catechetic method of instruction has obvious advantages over the common practice of cramming the mind with multitudinous things and burdening the memory with words. For it arrests attention, awakens inquiry, calls into exercise reason and judgment, anchors truth in the mind, excites the conscience to act in accordance with the ethical principles discovered, and leads to an intelligent faith. This method has been used by the world's best teachers from Socrates to the present age. Eminent men habitually catechise themselves as to the truth and bearings of what they read, hear, and produce, and this habit is the chief source of their strength. Educators insist upon mathematical studies, for every problem is a question to be answered, and the search for its answer will develop mental power. Our Lord began to teach in the temple by asking questions, and he continued this practice in his public ministry. Interrogation points abound in the writings of his apostles. The primitive Christians carefully catechised their candidates for church membership. The Churches of the Reformation made a constant use of their Catechisms, and the Romish Church followed their example so as to hold its own. The more recent Christian organizations soon prepared and used Catechisms. And it is noteworthy that those Churches which have most thoroughly and persistently catechised their children have had the stanchest adherents, while those that have grown lax in this duty have seen their families drifting into indifference, agnosticism, and skeptic smoke.

That there is laxity in our Churches as to the use of the Church Catechism is unquestionable. The writer has inquired for Catechisms in one hundred and forty Quarterly Conferences, and learned that in over a hundred schools the Catechism has disappeared excepting in a few infant classes. The excuses for this neglect are, that the book, with its big words, is above the comprehension of the small children ; that the older pupils discard it as a nursery primer which they have outgrown; and that there is no place for it in our present order of Sunday-school exercises. Whether or not these excuses are valid, the fact of neglect remains; and the question whether this neglect will lead to a looseness of opinion among our youth is one that should receive attention.

The arrest of this drifting from the systematic study of Christian doctrines, and the induction of a better method of studying them, present problems of difficult solution. Perhaps a symposium of noted pastors or teachers might furnish the key to them. I will venture here only a few seed-thoughts. The revision of the Catechism does not promise much relief: for, if it be simplified to meet the capacities of small children, its simplicity will remove it yet further from the older pupils; and if its style be elevated, and its scope be widened for the seniors, it will be still

less adapted to the little ones. It must be apparent that no Catechism can be adapted to all grades of minds; and hence, our need is that of *several* books of a progressive series—like the progressive readers and text-books in the graded public schools. I would therefore suggest the preparation of a series of juvenile guides, with the repellent title of Catechism omitted.

No. 1. First Step Heavenward. This should be a neat pictorial primer, attractive to the eye, and adapted to minds under seven years of age. It should begin with the Lord's Prayer, to be committed to memory. The questions should relate to our Father in heaven, his love and care for us, his daily gifts; reverence and love to him; his kingdom or government over us; his will, that we should know and do; thanks, praise, and prayer to him; our dependence on him for bread and all things; right and wrong toward him, and toward each other; love and obedience to parents; kindness, gentleness, love, pity, truth-telling, faithfulness, honesty, patience; how to be happy; elementary truths about Jesus, salvation, and heaven, etc. The questions and answers should be generally in words of one syllable, and also Bible words. A stanza of suitable poetry should be attached to each lesson.

No. 2. The Right Way, for those from seven to ten years of age, should begin with the Ten Commandments, followed by the two great and the new commandments, to be memorized. This book should be a manual of duties, privileges, and blessings. The questions should relate to our duties to God—reverence, worship, love, contemplation, obedience, pleasing him in all things; sabbath observance; public worship; morning and evening prayer and thanks; honoring parents; self-control of appetites, passions, and tempers; love and good-will to others; the golden rule; sin and forgiveness; salvation through Jesus Christ, whose life and sacrifice may be made prominent; the happy rewards of a good life here and hereafter, etc. The answer to these questions should be in the words of Holy Scripture.

No. 3. Light from Above, for those from ten to thirteen years of age, and beginning with memorizing the Apostles' Creed. This book should fill the place vacated by our Church Catechism, and should treat of God, his nature, attributes, government, and immanence in nature; creation; man, primitive, fallen, sinful, and suffering; of divine law and penalty; of revelation; incarnation; the birth, life, miracles, teaching, death, resurrection, ascension, and intercession of Jesus; of redemption by him; of the Holy Spirit; conviction, conversion, regeneration, adoption, assurance, hope, and joy; baptism; the eucharist; the Church; the ministry; missionary work; death; resurrection and eternity. Scripture language should appear in all these questions and answers.

No. 4. Seeking Goodly Pearls. This book, for youth from thirteen to sixteen years of age, should fill the place for which Nast's *Larger Catechism*, Longking's *Light to the Path*, and Hubbell's *Studies in Christian Doctrine* were written. It should be studied with the Bible in hand, and every proof-text should be found and considered.

It will be observed that fundamental truths, in progressive steps, appear in this series of books, each higher one including the thoughts, but not the language, of the lower one. By this plan essential unity in diversity will be retained, and the truths repeated in various forms will become imbedded in the mind, while habits of thinking and of memorizing good things will be formed and fostered.

Beyond this primary series of catechetic books there should be question books on the gospels, Acts, and epistles, and on the historic and prophetic books of the Old Testament, that should be studied in consecutive order by senior and adult classes, the Bible being the only text-book. This course of study would restore the exiled Bibles to the Sunday-schools, and develop a race of well-instructed Christians.

Southport, Conn. GEORGE A. HUBBELL.

AN HISTORICAL POINT CONSIDERED.

The very excellent article, "What is the Providential Design of German Methodism?" by the Rev. Dr. Yeakel in the *Methodist Review* for September-October, 1889, contains a few inaccuracies which I hoped some one of its many readers would have corrected in the subsequent issue. He states on page 661, that "in 1709 some thirteen or fourteen thousand Palatine emigrants emigrated from the Rhenish provinces to England and encamped near the city of London for a short time:" that "about eight thousand" of this number were sent to America: and that "North Ireland" became the home of a German colony, from which sprang Philip Embury and Barbara Heck. It is to the latter statement I wish especially to direct attention. The North of Ireland, in the opening years of the seventeenth century, was colonized principally by the Scotch, and from this sturdy race not only came the men who made the American Revolution a glorious possibility, but also the saintly hero, Francis Makenzie, the founder of American Presbyterianism. When the Palatines were driven from their ancient home by popish intolerance Protestant England found them a home. In 1709 Queen Anne kindly sent a fleet to Rotterdam, and brought about seven thousand of these Protestant refugees to England. Of this number "nearly three thousand"* were sent to America, a considerable proportion of whom settled in Pennsylvania, and the remaining four thousand, with the exception of a few families who settled in England, made Ireland their home. Some of these German Protestants settled in County Kerry, "but the main body," says Dr. William Crook in his admirable volume, *Ireland and the Centenary of American Methodism*, settled on the estate of Lord Southwell, in the neighborhood of Rathkeale, County Limerick.

It was in the year 1749 that Methodism commenced its blessed mission among these German colonists. On a summer's day, 1756, Mr. Wesley preached for the first time in Ballingrane, the home of Philip Embury and Barbara Heck. Concerning that visit he makes the following entry

*Stevens's *History of the Methodist Episcopal Church*, Ed. 1867, vol. i, p. 50.

in his journal: "Wednesday, June 16.—In the afternoon I rode to Ballygarane (Ballingrane), a town of Palatines who came over in Queen Anne's time. They retain much of the temper and manners of their own country, having no resemblance to those among whom they live. I found much life among this plain, artless, serious people." This "plain, artless, serious people," even to the present day, pleasantly attracts the attention of travelers. Mr. and Mrs. S. C. Hall, in their charming work on Ireland,* describe them thus: "We visited several of their cottages, or, as they are better pleased to call them 'houses,' in the neighborhood of Adare; and the neatness, good order, and quantity and quality of the furniture—useful and ornamental—too surely indicated that we were not in a merely Irish cabin." They assert that there are many things about them that "savor strongly of the banks of the Rhine;" that "in their dealings" these German-Irish are "considered upright and honorable," and that "the men are tall." John Heck, Esq., of Lockport, a man "considered upright and honorable" and certainly "tall," born before the eighteenth century passed away—a grandson of Paul and Barbara Heck, most intelligent, and possessing a wide range of general information—is still in the possession of his faculties, and has a most distinct remembrance of that grandmother who was born in the year 1734, and into whose face John Wesley looked in June, 1756, little dreaming that that young woman of twenty-two would carve out for herself a name in the Western world that would be gratefully remembered "as long as the sun and moon endure."

Methodism still flourishes in Ballingrane. In this richly historic place, through the praiseworthy exertions of Dr. William Crook and the Rev. J. H. Martin, there stands to-day one of the most beautiful churches in Limerick, a church renovated—"all but rebuilt"—four years ago, and in which two marble tablets were erected to the memory of Philip Embury and Barbara Heck. A few minutes' walk from the church brings one to the remains of Embury's cottage, and to the house in which the brave Barbara was born, and in which two of her grandnieces live at the present day. If these sturdy people from the Rhine had colonizing territory sufficient in Ireland a new era would soon dawn upon that unhappy land. The foregoing extract well illustrates the character and habits of that German-Irish stock who planted the first seeds of Methodism in America, but grandly confirms the utterance of the Rev. William Arthur, a Methodist minister of world-wide fame, who in considering the question, How would it fare with Protestants in the south or west of Ireland if home rule should become law? declares: "In the south or west, however, in places beyond the shades of Dublin and Belfast, the absence of British law and of British government would bring in a state of things which, whatever might be the legal position of scattered Protestants, would render their position practically intolerable." Strange coincidence, indeed, that Ireland should be the main factor in planting three of the great dominant faiths of the New World; that from that country there should flow

* *Ireland: Its Scenery, Character*, etc., vol. i, p. 347. London: Hall, Virtue & Co.

land of the setting sun not only the deadly stream of Romanism the life-giving currents of Presbyterianism and Methodism, the oming from that Scotch colony in the north, and the beginnings tter from that German colony in the south-west.

rt, Ill. JOHN LEE.

IS HE RIGHT?

article recently published in the *Review* a writer says: "In or- to understand science one must be in sympathy with what is he *tendency of scientific thought*." Further on, after alluding to *anical theory of life*, he says: "This theory supposes that liv- gs differ from non-living things only in their complexity and in sulting complex properties. It also assumes that the first life in ld was spontaneously generated in accordance with the laws of y and physics. This theory is as yet nothing more than *an ex- of the tendency of thought*, and there is no scientific evidence for d the *fact* that it is certainly in the line of the present and past in science. Most of the arguments for it are of a theoretical r, based upon the *fact* that it is a necessity to the truth of our sci- heories." And still further on he says: "While, then, this *tendency* e may in some cases be *misleading*, it is none the less a real thing ientist. *For unless he be in sympathy with it* he cannot think in science, nor can he do any work of any scientific value. No sci- ho is opposed to these thoughts ever accomplishes much. *Even ls keenly that the tendency may lead him wrong*, he will not accom- y thing by opposing it." And again: "Even for the purpose of ng any thing in the tendency of thought, *one must enter into the it*." (The italics are mine, except in the first instance.)

it is possible that I do not get the true drift of all this; but it o me that the writer concedes that the tendency of scientific is now, and always has been, in the direction of atheism!

e expression that one must be in sympathy with this tendency or not even think in terms of science," and that he must not oppose dency even if he "feels keenly that it may lead him wrong," ht? Must we acknowledge that theistic science has given up the d that a theistic scientist must *put on the regimentals of the oppo-* r forego scientific thought and investigation?

a *fact* that the mechanical theory of life, including the theory aneous generation, "*is certainly in the line of the present and past in science?*"

a *fact* that the mechanical theory is "*a necessity to the truth of our theories?*" Possibly I do not rightly understand the writer. I lo not. But if I have been misled, then I submit that he has s meaning very obscure; and if I have interpreted him correctly, hat?

HENRY BROWN.

eton, Ore.

THE ITINERANTS' CLUB.

ANSWERS FROM THE CHURCH—(CONTINUED.)

WE continue the publication of replies to the question: How shall the present plan of the four years' Conference course of study be made more effective as a means of ministerial training?

DR. B. P. RAYMOND, President of Wesleyan University, Middletown, Conn., says: "It is much easier to find fault with the course that we now have than to say just what changes should be made. Nevertheless I will offer a suggestion or two: "(1.) I would drop out the school-books that pertain to a common school education, and send the men to the common schools or high schools for that work. If there is a body of men for whom we must provide such work (as, for example, among the Negroes) I would provide it for them, and not for the whole body of the ministry. (2.) I would begin the course by a pretty thorough study of Wesley, Watson, and Fletcher. I would make it topical, rather than text-book work. Read these authors thoroughly, and set for examination the central themes. How did they conceive them? What conclusions did they reach? How do their conclusions differ from those of theologians of their time? This means not only research, but comparative study. (3.) I would then take up (*a*) church history, and study two or three great epochs. One epoch well studied is worth much more than the whole field superficially gone over. (*b*) Systematic theology as treated by our late theologians. Study it comparatively and examine topically. Cultivate the spirit of research. Require the reading of moré books, and let some of them be from authors outside of Methodism. Only in this way can our own theology be made perfectly definite and clear. (*c*) Homiletics? Yes. (*d*) Biblical theology? Yes. But I know of no one book that meets the demand. (*e*) The study of philosophy ought to come in. Porter's work is good, but other books ought to be used and comparison required. (*f*) Give us some books that have the flavor of physical science. In a word, examine on the central themes, and require the study of a variety of authors on these themes. Whatever changes I might make would be governed by that thought."

DR. DANIEL WISE, of Englewood, N. J., says: "In reply to yours of the 27th November, I submit the following suggestions: (1.) That the present mode of examining our ministers, by committees meeting a day before the session of the Conference, is necessarily so superficial as to fail of stimulating due effort on the part of untrained candidates to master the prescribed topics and books, and ought to be unsatisfactory to the Conferences. (2.) To remedy this in part, the candidates might be required to prepare and send to the chairman of their respective committees *analyses* and *synopses* of some of the books, to be studied at *stated* times during the year preceding their examination, somewhat on this plan; namely, (*a*) The class of the first year should be required at the *expiration of the first quarter* to send their chairman a paper containing a compact *synopsis* of Harman's Introduction, chaps. i–xxx; at the expiration of the second quarter a *synopsis* of Pope's Compendium, vol. i; at the expiration of the third quarter an *analysis* of Wesley's *Plain Account of Christian Perfection*, and of Thalheimer's *Ancient History*. The preparation of these papers would compel closer study than is, I fear, usually given in preparing for oral examination. The fourth quarter would be left for reading the other books required and for writing the "sermon" prescribed.

(*b*) The paper as sent to the chairman, after due examination, should be sent by mail, or otherwise, to the other members of their respective committees, and so passed from one to the other that all could read. (*c*) By this method the ability of the candidate and his knowledge of the works specified would be more or less apparent, and time would be left for oral examination of the other books of the year just prior to the Conference session. (*d*) The books of each year in the course should in like manner be subjected to synoptical or analytical treatment as each committee might determine, and report to its class before the adjournment of the Conference. (*e*) I think some such plan as this would make our 'course of study' productive of much greater intellectual and spiritual profit than our present loose and inefficient mode of examination."

Dr. Jesse L. Hurlbut, Editor and Secretary of the Sunday-School Union, says: "In answer to your inquiry concerning the Conference course of study, I would answer: (1.) I think that the course should be revised and brought up to date. In some of the books, as now published, the course represents the thought of a generation or two ago, rather than of the present. (2.) Arrangement should be made to furnish assistance in the way of helps for the study, such as outlines, questions, plans of work, etc., somewhat after the manner of those furnished in the Chautauqua College of Liberal Arts. (3.) I think it would be well if meetings could be held through the year in various places, representing two or three Conferences in a group, for the purpose of reviewing the Conference studies and having lectures upon them. (4.) Instead of the present plan of appointing a committee of examination which is changed from year to year, a board of examiners should be appointed to be in permanent charge of the entire subject of instruction and examination. (5.) I think that it should be understood in every Conference that no person, under any circumstances, should be received into the Conference whose examination is reported as unsatisfactory."

Dr. G. H. Dyer, Presiding Elder in Genesee Conference, says: "(1.) There is needed, first, an efficient board of examiners. I would have one board for the four classes, divided into four sections, one section for each year. I would have this board composed of men of acknowledged ability as scholars in the branches of study submitted for examination. This board ought to continue unchanged, except for necessary cause, for at least four years. When changed, it should be by one section at a time. The advantage of having one board in four sections is, that they would have the same standard for marking the four classes. (2.) I would have the presiding bishop call the attention of the presiding elders to their duty to the young men in assisting them in their course of study by advice and practical suggestion. No man touches these young men so closely or effectively as the presiding elder under whom they are working. (3.) I would have the Annual Conference support these examiners by their votes, as they will if the presiding elders are interested in this matter. Appeals to sympathy for carelessness or laziness ought to be out of date among us. (4.) And most efficient, in my judgment, are conference schools for those in the course of study. Two weeks in the summer under wise instruction can make the course of life-long value to those to whom otherwise it would be largely time and labor spent in vain.

HOW TO BEGIN AN ITINERANTS' CLUB.

1. First of all, here is the "Conference course of study," which one, two, three, or four of the brethren in a single class desire to master. They are anxious to be prepared for examination. They should be anxious to know thoroughly the

subjects which the books discuss, not for examination merely, but for personal power, knowledge, and ability to use for the up-building of the Church.

2. These brethren need one or more counselors; brethren who have experience in the study and in the teaching of these subjects. These counselors should give to young candidates direction and instruction; they should draw them out, put them at work, show them how to master the subjects, and test them as to what they know, how they may know more, and how to give faithful report of this knowledge.

3. In ideal work it is desirable that the candidates and these instructors should be men of high order; the former apt and eager, the latter cultivated, experienced, and expert—masters as men, as theologians, and as teachers.

4. When such candidates and instructors come together you have an Itinerants' Club. The club meeting may be in a pastor's study, in a class-room, or the lecture-room of the church. Who cares for the place, when the instructor and disciples are brought together for the work needed, purposed, and appointed?

5. The work of a small Itinerants' Club, whether it gather about a table, as did the Oxford Club of yore, or sit in rows like the theological class of a great seminary, should have its programme carefully prepared, that every hour may have its appointment, and every minute be wisely employed.

6. There are several exercises in which the members of this club, whether few or many, may engage:

1.) They may read together, taking care to read carefully, accurately, thoughtfully, reverently, a portion of God's word, not merely as an exercise in reading Scripture (although this should not be lost sight of), but also as an act of intelligent devotion.

2.) They may read aloud with emphasis and distinctness of articulation and expression a hymn, chosen not because it is "familiar," but because of its sentiment. This hymn they may together sing, not merely as a musical exercise (although this should not be wholly overlooked), but also as an act of intelligent devotion.

3.) They may bow in prayer: one preacher pronouncing audibly the words of devotion, which should be carefully selected words, free from formality, conventional phrases, cant and rant, not merely as an exercise in public prayer (although this as an element in ministerial training is not to be lightly esteemed), but again as an act of intelligent worship.

4.) They may spend a few minutes in frank conversation concerning the subject of making prayers, reading Scripture, reading hymns, pointing out the evils of thoughtlessness, carelessness, neglect of preparation, the importance of good singing, voice culture, and a knowledge of the principles of music by the minister, the committing of Scripture to memory with a view to its use in public prayer, the books most helpful to the spirit of devotion, the experiences of eminent saints as given in autobiographies, the personal experiences of the brethren present in reference to the preparation for public prayer, habits of private prayer, use of stereotyped expressions, the length of prayers, the use of liturgical forms of prayer and praise committed to memory, such as the general confession, the general thanksgiving, the Te Deum, etc.

5.) The Club in this instance is supposed to represent a single class, whether first, second, third, or fourth of the Conference course, and should now take up one of the books, and with one of the examiners or leaders should proceed to discuss it. What part of biblical, theological, or ecclesiastical science

the book cover? Before opening the book let every member of the class his own statement, in his own words, of the author's general sub- ion of his study. If the members have not mastered this, let fifteen min- of silent study be appointed, and let every man do his best to prepare general statement at the end of the fifteen minutes. Every examiner or ier will have his own method of directing the studies and of testing the nments of the candidates. Let these methods, which should have been unced in advance, be now applied, and at least an hour be spent in dili- study, with a view, not so much to a successful examination, as to a ough mastery of the study or subjects of study.

The principles involved are applicable in the exercises of a club of four bers as well as to a larger gathering. The same order of exercises, the thoroughness of work, the subdivision of the club into sections accord- o the Conference classes represented, these are the only distinguishing ires of larger clubs.

rses of brief lectures on the subjects of the Conference studies may be the examiners or other brethren, the student taking notes to see what he n, and how fully, afterward, report the subject-matter of such lectures.

cussion may be started on the subjects on which the class is to be exam- n incorrect, heretical, or partial putting of a doctrine may be represented xaminer, and the class compelled to detect the error, state the truth, and e position of the Church.

stion-making by the student is a good exercise. Let the class take a r section, and each member write out ten comprehensive questions on it. mpare these papers, and see in what respects they are defective. Then class by their own questions.

pics for conversation and debate in the Itinerants' Club:

) What are the best books for a minister on natural, systematic, compar- e, apologetic, hermeneutical, and practical theology? If a man can own ten books outside of the Bible, Hymn-book, and Discipline, what should ten books be?

) The American people and other people in America whom we should v, evangelize, elevate—who are they? How classify them in our thought? reach them? How bring them to the Church, or take the Church to ?

) The minister as a man of business; keeping church records, giving and iving church letters, raising money, repairing and building churches, How guarantee well-kept church records?

) Our Book Concern—its aims, provisions, and needs; and its claims on ministers and on our people.

) What are the local and peculiar difficulties and necessities in our par- ar Churches? In what respect does the Church of which one brother has charge differ from the Churches represented by other brethren?

) The General Rules of our Church—how far should their literal observ- be insisted upon? Are they intended to be laws laid down for observance etail, or as statements of general principles which are to control life?

) The order of public worship, in its various elements—drawing up of s for our guidance in public prayer, singing, reading the Scripture, preach- taking collections, making announcements, etc. What are some of the ous blunders of ministers in these respects?

HOW TO PREPARE FOR EXAMINATION.

In reply to the question: How would you as a teacher, friend, and examiner advise a probationer in the Conference (first year) to begin and to proceed in preparation for his annual examination on Harman's *Introduction to the Holy Scriptures*, Old Testament, chapters i–xxx?

Dr. A. D. Vail, Pastor, White Plains, New York Conference says: "(1.) Make an outline of the subjects and put them in the memory in the logical order given in the book, before you try to get the many points of each chapter into your head. (2.) Then take up each chapter and study it by itself, but before leaving it get its great thoughts into the scheme of the book. (3.) Make a series of questions for your own use that will cover the great and special subjects of each chapter. (4.) Repeat aloud to yourself, often, the general plan of the books and chapters, and then fill in the various chapters, more or less fully, as you have time. (5.) Give your wife the benefit of your studies: let her be the committee."

Rev. C. M. Heard, Pastor of the Western Avenue Church, Minneapolis, Minnesota Conference, and author of Heard's *Prize Synopsis of the Course of Study for the First Year*, says: "(1.) Make an analysis of each chapter for yourself, conforming in a general way to the plans inclosed. (2.) Compare with the work of others in the same line. In noting the points of variation or similarity your mind will be impressed more deeply with the subject-matter of the book. (3.) Put yourself in an examiner's place: write out carefully, thoughtfully, questions which will be a real test of knowledge. (4.) Answer your own questions without the book. (5.) Make your study an aid in pulpit preparation. Look for subjects and illustrations for sermons. Though there are many things in biblical criticism which cannot be introduced into popular discourse, yet you can give the people the results of your investigation, fired with the force accumulated in your own mind in making the investigation. The first chapter furnishes a good basis for a sermon, one or more, on the evidences of the divine inspiration of the Holy Scriptures. The endeavor to teach others what you yourself are learning will give you more thorough possession of it. The more you give away the more you will have. (6.) Record final work in a well-bound commonplace-book. (7.) Confer frequently, as you have opportunity, with others—members of your class, your examining committee, and older ministers of your Conference—either by letter or in person. (8.) Join the Itinerants' Club if there is one accessible to you. If there is none, organize one by uniting one or more students with yourself, and meet occasionally in each others' homes or churches. These latter suggestions have general application to the whole course of study."

ANNOUNCEMENTS.

Counsels from examining committees in our strongest Conferences will be published in these pages from time to time.

A Law Parliament will be opened, and one of our oldest and most expert bishops will give answers to questions of church law which may be raised, especially for the advantage of our young men.

Full programmes of Itinerants' Clubs will appear in these pages.

Young ministers are urged to send questions, reports of methods adopted in their Conference examinations, etc., to "Department of *Itinerants' Club* of the *Methodist Review*," corner of Fifth Avenue and Twentieth Street, New York, N. Y.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

SOCIALISM is now the general order of the day; socialism of the people, socialism of the State and Church, and, strange to say, socialism of the throne! But, while religion is a matter of faith and feeling, men are reducing socialism to a science; and that which a few years ago was relegated to the masses is now breaking through the bonds and compelling a recognition. Christian socialism, started a few years ago by the leading liberal clergy of Berlin, at first startled the "classes," who thought themselves attacked by the masses. But patience has indeed done a perfect work, and perseverance has brought out to the cognizance and regard of the State a theory of benevolence for the toiling and suffering masses that now openly assumes the cognomen of State socialism. The development of this phase of the new movement is now realized in national conventions such as that lately held in Lyons in France, and those in some of the capitals of Germany and in Switzerland.

An important question has been that of the position which the Christian Church would assume toward this movement, and the extent to which the Christian minister should counsel or indorse. And the molding of this opinion has been greatly affected by the fact that the Papacy is at present much concerned to use the movement in order to draw within its influence the associations formed by the masses. Protestants, therefore, have a duty to fulfill as citizens, as well as Christians, and that is to recognize social science, and to apply it as scholars and adepts, as citizens and men. This duty the Protestant clergy of Europe are accepting with readiness, and they are now more than ever taking an interest in the live questions that affect the masses for good in word and deed. More than ever are Protestant teachers taking an interest in the "Blue Cross" and the "Red Cross," in the movement for Sabbath observance and general moral elevation as democratic and patriotic measures. To grant a day of rest to the weary toiler is to give him time to elevate his soul, and to give the Christian philanthropist an opportunity to find him under circumstances that are favorable for access and impression. And these associations, and others like them, will have the greater success in proportion as they are made national, or even international.

This spirit seems just now to pervade high and low, and there never was a period when the toiling classes have to such an extent been able to command respectful attention and investigation. The German government has for some years been occupied with propositions to alleviate the condition of the toilers; but most of the measures suggested have been evolved for them rather than with them, and they have virtually rejected

the positions of wards of the nation, and demanded a hearing and a voice in their own case. The world is now astounded to see these demands suddenly granted, and can hardly believe its ears on hearing that the most powerful monarchs of Europe, as well as its greatest statesmen, are showing sympathy with the toilers, and asking their counsel and co-operation in some system that will make collaborators of them all for the general welfare.

I. RELIGIOUS.

THE RELIGIOUS QUESTION IN FRANCE.

The religious question has fairly entered the French Chambers, and is causing much agitation there. The immediate cause of the trouble is the interference of the priests in the elections. The pressure of the village curates, especially, is very great on the people, where they have a marked success, obtained partly by pamphlets of a scurrilous character, and partly by pious pictures which bear the appearance of caricatures. It is proved, also, that in some sections the pulpits were transformed into political platforms whence to abuse the government and decry the Republic.

This is the first time since the assembling of the new Chambers that the question has fairly come up, and it was a fitting occasion for the government to protect itself. M. Ribot, the chief of the moderate Republicans, made a speech which, as regards the clergy, gave the programme of the government. We trace his main points: Among the prelates who control the dioceses there are some whose orders were publicly posted on the eve of the election, who nevertheless lost no opportunity to excite the people to action directly opposite to the government which employs and pays them, and whose main object was not so much to oppose a party as to operate for a destruction of the form of government; which is rebellion, pure and simple.

The aim of the moderate Republicans has been for ten years to prevent a religious war, and they have been desirous, as far as possible, to defend all the rights of the Church, and maintain the articles of the Concordat. They grant that the priest has his rights, as has the most humble citizen, and do not wish to deprive him of the ballot-box: but at the same time they protest against the use of his influence with the people to produce bad blood, and stir up the masses to believe that their religious privileges are in danger. It is not the rôle of the Church to indulge in intemperate harangues or violent disputes, or to attack the laws of the country.

Bishop Freppel, of Angers, who is the ultramontane champion in the Chambers, and who said some bitter things, received the following sharp rebuke from M. Ribot: "Will you point me, monsignor, to another country where the clergy, almost if not quite *en masse*, is in a state of open revolt, not so much against the laws as against the institutions? Compare

your attitude to that observed by the clergy of the United States, for example. There the clergy are not all on one side, and they have no ambition to bear the flag of a political organization. The result is, that in that country there is nowhere, neither among Republicans nor Democrats, nor in any faction, a systematic hostility to religion, because it does not mingle in the political contests nor invite the blows of its adversaries. I demand religious peace. I wish the priest to be free, and respected by his Church; but I wish also to maintain the rights of the civil powers according to the traditions of this land, and the genius of the French people; in short, I wish the curate out of politics; I wish him in the Church, but in the public square or on the forum, never!" These telling words made so profound an impression that the session was suspended for a quarter of an hour.

SUNDAY MARRIAGES.

The German clergy are making a vigorous protest against Sunday marriages, a custom that is growing in extent and evil. It is asserted that the afternoons and evenings of the day on which family festivals of any kind are held, be they a marriage, a birthday, or a christening, are fully lost for any Sabbath observance. And the forenoons of such days are also taken up by quite a circle of persons who are engaged in making the preparations. The marriage ceremony was intended by the Church to be an opportunity to cultivate a religious service of the family, and in the olden time was always used as a means of religious service for all the relatives and attendants. The homilies and appeals of the pastor at quiet weddings would sanctify home life, and bring the word of God to the family altar with more effect than a pulpit service. And in rural districts these were the best opportunities for the pastor to meet all his flock, and by the church bells and the solemn altar service to make the marriage ceremony the most sacred as well as the most joyful one of life.

But of late years the quiet marriage has been crowded into the background, as well as the week-day marriage; and the latter is made, among the humbler classes especially, an occasion for the wildest and coarsest amusement, which is not any too desirable for a week-day, and wholly out of place for the Sabbath. Along the Rhine shore especially, the pastors say, this ceremony is accompanied by the report of fire-arms of all kinds, and yelling and shouting in the streets and all public squares; and this not only in the families of the laboring classes but also in those of the wealthier of the peasants. The beer and wine shops on such are open and busy until late in the night, and, indeed, well nigh to Monday morning.

It is claimed that to a certain extent this custom of Sabbath family festivals has been favored by the more liberal pastors on the ground that the people have no time in the week for the festival; which is the common answer of the parties to the more earnest pastors who object to the Sabbath being used for noisy and gay festivities. They have no time

during the week, and therefore choose the Sabbath. Now against this state of things there is a move all along the line by the spiritually-minded of the clergy; and by a common understanding they are trying to correct the abuse: first, by earnest counsel, and then by a refusal to perform those ceremonies on the Sabbath without some better reason than want of time. Even the funeral on the Sabbath has become a great burden to many pastors, because it so inconveniently fills up the day regularly devoted to church duties and requirements. The more earnest-minded members of the congregations are with the pastors in this movement, and the question is being actively discussed in the religious journals of the land. Already the pastors in some sections report a great change in this respect.

THE WAIL OF A RUSSIAN BISHOP.

The Archbishop of Odessa, in southern Russia, recently took the occasion of a centennial celebration of the conquest of that territory to read to his people a pretty severe lecture, the substance of which we give, which discloses some things from headquarters that are not very complimentary to his people. After declaring that he is a Russian by race and sympathy and training, one of the oldest kind, and comparing his people with those around him of other races, he affirms that his Russian heart is saddened.

We go into a village without knowing whether it is Russian or not, but, alas! at a glance we can decide without error that it is Russian. We go to another equally unknown, but in a moment we say, with the same certainty, this is not Russian, but German. We know these facts from signs that are not creditable to the Russian. In the German village every thing is in order and under careful control. It resembles a city in its regularity and in many of its buildings. The yards are clean and adorned with trees, and a poor, dilapidated cabin is scarcely to be seen. But go into a Russian village and see the difference! Disorder reigns in the best of them, and every-where there is an appearance of poverty. The houses are situated according to no system, and neglect and indifference appear on all sides. Ask the peasants, and they say that the Germans came to them poor, but have become rich—the Jews came without any thing, and now have every thing.

In the beginning the Germans received special privileges in order to attract them toward this region, but now it is not so; they and the Jews are rather persecuted, and special privileges are never granted to them. The Germans and the Jews make a way where they find none; and, as they always succeed, it cannot be a matter of chance. Let us begin with the school. When the Germans come into an old Russian settlement they hire a house until they can build one for a school, and in a little while they have a teacher and school, with no compulsion or assistance from without. In the same village the orthodox Russian pastor opens a school —and not a child comes from the village or the environs. The Germans allow no child to grow up without the school, nor do the Jews. A poor

Jewish day-laborer gains but a pittance, and still he and his family use but a small portion of it, that the remainder may be used to send one son to the gymnasium and another to the university. It is the orthodox Russians alone who do not think it honorable and profitable to send their children to school.

For six years the Archbishop declared that he had been trying to persuade or to force his people to patronize the schools. But the peasants all say, Of what profit is the school? We prefer the plow when God gives us no rain. In the higher schools of the government one finds about, perhaps, the tenth boy and scarcely the thirtieth girl. And in case the children of a peasant here or there happen to go, it is but for a short season. At times the Russian priest offers to teach the children gratuitously, either in a school or in his own house, or, on holidays, in the churches. But the parents still obstinately keep their children at home, and continually refuse to the school the least support.

And now we add to this wail of the Archbishop: These are the people that the Russians are steadily abusing, and driving away from their homes, because they are more successful in the battle of life than the poor Russians around them, and, as these latter say, are possessing all the land. Many years ago the Russian government enticed the Germans to their uncultivated plains to till them and extract their treasures; and now the object-lesson has made the Russians jealous, envious, and revengeful. The Germans came under the condition that they might retain their religion and language unmolested, and have their schools, churches, and civil customs. But now that they are leaving the Russians in the background the latter are annoying them, so that some are forced to leave and others are doing so voluntarily. The Archbishop tells us the cause.

FROM JERUSALEM.

From the sacred city we learn that the German Protestant Bishop is appointed, not in the desire to outshine other Protestant Churches in Jerusalem, but rather to be an efficient head of his own Church. His desire is said to be to live in imitation of the love of Christ, and as far as possible to walk in his footsteps. It is very gratifying to learn that on the occasion of the visit of the German Emperor to Constantinople the Sultan gallantly laid at the feet of the Empress the permission to continue the building of a Protestant church in Beth-Cheny, an enterprise that had met with much opposition, and which, it was feared, would not be completed.

The climate of Palestine during the last year has been quite capricious and peculiar. There was no rain in September, but a continuous sirocco, with a heat that was fatally oppressive. October brought an inch of rain, and an east wind continued into December with such a degree of cold as is quite unusual before Christmas, but no rain. The lack of the November rain prevented plowing, and not a furrow could be turned in preparation for a coming crop. Of course, such weather was most unfavorable to the general health, and a large portion of the population

has suffered from a variety of diseases. In the Syrian orphanage there has been much sickness among the children, and some favorites have died; and for weeks many families have been represented in the German hospital of Jerusalem.

The director of this German orphanage has at last succeeded in obtaining funds enough to complete the purchase of desirable property and close the transaction with the government. The contract has been signed for a lease of forty years, and, besides the rent, there must be paid a tithe of the produce, and taxes on the buildings to be erected. The projectors of the enterprise are now simply waiting for the ratification of the matter from Constantinople, else the work would have been started, as the parties from Germany are now on the ground waiting to commence it. Some of the earlier pupils have been chosen as aids to the chief workmen, and every thing points to success in making the whole affair practical. The object is to train up the young to such a knowledge of agriculture as will enable them to benefit their race.

II. LITERARY.

AN ITALIAN PHILOSOPHER.

Bonavino, an Italian philosopher, has had a strange career of metamorphoses, and time and again has attracted much attention in the religious world. In 1820 he became a pupil in a theological seminary, and was so zealous, that, had it depended solely on him, he would have joined the order of the Jesuits; but his father greatly opposed him in this. He was ordained, and when he took his seat in his confessional, the struggle of doubt awakened by the contact with the realities of life commenced. This he has described in his introduction to the *Philosophy of the Italian Schools.*

He now became an ex-priest, and saluted the dawn of Italian liberty as that of a new life. Called to the chair of philosophy in Milan, beside the author of the *Philosophy of the Revolution*—less profound than his colleague but more enthusiastic—he exerted on the youth quite an influence through his new journal, *The Reason*, in which his various essays did much to consolidate and combine his followers. His teaching became negative, or skeptical. Borrowing arguments from Kant's *Critique of Pure Reason*, he left his own *Practical Reason* in the shade. He concluded thus: The idea of humanity, and the future of Italy, consists in pure democracy illumined by science, and sustained by the religion of the heart. And thus his philosophical evolution bordered on the social republic.

He became known abroad, and acquired the credit of being the founder of a skeptical school in Italy. But suddenly his philosophical zeal began to cool; a great change took place in his mind, which brought him back to his cell in the monastery of Liguria. The secret of this return he gave to the world in a book entitled *The Last Criticism*, in which he endeav-

justify his repentance in a philosophical point of view. In this he
s and refutes his own previous positions, and begs his readers to
nd forgive them. This defense is considered far better than his
l attack; he demolished himself with the hand of a master. Kant
nothing to him but a sophist; and he returns to Thomas Aquinas,
orite philosopher of the present Pope.

he principal gap in this reply to himself is, that while he capitulates
stianity he is far from proving that it is necessary to be a Catholic.
re to judge by his writings, his attention has never been fixed on
and as to Protestantism, he has never taken the trouble even to
t. On first leaving his convent he thought it behind the age; on
ng to his cell he considers it adventurous and heretical. In the
hile he assumes the rôle of a deceived liberal once attracted by
t of a political awakening. His career is peculiarly Italian in its
ng indecision, and, though a man of much intellect, his last evolu-
s passed quite unobserved by the Church. The papal organ, *The
Catholica*, simply mentions it, but that is all.

LITERATURE.

literary history of French Switzerland, by Godet, has just made its
nce in the foreign market, and is warmly welcomed by all critics.
nnection between France and French Switzerland, that has existed
ne Reformation, is so close that the latter now almost seems like
ex of the former. And the reformed education has exerted so
an influence on the literary and scientific life of the Swiss that any
rom the pen of a Protestant is greeted as something new. There-
e importance of a work like that of Godet, who is a literary
ty in both France and Switzerland. The writers of French Swit-
and their works are presented with an alert and brilliant pen, with
taste and poetical tinge.

here find the story of Calvin, d'Aubigné, Rousseau, Madame de
Benjamin Constant, Vinet, and others. Godet is very subjective,
s very fact is one of the attractions of the book. Godet is right in
himself, and maintaining his own life in his book. He has passed
e whole period of the middle ages, when the literature of the country
ed mainly of the chronicles of monks and the stories of the wan-
minstrels, which are every-where the same. The literary genius of
Switzerland was born with the Reformation. A new soul seemed
been infused into the population of Geneva, the Vaud, and Neuf-
these, therefore, are the true points of departure.

t begins his history there, and unrolls it with a genial spirit from
ial period through the seventeenth and eighteenth centuries down
; that is to say, to the cantonal revolutions which then, one after
ner, introduced a new moral phase. Living authors are properly
ed because their work is not yet finished, and their tendencies are
tled. Moreover, the subject embraced by Godet is vast enough,

and has been treated with such breadth that we cannot censure the limitation to living authors. Godet assumes a very bold position in introducing Rousseau, the celebrated Genevan author, "as the principle of the Reformation violently snatched from France, and entering French Switzerland."

But it was not a liberal principle that Rousseau brought into their national education, and the Revolution does not owe to him what good there is in it. Rousseau wrote, in his *Contrat Social*, the most dangerous code of socialistic tyranny; and the romanticists, who date from him, were rather the children of the Catholic reaction and the party of the Middle Ages. French Switzerland has given us other and much better ones, and this Godet himself shows by the names and the works that he has successively passed in review. His history will furnish matter for discussion on several points; and it constitutes at the same time a very instructive and useful volume for reading, as well as for reference.

SOUTH AFRICA.

A book has just appeared in Paris that is attracting much attention from French Protestants, bearing as title, *The French Protestant Missions in South Africa.* It is by Theodore Jousse, a former missionary in that land. The author receives the thanks of his co-religionists for having given, in a manner so detailed and complete, the history of the mission enterprise of the Reformed Church of France in a land of so much present promise. Nothing can be more interesting to the Christian than to follow the development of this mission from its origin; that is to say, from the heroic period—when none but heroes would dare to undertake the toilsome and dangerous work of the first labors among the native Africans and in the native soil. Follow the story from those early days down to the magnificent development of a work which has manifestly received the blessing of God, and you read what seems to be a romance.

These pages represent the faithfulness of God in keeping his promises to his children; and they are also destined to preserve in the Church a living souvenir of the bold pioneers sent afar to carry the Gospel of peace, and the most part of whom now lie dead on the field of honor. This work completes in many points another one on the Bassutos by Casalis, a mission worker in the same cause, whose souvenirs have great charm of style in addition to their intense interest of facts. It is a curious circumstance that the French critics complain a little of the incorrectness of language of Jousse, which they attribute to his long sojourn among those with whom he could not use his own tongue. An excellent map gives the entire configuration of Lassonto, the main seat of the mission, as well as of other places described in the work, which will be a welcome visitor in many Christian families of France. It has ever been a splendid trait of the descendants of the Huguenots, that, while themselves needing assistance from without to hold their own, they have sent their men and gospel message to that distant land.

PROGRESS OF CIVILIZATION.

's knowledge of the world increases he finds that it is a very
orld, and that it is constantly growing smaller, not by any internal
of contraction or reduction of its forces, but as the result of his
son with his former conceptions of its magnitude, which have given
re discovery to absolute knowledge of its condition, measurement,
tive importance in the universe of phenomenal bodies. Astronomy
ong assured us that the Earth is one of the smaller planets, Jupiter,
and Neptune eclipsing it in grandeur of dimension and the mag-
sweep of their orbits. The navigator and explorer, however, have
e place of the astronomer in the thought of the race, because they
own us that continents are but grains of dust in the balances of
and that the Earth itself, hung upon nothing, is a very little thing,
be speedily subdued by the aggressions of civilization. A cir-
ice of twenty-five thousand miles is not an appalling distance;
een encompassed in seventy-five days. A cable overcomes an
railroad masters a mountain, and a barometer forecasts the winds
n, teaching us that nature is the servant of man. The original
ion authorized the race to subdue the earth and exercise dominion
y living thing; and this purpose has ever been in execution, with
signs of fulfillment. The conquest of the earth is no longer a
of distances, or of the refractory spirit of nature, but rather of
ion of the remnant of barbaric elements in the human race into
d and consecrated forces of civilized conditions. We would not,
intimate that little remains to be done in order to establish man's
y over nature, or that he should rest in the dominion already
It may be that more laws are to be discovered than are now
o exist; that physical phenomena in general are to be more
y defined and explained; that geologic forces are to be more
interpreted, and their relation to future changes more clearly
d; and that the exact place of the Earth in planetary history is
tter understood. Perhaps man's dominion is as yet but superfi-
gh his title to complete authority is divinely guaranteed. We
d, therefore, of the geologist, the meteorologist, the physiologist,
ist, the navigator, the inventor—the whole round of the sciences,
deepest plunging into the mysteries, and the bravest conflicts
obstinacies, of nature. Let the Earth be made smaller; reduce
atom in comparison with the size of its neighbors; extract its
nd tell them to the race; reveal its laws, too shy to reveal them-
nd declare that man's dominion has reached the divine ideal of
nquest. This is the work of science, and theology waits to honor
success.

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altation of Columbus as the discoverer of the western hemisphere
on the assumption that his achievement was purely a human

phenomenon. Materialistic thinkers refuse to see any thing beyond a successful adventure in the voyage that opened the way to a new world. It may have involved genius, courage, persistence, faith in man, but it in no wise involved the Supreme Power. Buckle would materialize the event, and rob it of the majesty of a great providential turning-point in history. Professor Draper would attribute it to certain physiological laws that, ever operating in the world, must produce epochs, revolutions, and changes of the world's surface. Perhaps others, not inclined to the theory of a self-ruling world, regard it as a natural event; largely the result of the right conceptions of Columbus of the earth, and the distribution of land and water upon it. But it is here that the dividing line is reached, and the providential hand begins to show itself. No one credits Columbus with a correct view of the world, nor that he sailed with any expectation of finding a hemisphere, nor that he had worked out a problem in his study that would startle the world. He had truer ideas of some things than his contemporaries; he expected to correct the popular geography; he believed in the existence of other lands; and as he proceeded it may have occurred to him that he would teach his teachers as to the greatness of the earth. He was, doubtless, God's instrument in the discovery of a continent, and modestly assumed nothing on his own behalf. Without divine direction it is scarcely possible to believe that, accidentally or otherwise, he would have landed at San Salvador. The prow of his ship was not turned toward the west; but God quietly shifted it by storm and wind until it could take no other than a western course. God's path is in the sea, and the ship did not wander from it from the old to the new hemisphere. We recognize the human elements in the great achievement, but the divine plan should not be forgotten. We honor Columbus for skill, prudence, daring, and the heroic qualities of a navigator, but we honor him only as an instrument. He was great; God is greater. The tendency to a materialistic interpretation of events, or the undue eulogy of human factors in achievements, tends to retire the supernatural from its just position in history. Great events are supernatural events; turning-points are divine turning-points; and God rules the world in the interest of his kingdom. There is room for God and man in every event; and it is a small conception of that event that admits one to the exclusion of the other.

The history of the various struggles by which the religious rights of man have in part been secured contains many chapters of persecution, inquisition, and intolerance, and is, *tout ensemble*, a record of oppression and bigotry such as is discreditable to man's intelligent sense and a dishonor to religion itself. Without defining these rights, but assuming them to be known, it is a startling fact that, especially from the time that Constantine the Great issued his edict of toleration until the present hour, the acceptance of Christianity in one form rather than another has been determined more by legislators than by the preference of the individual; more by the authority of the Church than by the free choice of

the candidate. Free to all men, and tolerant of all rights, as Christianity is in spirit and teaching, laws the most cruel and expedients the most wicked have been employed in proscription of the individual's faith or in giving direction to his duties and sacrifices. Early paganism was excusable for its intolerance of Christianity, because it knew nothing of its claims, proofs, virtues, or conservative force; but Christian countries have been as intolerant toward their subjects when attempting to exercise their religious choices as the pagans of Nero's time or the Jews of Tertullius's day. The Spanish Inquisition was the machinery of a so-called Christian Church for the suppression of man's God-given right to choose one form of Christianity instead of another; it was employed more against recalcitrant believers, or Protestants, than infidels. France dishonored itself by the revocation of the Edict of Nantes, and paid the penalty with the loss of the Huguenots, the best blood of the country. England, by its acts of non-conformity, evinces the same unkindly spirit toward thousands of its Christian subjects; and by protection of the Established Church and proscriptive legislation respecting Dissenters, exhibits the same hardihood of oppression and the same disregard of man's religious rights that it condemns in Romanism. Germany, once emancipated by the Reformation, has not infrequently planned to circumvent the progress of all religious associations except the *Protestantenverein*, and unmasked the iron hand of oppression in the execution of its purpose. The Russo-Greek Church, in the Czar's empire, punishes seceders from its faith, and permits dissenting bodies to proselyte chiefly the strangers, or those already Protestant in belief. Thus every-where in Christian Europe the spirit of opposition to religious rights has ever been manifest, and is still in exercise in many countries. The remedy for this state of things is the disestablishment of every national Church, and the permission of every dissenting organization to do its work in its own way, competing only for the largest success in building up the divine kingdom in the nation. No greater deliverance could come to Europe to-day than the extinction of the bond that legally unites the Church and State, which gives the latter control of the former. Man's choice of religion should not be determined by law, nor enforced by any system of taxation, nor the authority resident in organized custom. Happily, the Church in many lands is struggling for freedom, and man every-where is asking if he has the right of alternative choice in religion. This is a hopeful sign, and its fulfillment, or progress toward fulfillment, will be watched by our American readers, who know little from experience of intolerance or persecution on account of religion, with the interest that an effort for freedom always inspires.

The spirit of political reform is abroad in the United States. We are a people who readily yield to the influence of movements that propose to purify national conditions, promote the prosperity of the country, dignify the citizenship of the individual, and conform the activities of the Republic to the requirements of the age. Hence moral, religious, social,

and literary reforms have not been unmeaning or isolated attempts for the conservation of the public welfare, but rather the significant symptoms of a vital and aspiring consciousness that was entitled to respect and foreboded practical elevation. The attention paid to political reforms in the different States, growing out of ominous conditions, is neither misplaced nor will be unfruitful if continued until certain needful changes shall have been secured. In view of the confessed bribery and corruption employed in political elections ballot reform is discussed every-where, and already nine States have adopted, in whole or in part, the Australian system of voting, while other States have enacted registration and other restrictive laws intended to prevent the misuse and abuse of the right of suffrage on the part of the conscienceless citizen. The civil service is still struggling with the problem of its purification from partisanship, and making progress with evident slowness; but the sympathy of the people is in harmony with the ideal end proposed. We all agree that the spirit of party is too intense, too radical; but it is often temporary and superficial, subsiding when the votes are counted, and resuming its mischievous tendency after the next nomination. The great evil of partisanship lies in its interference with needful legislation respecting moral and political reforms. The extinction of Mormonism is made not less a party question than was the resumption of specie payments; and yet party affiliations delay the ponderous stroke by which the evil might be destroyed. The naturalization of the foreigner, a question of national concern, is enveloped in the mystery of party machinery; and self-protecting laws against the foreign invasion cannot be enacted. In ancient times one did not reach his legal majority until he was thirty years of age. Aristotle advocated thirty-six years as the proper age. We crown the native subject with the full rights of citizenship at twenty-one, but extend them to the foreigner almost before he has had time to learn our language or become acquainted with our constitution. This is an evil of mammoth proportions, unchecked because of the supremacy of party spirit in political councils. No less an evil is the immigration of paupers and criminals from Europe to this fair land; but partisanship renders powerless the effort to prevent it. While reforming in some directions, it will be well to consider evils that, permitted to continue, must endanger civil liberty and subvert the idea of free government. If it were not in the nature of a political evil to produce its own reaction—and if the American people were not influenced by a sense of responsibility to posterity—one might at times indulge in a pessimistic view of the country's future. But it has always happened that a political evil, however strong in resources or wise in the use of expedients, in the course of its development has met with a counter force sufficient to overcome it, and rescue the nation from destruction. This is our hope of the future. Whether by the violent method of war, or the more peaceful method of legislation, or by the spontaneous sentiment of reform, stimulated by right education, the outcome of political evil will be the advancement of political righteousness, and this means the security of our institutions.

SPIRIT OF THE REVIEWS AND MAGAZINES.

GODET, in his *New Testament Studies*, observes that "the whirlwind which is now carrying the world captive is the inspiration of the Jewish spirit. It is the Jewish mind which is guiding the religious and moral movements of society in our day." Perhaps this is an overstatement of Jewish influence, albeit the increase of that influence during the last half-century has been so unexpected and surprising that many thoughtful men are giving serious attention to it as "a source of danger to Christian faith." Among the March Reviews, for example, one notes in the *Presbyterian and Reformed Review* a paper entitled "A Tendency of the Times," and one by Dr. Gracey, in the *Missionary Review*, on "The Jew in the Nineteenth Century," both of which contain facts that confirm, at least in part, the observation of Professor Godet.

These papers present the Jews in Europe as having already obtained "most important positions for the education of the coming generation, and for molding the thought of the masses through the press." In Italy there are fifty Jewish professors in the leading universities. In France the highest education is to a most remarkable extent in the hands of Jews. In Paris, for example, in one institution, "of thirty-five professors seven are Jews." In Germany, in 1887, out of 1,326 professors ninety-eight were Jews. Their control of the press is equally significant. The late Professor Christlieb is credited with the statement that "almost the entire Liberal press of the German Empire is in the hands of the Jews. In France their control of the press is scarcely less commanding." Equally striking is the fact that the Jews furnish the European universities with many more students than their proportion to the general population. In the University of Berlin they number one tenth; "in the University of Buda-Pesth of 3,100 students 1,072 are Jews, and that in a country where they are only four per cent. of the population." And, to cite Godet again, "Journalism and the lesser literature belong to the Jews almost entirely, especially in Germany." Dr. Gracey very correctly affirms that "no list of eminent painters, philosophers, poets, professors, physicians, editors, lawyers, members of parliament, and bankers could be given without naming a modern Jew."

Evidently the Jew is a factor of great power in modern society, and is destined to become still greater. He must, therefore, be considered in one's estimate of the forces now working with unprecedented activity and ability for the overthrow of man's faith in the claim of the Lord Jesus to be "the Son of God." The final triumph of the Gospel hinges on the maintenance of this faith, which the avarice, the skepticism, and the selfism of mankind are vehemently assailing. On which side of this supreme conflict will the Jew be found? To this question there can be but one answer. He still sides with his ancestors in their charge of blasphemy against Jesus because he claimed to be the Son of God. If he shall continue to cling to his national creed and prejudices he will bring all his immense wealth, his

increasing learning, his wondrous energy, his great intellectual ability to aid the adversaries of our faith. He will, in that case, be a foe to be seriously considered in one's study of the forces to be overcome before Christ's kingdom can become triumphant. But Dr. Gracey, in his paper, takes a hopeful view of the Jew's future relation to Christianity. He gives current facts as encouraging belief in the possibility, if not the probability, of a Jewish ingathering to Christ. He finds that, during the present century, at least a hundred thousand Jews have been baptized; that thirteen years ago not less than three hundred and twenty converted Jews were in influential positions as ministers, theological professors, and teachers; that their national faith appears to be loosing its hold upon them, and that, though many of them are becoming rationalists, many others appear to be cherishing kindly sympathies with the character of Jesus as they find it portrayed in the New Testament. Are Dr. Gracey's views well grounded? One may at least hope so. If so, then, instead of dangerous foes, the Jews may yet become peaceful friends of the Crucified One, and possibly, as Dr. Gracey phrases it, "a missionary people and an indigenous evangelistic force."

The Presbyterian and Reformed Review for January has: 1. "Meaning and Value of the Doctrine of Decrees;" 2. "On Preaching;" 3. "The Biblical Meaning of Holiness;" 4. "A Tendency of the Times;" 5. "The Atonement;" 6. "Christian Science or Mind Cure;" 7. Historical and Critical Notes;" 8. "Editorial Notes." This is the first number of a new Review, which takes the place of the defunct *Presbyterian Review*. Its special function will be to defend "the standards of the Presbyterian and Reformed Churches," including the "Westminster Confession and Catechisms." It proposes "to maintain and enforce Presbyterian polity as against Episcopacy and Congregationalism; Calvinistic doctrine as against Lutheranism and Arminianism." But it will do this, not in a spirit of narrow bigotry, but with fraternal respect for "all other evangelical denominations," with whom it will "unite in presenting an aggressive front to Romanism, Socinianism, Rationalism, and Communism." Accepting this number as a sample of its future issues, one feels assured that in broad scholarship, literary ability, critical skill, and theological strength this new candidate for Presbyterian patronage will not fall a whit behind its predecessor, notwithstanding its purpose to advocate those Calvinistic dogmas that are behind the age. Of the papers noted above, we have only space to say that the first, by Professor Shedd, is apologetic in tone, and, while portraying Calvinism in its most plausible aspects, utterly fails to harmonize its dogmas with God's declaration that he is "no respecter of persons." The second paper, by Dr. Patton, of Princeton, is rich in suggestions to clergymen. The third very clearly shows that the tendencies of modern speculative thought are to "the denial of the Deity of Christ." The fifth ably discusses the Atonement "after the scriptural and historic method." The sixth finds "Christian Science" to be the product of the "disgusting materialism of the last quarter of a century."

The *New Englander and Yale Review* for March has: 1. "Some Criticisms on French Landscape Painting;" 2. "Secretary Windom's Plan Concerning Silver;" 3. "The Trust;" 4. "Some Objections to Mr. Bellamy's Utopia;" 5. "Mr. Browning's Last Words;" 6. "The Baptism in Berlin of Joseph Rabinowitz;" 7. "The Proper Relations Between Benevolent Societies and Congregational Churches." Of these papers, "The Trust," by J. B. Clark, and Joseph Rabinowitz's "Baptism" are of special interest. In the former, "trusts" are dispassionately described and considered. Their drift in the direction of socialism and anarchism is clearly shown, their influence on prices, their relation to free competition, the checks upon their exactions through proposed legislation, in response to the demands of the working classes, the necessity of laws for their "public regulation," and their tendency to call private co-operation into the field are also distinctively pointed out. This lucid paper is a timely contribution to the literature of a question which is vital to the welfare of the industrial classes. The article on the baptism of Joseph Rabinowitz is deeply interesting. This man is a Russian Jew converted to the Christian faith through reading the Gospel and moved by the impulses of that faith to preach Jesus as the Messiah to his neighbors in Kischinev in Bessarabia. The pivotal truth of his teaching is, "Jesus, our brother, is the Christ." Thousands of Jews soon began to seek forgiveness of sin through faith in the Son of God. These he desired to gather into an independent body of Jewish-Christian believers. Hence he would not enter any existing Church, but going to Berlin he sought baptism at the hands of Professor C. M. Mead, a Congregational clergyman whom he met in that city. He is still preaching in Kischinev, and the Jews of Bessarabia are deeply moved by the fame of his labors. Mr. Mead, who writes the paper under consideration, remarks that "so far as human judgment can discern the movement is an eminently hopeful one."

The *Nineteenth Century* for March has: 1. "The Report of the Parnell Commission;" 2. "On Books and the Housing of Them;" 3. "A Battle Described from the Ranks;" 4. "Wallace on Darwinism;" 5. "A Seventeenth Century Prelate;" 6. "On Justice;" 7. "Property;" 8. "Brain Work and Manual Labor;" 9. "A Working-man's Reply to Professor Huxley;" 10. "Our Merchant Service;" 11. "The Suppression of Rabies;" 12. "Capital the Mother of Labor." In the first of these papers Michael Davitt analyzes and comments upon the report of the Parnell Commission. His view-point is, of course, that of a Land Leaguer. In the second paper Mr. Gladstone discourses pleasantly and suggestively on the progressive increase of the number of books; on the knowledge stored in them; on their classification, arrangement, and shelving in private and public libraries. The third paper describes in thrilling detail as much of the assault on Tel-el-Keber as was seen by a corporal in the British force which captured it. In the fourth paper the Bishop of Carlisle ably reviews Wallace on Darwinism. While admitting that "evolution" shows

some of the steps by which actual objects come to be what they now are, the Bishop claims that it is involved in uncertainties, that it does not go to the root of things, and that no solution of the problem of the origin of the various objects in nature is fairly admissible which does not trace it "to the mind or imagination of God." The fifth article is a review of Plumptre's *Life of Bishop Ken*, in which the leading events in the life of that saintly man are graphically outlined and his character well delineated. The eighth article, on "Brain Work and Manual Labor," by Prince Krapotkin, contains facts and suggestions of value to educators, especially to those interested in the study of educational methods. The eleventh paper gives a history of dog madness, and claims that it can be "stamped out," (1) by muzzling all dogs for specified periods; (2) by requiring the registry and the licensing of dogs at a comparatively high figure; (3) by destroying all unlicensed and suspected dogs, and by holding the owners of dogs responsible for the injuries they may do if they become mad. These measures have done much toward the diminution of rabies in Europe. They ought to be tried in America.

The *Andover Review* for March discusses: 1. "Creeds as Tests of Church Membership;" 2. "The Problem of Pauperism;" 3. "A Modern Preacher;" 4. "Professor Allen's 'Jonathan Edwards;'" 5. "Editorial." In the first of these papers Dr. W. Calkins, after a plausible argument in support of the proposition that "the Creed Test is unwarranted and also positively forbidden by the Scriptures," takes an historical survey of the practice of evangelical Churches respecting creed tests, as contrasted with that of the Congregationalists, and concludes by insisting that, while Churches should have their systems of doctrines, "all barriers of creed" should be removed from the sacraments. He would have personal surrender to Christ tested by holy living, as the "beautiful gate to the communion table." In the second article Dr. A. H. Bradford very ably examines the various causes of pauperism, defines the principles scientifically disclosed by those causes, shows what society can do, through the State, to lessen pauperism, and what "the Churches can do toward creating conditions which shall tend to the removal of pauperism." Students of social problems will value this lucid paper. The third article, by A. R. Willard, Esq., is a lively sketch of Agostino Da Montefeltro, a Franciscan priest whose pulpit eloquence, boldness, and liberality are such that vast crowds attend his preaching in Bologna, Pisa, Florence, and Turin. His sermons are mostly expositions of fundamental gospel truths held by both Catholics and Protestants. They do not assail the errors of Romanism, and for that reason his Church does not persecute him. In the fourth article Professor Smyth reviews, approvingly in the main, Professor Allen's life of Jonathan Edwards, and finds evidence in the writings of Edwards that, despite his pronounced defense of ultra Calvinism, he in some places so interpreted his theories respecting divine sovereignty as to harmonize them with his concept that

God's goodness was both the root and the purpose of his creative acts. From this showing one gets the impression that Edwards was intellectually a Calvinist, but in ethical feeling and in his affections he was an Arminian. His heart was broader and nobler than his brain. His mantle seems to have lately fallen on the Calvinists of the present time.

The *Unitarian Review* for March has: 1. "Certain Theories of the Origin of Religion;" 2. "The Life of the Spirit;" 3. "The Forces of History and Criticism;" 4. "The Idealism of Science;" 5. "How Religions Grow;" 6. "Historical Criticism;" 7. "Critical Theology." The literary excellence of all these papers will not be questioned, but their theological soundness is fairly open to criticism. In the first article J. T. Bixby, after reviewing and rejecting Max Müller's theory that religion began in man's "*percept* of the infinite," sets aside the notion that it originated in ghostly beliefs and ancestral worship, and concludes that "religion is the expression of man's spiritual nature . . . unfolding to spiritual facts and relations." Mr. Bixby does not appear to recognize that but for revelation men could never have risen to correct concepts of "spiritual facts and relations." The second paper finds the source of all existing life, from that of the polyp to that of the saint, in that infinite Spirit who is behind and above matter, and whose action on the spirits of men moves them to center their lives in him. The third paper claims that "critical thought" has been at the root of every advance in civilization and in religion. Critical inquiry must precede faith, lofty ideals, and struggles to attain the best and highest. The fourth article shows that materialism, as a satisfactory explanation of the universe, has to-day no scientific standing. Science teaches that force is the central fact of the universe, and since force is seen to be intelligent it points to one indivisible God. Thus science lends its support to theism. The fifth article claims that religious life begins in a man when he finds himself standing "face to face with the Eternal;" that it grows by its own law as his concept of the Eternal sinks into his heart, and that its shape in the character depends on the harmony of the concept with the truth. Thus the idea of the Eternal, if derived from the character of the Christ, tends to the production of a Christ-like man.

The North American Review for March has: 1. "Free Trade or Protection;" 2. "The Question Clubs and the Tariff;" 3. "Coming Men in England;" 4. "Sir William Thomson and Electric Lighting;" 5. "Why Am I an Agnostic?" 6. "Family Life Among the Mormons;" 7. "'Looking Backward' Again;" 8. "Lively Journalism;" 9. "Our Unwatered Empire;" 10. "Limitations of the Speakership." In the first of these papers Senator Morrill traverses Mr. Gladstone's recent article on free trade. He pleads strongly for protection, but presents no new arguments in its favor. The second paper treats of an organization known as "The United Question Clubs of Massachusetts." These clubs send

inquiries to manufacturers and congressional representatives touching their opinions concerning the tariffs, and asking information of the former as to the operation of high and low tariffs on their respective branches of business. The replies to such inquiries are offered to the press for publication. The aim of the clubs is the enlightenment of the people. In the third paper Justin McCarthy selects Sir William Harcourt, Messrs. Balfour, Morley, Labouchère, Bradlaugh, Parnell, and Sir Charles Russell as probably the "coming men in England." The fourth article, by G. Westinghouse, Jr., has value for all who wish to understand the danger of unscientific modes of electric lighting. The fifth paper is a shallow rehash, by R. G. Ingersoll, of Hume's fallacious and exploded arguments against miracles. In the sixth article a daughter of Brigham Young serves up an offensive dish of sentimental twaddle about her father's "fifty-six children," and illustrates the ill effects of her Mormon education by glorying in her father's polygamous shame. The seventh paper is Edward Bellamy's somewhat indignant response to the critics of his amusing and visionary social theories pictured in *Looking Backward*. Articles that will attract most attention in the current number of this *Review* are those of Speaker Reed and ex Speaker Carlisle on the "Limitations of the Speakership." The former contends for the right of a speaker to count members who are in their seats, but do not respond to the call of the roll, as being officially present, and as constituting part of a quorum; the latter claims that such counting is unparliamentary, arbitrary, and dangerous to liberty. Americans should study the important issue raised in these papers, not as partisans, but as citizens, to whom the free action of all their representatives is of more consequence than the victory of any political party.

The *Catholic World* for March has among its most interesting papers: 1. "Shakespeare's Pericles;" 2. "Bodas de Oro," which describes the celebration of the fiftieth year of the service of the Archbishop of Mexico, and includes a laudatory sketch of that dignitary's ecclesiastical career;" 3. "Disguises of Nature;" 4. "A Revolutionary Governor and His Family," in which the life of Thomas Sim Lee, Governor of Maryland in 1779, is vigorously outlined; 5. "The Painter of Barbizon," which sketches the career of Millet, the famous painter of "The Angelus;" 6. "Catholic and American Ethics," which may be fitly characterized as a bungling attempt by a priest named Hewitt to defend the Jesuits against Gladstone's charge that they are "the deadliest foes that mental and moral liberty has ever known."

The *Contemporary Review* for March has: 1. "Communism;" 2. "Dr. Von Döllinger;" 3. "Results of European Intercourse with the African;" 4. "Was Jehovah a Fetich Stone?" 5. "Tithes;" 6. "A Plea for the Publishers;" 7. "Anglo-Catholicism, the Old and the New;" 8. "The Taxation of Ground Rents;" 9. "Reminiscence of a Church-rate Struggle;" 10. "Free Schools and Public Management;" 11. "The Four Oxford History Lecturers." In the first of these papers Emile de

ye eloquently demonstrates the impossibility of giving realization
mmunistic principles in the life of a nation. He also gives his rea-
or believing that Communism, which he regards as "the Satan of
al economy," will be worsted in the conflict with property. The
on Döllinger, by Malcolm MacColl, though ostensibly made up of
ections of conversations with that great man, really contains the
f the argument against the dogma of papal infallibility as it pre-
itself to Döllinger's mind. It is a vigorously written paper. The
on "The Results of European Intercourse with the African," by
n Thomson, reflects with justly scathing severity on the avarice of
ean merchants whose lust for gold led them into the slave trade,
debauching the ignorant African by giving him "gin, rum, gun-
er, guns, and tobacco," in exchange for the products of his coun-
He also writes with qualified censure of the effects of missionary
ds in Africa, but is hopeful of better things in future. The ques-
Was Jehovah a Fetich Stone?" which Mr. Grant Allen asked
time since in the *Fortnightly Review*, is effectively answered by
ndrew Lang, who grinds Mr. Allen's grounds for asking it into
er beneath the weight of a pitiless *reductio ad absurdum*. He
it clear that the God of Abraham and of Christianity was not a
stone, but the Eternal One whose word created the universe and

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Day for March has: 1. "Prospects of the Prohibition Party;"
New Biography of Jonathan Edwards;" 3. "Joseph Hardy
ma;" 4. "Geographical Advantages of the United States;"
Boston Hymn;" 6. "Boston Monday Lectures." In the first of
papers Miss Frances E. Willard gives up all hope of securing pro-
on of the liquor traffic through either the Democratic or the Repub-
party, and therefore contends that the temperance reform must look
forth to the Prohibition party to achieve its ends through state
national legislation. This latter party, having put "the claims of
n to the ballot, and invited them to its platform and its counsels,"
Miss Willard thinks, become "the party of the people," and when
es into power be "like the sun in the solar system." One may
for such a result, while fearing that it will be long delayed if the
bition party must be burdened at the start with a contest for the
nchisement of women. "One thing at a time," is a sound motto.
s make sure of prohibition, and then fight the woman question on
erits. The second paper purports to be a review of Professor Allen's
aphy of Jonathan Edwards. In reality, it is a caustic criticism on
rofessor's theological opinions, which, it must be confessed, are not
dox in all points. The sixth paper contains Joseph Cook's able
loquent defense of the American Board's determination not to accept
as missionaries who believe in a second probation. He assumes,
probable correctness, that the far greater number of the churches
h contribute to the funds of the Board do not accept a theory which

implies that "it may sometimes be safe for some men to die in their sins." Admitting this assumption, the Board's position is impregnable, seeing that it was created to fulfill the wishes of its patrons.

The *Missionary Review of the World* for March admirably sustains its high reputation. Especially noteworthy is an historical paper on "The Boers and Missions," by Rev. L. Grout; a touching account of the heroic work of "The Moravian Missions among the American Indians," and a very thoughtful article on "The Jew in the Nineteenth century," by Dr. J. T. Gracey. Its "Department of Missionary Intelligence" is full and rich.——The *Chautauquan* for March has a long list of papers, historical, literary, political, ethical, scientific, and religious.——The *Gospel in All Lands* for March has among its leading articles "Through the Land of the Totonacos," by Rev. William Green, and "Thoughts on the Methods of Evangelization," by Dr. R. N. Cust. Its abundant missionary intelligence is especially, though not wholly, devoted to the "Missions of Methodism."——The *Methodist Magazine* for March has three finely illustrated articles, to wit: "Canadian Tourist Party in Europe," by its editor, Dr. Withrow; "The Last Voyage by Lady Brassey," and "Wordsworth's Country," by F. S. Williams. Besides these we note a paper on "The Maintenance of Home Missions," by Senator MacDonald, and "Tennyson's Last Poems." Among its items of "Religious Intelligence" is the statement that "Methodism is stronger than Anglicanism throughout the world. The highest calculations do not give the latter more than twenty million adherents. But Methodism alone has at least twenty-five million. Thus a community which is but of yesterday outnumbers the old historic Established Church of Great Britain and its offshoots in every land."—— The *New Jerusalem Magazine* for March has a paper on the "Relation of the New Church to Agnosticism," which reaches the conclusion that "agnosticism deprives the soul of all its highest hopes and aspirations, and takes away its thirst for the Infinite." In another paper, "The Increase of Suicide" is ably discussed. After showing that nearly two hundred persons annually die by their own hands in Massachusetts alone, it claims, (1) that suicide violates the command, "Thou shalt not kill;" (2) that it is foolish cowardice, seeing that though a man may force his way out of this life he cannot get away from himself; (3) that it originates in unbelief in a future life, in a total lack of trust in divine Providence, in a loss of the sense of moral responsibility, or in morbid sensibility. The prevalence of these causes is attributed to a decadence of Christian influence in general society.——*Eighth Annual Report of the Woman's Home Missionary Society.* This report shows a truly marvelous success in our spiritually destitute home fields, which could not have been achieved without rare self-devotion, energy, and Christian philanthropy on the part of its noble lady managers.

BOOKS: CRITIQUES AND NOTICES.

THE LIMITATION OF PURCHASE.

It is not wise to purchase a book because it is offered at a bargain, or because it is mechanically neat and attractive, or because it is said that every body buys it. Andrew Lang's advice, to "abstain from rushing at every volume," should be heeded. The reader should limit his purchases to books of acknowledged merit. The following should be purchased immediately: *Evidences of Christianity*, by Bishop R. S. Foster; *Sacred Idyls: A Metrical Version of Solomon's Song*, by Professor James Strong; *Wilbur Fisk*, by Professor George Prentice; and *Moses: His Life and Times*, by Professor George Rawlinson.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Evidences of Christianity: The Supernatural Book. (*Studies in Theology.*) By Rev. RANDOLPH S. FOSTER, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 8vo, pp. 430. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $3.

It is a significant proof of the providential government of the Church and of the divine intention respecting the Christian religion, that, in the day of the strongest skeptical assaults upon either, defenders able to resist them appear and turn back the violence that would destroy the heritage of the Lord. The periods most prolific of astute theologians and hero-crowned apologists have been characterized by the presence and achievements of infidels of vast learning, exhaustless resources of logic and rhetoric, and famed for their triumphant opposition to Christianity. "Origen called forth Clement; Pelagius created Augustine; Tetzel evoked Luther; Calvin and Augustine begot Arminius and Wesley;" and so the Christian scholar has ever risen when the atheist, materialist, or rationalist has undertaken to dismantle the temple of truth, and raze it from its foundations. Bishop Foster appears at a distinguished time. These are not the days of Origen, Pelagius, Tetzel, or Augustine, and his task is not that of a Clement, Luther, or Wesley. In these days of a quickened intelligence, with scientists alive and alert, with nature responding to man's inquiries, with critics contesting written history and subjecting its phenomena to new and varied tests, with religion shelved as an ancient and therefore inherited fancy, with the doctrine of the supernatural cast out as a fable, and with the Holy Scriptures reduced to a collection of fallible records, he finds that skepticism, intrenched in the so-called categories of reason, defies the average religious conceptions of the race, and disputes the supremacy of the religious factor in human history, and the progress of civilization. This author comes, therefore, at a most opportune and significant time, because there are giants in the world who, Goliath-like, defy the God of Israel, and challenge the forces to combat.

As the Christian scholar takes up volume after volume from the pen of Bishop Foster he is assured that Christianity has for this period of criticism an adequate defender of its teachings, methods, spirit, and Founder, and that with no other weapon than these volumes in his hand he will be able to meet antagonists and defend the truth. The volume it is now our pleasure to commend is the third of the series a brief note concerning which appeared in the September (1889) *Review*. We deem it important at this time to call attention to some features of this volume, which, however valuable the preceding books, make this even more usable and perhaps better adapted to current necessities. The author undertakes to present certain evidences of Christianity which, in their application, are intended to support his direct proposition that the Bible is a supernatural book—a use of the evidences which, legitimate and convincing to the last degree, is original with him, and dignifies them on utilitarian grounds as they have never been dignified before. The common purpose of apologetic writers on "evidences" has been to vindicate Christianity as a divine religion; but, while this object is attained in this volume, the supernatural character of The Book, which is of equal importance, is also demonstrated and rendered unassailable. If The Book must be considered a human production, without a supernatural origin, it will be difficult to maintain the theory of a supernatural religion; for it is the concurrent judgment of scholars, that, while religion is indissolubly related to The Book, and The Book is indissolubly related to religion, we must first determine whether The Book has any authority whatever in the domain of religion; and to this end the Bishop contributes the force of his logic and the inspiration of his genius.

We have been frequently requested to name a particular book which, if it does not treat directly of all the questions raised, at the least antagonizes in its spirit and by the drift of its argument the aggressive and destructive work of so-called "higher criticism." Bishop Foster's third volume is a definite refutation of many of the positions of the rationalists, with whom he has no intellectual or other affiliations or sympathies. On page 4 he says: "The assault of historical criticism, once so loud and confident, is scarcely referred to any more except by belated minds. Higher criticism, so called, has been suborned to base and hostile uses with no more successful purpose. Its assault upon Moses and Isaiah and Daniel is barren of results, or in the end serves what it has been employed to hurt." In the progress of this volume we discover no spirit of compromise with the antagonist, but a repugnance for rationalistic theories that comforts not a little those who also are advocating the faith of the Church. In particular, his treatment of prophecy as a proof of the verity of the supernatural book is not only broad and profound, but it is explicit in its vindication of the doctrine of supernaturalism as opposed to naturalism. His definition is exact and assuring. "By prophecy [page 74] we mean the forecasting and the foretelling of events in such kind and manner as the human mind, left to its own unaided power, is incapable of doing; and the announcement of them as communicated by God, in order that the person

g the announcement may acquire the authority of God for his ut-
es." We commend this definition to the negative critics, who have
ded that prediction is not the essential element of prophecy. On
4 he says, "It is essential to an event of prophecy that it should be
future; that is, that there should be no present means of inferring
nd on this narrow but self-illuminating statement he proceeds to
the predictions of the Messiah and the downfall of nations with
picuity and force that is simply matchless in literature.
ally specific and resolute is he when he discusses other biblical
ms in their relation to his final proposition. Speaking of the Bible
s, page 248: "We must claim for it, therefore, that it is true in its
l deliverances its recitation of facts, and its historical statements
beginning to end; and true in its doctrines and ethics assumed, im-
and enunciated, on a fair rule of interpretation." He pronounces
and succinctly in favor of the doctrine of the infallibility of the
ures, and establishes it as he goes along. This position, too, we
end to the destructionists.
cannot, however, linger longer over these pages, the reading of
will stimulate the intellect and confirm the faith of every believer
elation. It is enough now to say that the author is the greatest
ic of the age, and his work is an enduring monument of genius,
rship, and devotion to the truth of the Holy Scriptures.

Idyls. A Metrical Version of Solomon's Song, with Appropriate Explana-
s. By Professor JAMES STRONG, S.T.D., of Drew Theological Seminary.
pp. 74. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price,
, $1 50.

s study of Old Testament books, Dr. Strong applies none of the
ods of the sciolist, nor resorts to moss-covered interpretations of
henomena of biblical literature; on the contrary, as an original in-
ator, he seeks by the most scholarly tests and processes to ascertain
the objective and subjective elements of these books, and to record
sults in a most charming and befitting form. His life has been so
ed to the careful exposition of inspired Jewish literature that he is
-where recognized as a most competent authority on the subjects he
es to discuss or elaborate. Among his ablest works, in which his
me devotion to the intricate difficulties of the Hebrew books is
y manifest, we place his "Metrical Version of Solomon's Song."
nost significant feature of this work is the scholarly discernment of
istorical and other difficulties of the Canticles and the complete
on of them, according to the latest methods of hermeneutical
sm. The proof of the great scholar is the ability not only to dis-
the weaknesses, obstacles, and difficulties of theories or principles
nolastic literature itself, but also to overcome them, and place the
on its own pedestal of light. Our author has sought, amid the
theories propounded for the elucidation of the "Song," and after
g the many interpretations of its meaning, to discover its literary

merits, its conformity to ancient usages, its exact species of style, its historic place, its authorship, and its spiritual or Messianic value and significance. Not a few writers have thoroughly secularized the poem, resting it upon an objective basis, and seeing in it nothing more than the hastily written product of a coarse and vulgar mind. Others are led captive by its erotic spirit, and pronounce it the passionate ebullition of a poet under the influence of one whom he loves. In either case the spirituality of the Song is lost to view; in fact, it is denied that any high motive could have governed the writer, and to assume that a religious purpose animated him is matter for cheap ridicule. It is at this point, when he must reject the objective and the erotic theories, or abandon the poem as the expression of a most lofty spiritual purpose, that Dr. Strong shows himself master of the situation. By translating it into a smooth, elegant text he not only brings out its beauties, but is suggestive, from the very beginning of his task, of the inspirational element in its conception and of the high spiritual tendency of even the most practical parts of the "Song." Nor in this translation has he taken unlicensed liberties with the text, as Pope did with Homer; but, as a Hebrew scholar, he has retained the niceties of thought and the melody of expression he found in the bard himself. We cannot undertake to more than mention the literary finish of the author's version, or to more than commend his critical elucidation of the progressive scenes of the nuptial week, which, portrayed with an artistic appreciation of Oriental customs, are made to represent in the final conclusion the highest Messianic hopes and aspirations. The work is a specimen of the idealism that should obtain in the study of Oriental literature, by which its internal beauty is readily discerned, and also its far-reaching, subjective intent is as quickly realized. In the "Appendix," the author, besides reciting the poem in its original form, considers briefly but sufficiently the objections to the poem itself in the literary sense, and the arguments advanced for an objective interpretation of its meaning. It is needless to say that in the treatment of the lower views he is as skillful and successful as he is idealistic and proleptical in his enforcement of the subjective spirit of the whole. The book has all the resonance of the scholar, the strength of the thinker, the charm and aroma of the poet, and, what is its climax, the uplifting power of Christian thought and sentiment. We know of no version that so disposes of difficulties, interprets the historic setting of the divine teaching, and satisfies every requirement of Christian taste as this version of Dr. Strong's, and we therefore commend it to all as a masterpiece of biblical interpretation and a triumph of literary grace and skill.

Supernatural Revelation. An Essay Concerning the Basis of the Christian Faith. By C. M. MEAD, Ph.D., lately Professor in Andover Theological Seminary. 8vo, pp. 469. New York: Anson D. F. Randolph & Co. Price, cloth, $2 50.

Antagonism to the Christian basis of life, or to the claim of the supernatural element in revelation and religion, is always productive of strong apologetic defenses of that element, and so finally is advantageous in the

establishment of the Christian faith. Though infidelity as blatant as that of Voltaire, deism as insinuating as that of Bolingbroke, and rationalism as destructive as that of Wellhausen assail the foundations of belief, defenders quite as scholarly as the assailants will appear on the walls, at the gates, and wherever attack is possible, and contend for all that has been delivered to them by the Church and by those who founded it. Dr. Mead is a defender of the truth against those who have espoused error, and maintains his positions with the valor and strength of a true and tried soldier in the service of the Master. Some of these positions are new neither to theologians nor to biblical students; but the arguments by which they are supported are of such a character as to silence opposition, or compel the invention of stronger counter arguments than skepticism has as yet been able to manufacture. The theistic idea is not new, but it has a new support. The evidential value of miracles has ever been in dispute; but the author traces the supernatural in them, and this settles the controversy. The authority of the Scriptures has often been denied; but it is here so vigorously maintained as to still the mutterings of unbelief. In contending for these grand ideas of revelation, the author pursues the double plan of parrying the attacks of outright enemies and of rectifying the infelicitous and erroneous statements of Christian apologists. The latter is as important as the former, for it is confessed that the theologian has been as extreme and absurd in his claims as the negative critic has been wild and wicked in his theories. No little skill, however, is required to draw the distinction between concessions to error and corruptions of the truth. The author has aimed, in all candor, to deal justly with the problems on all sides, and with the parties opposing or advocating them. We believe our readers will join us in regretting that he felt it necessary to answer Hume, Theodore Parker, F. W. Newman, and J. S. Mill, since their objections have been exploded, and they will perish if the Christian advocate will let them alone. Spencer, Pfleiderer, Weisse, Ladd, and Matthew Arnold, as the exponents of current theories somewhat heretical, receive attention, but with some symptoms of sympathy that are not exactly in harmony with the fundamental positions of the author. He agrees entirely too much with Professor Ladd, showing more the controlling influence of friendship between them than the true spirit of independence in investigation in dealing with his absurdities. None of these blemishes, however, make against the loyal purpose of the author, or the strength and opportuneness of the work he has written. He so ably vindicates the doctrine of the supernatural, and defines with such exactness the limits of biblical criticism, that the book may be considered a sufficient defense of the position of the Church against its rationalistic foes. As to biblical criticism, we perfectly agree with him when he says that "neither critical research nor Christian insight will ever effect a reconstruction of the biblical canon;" that "biblical criticism can never persuade the Christian Church that pious fraud has played an important part in determining the substance or form of the scriptural canon," and that the "Kuenen-Wellhausen theory cannot be accepted." It is a practice of

destructive critics to claim that they are the genuine scholars of this age; but here is a scholar who repudiates nearly all their theories and commits himself to the traditionalism of the Church, with enough of the "advanced" spirit in his advocacy of it to confirm rather than uproot faith in it. For this reason Dr. Mead should be carefully read by the negative school as well as by those who have not departed from the faith of the fathers.

The Doctrine and Function of Revelation, and its Relation to the Doctrines of Physical Science. By JOSHUA H. HARRISON, B.A., Principal of McTyeire Institute. 12mo, pp. 183. Nashville: J. D. Barbee. Price, cloth, $1.

Here is an independent author who controverts the position that the Scriptures are more or less the standards of faith in science and philosophy, and who holds to some extent the claim of Huxley, that the Bible has only a religious mission. It is admitted that until science developed into something worthy of its name the Bible was regarded as teaching certain facts with respect to nature that were not disputed for ages; and they have been called in question only since investigation has pronounced them untenable. But because the Bible is not strictly a scientific treatise, nor presupposes a scientific solution of the universe, we are not justified in excluding what is apparently scientific from the sphere of religion, and in limiting the function of revelation to spiritual truth. The author, in his excessive zeal to combat what he regards as an error, has committed a grave offense against the best orthodox teaching by affirming that "much of the Bible is truth formulated without any special divine assistance or guidance. Genesis is not a revelation. . . . God, creation, sin, needed no revelation. . . . The Bible is simply the *inspired* record of the methods and processes of the graduated revelation of this body of spiritual doctrine," to wit, that Jesus Christ is the Saviour of men. Few there are, unless of the Huxley and Wellhausen schools, who will accept this limitation of revelation, and who will indorse its application to Genesis or any other book of the Bible.

Establishing himself on this view of the Scripture, it is not surprising that in the elucidation of other matters the author should be as precise, as bold, and as defiant of the Christian sense as in the treatment of the scope of revelation. It is clear that between the facts of science and the doctrines of religion there is no secret antagonism; but on the transitional stage of science it is possible that some things may be announced which are not only contradictory of the biblical system, but which, on closer inspection, may turn out to be self-contradictory, and therefore must be abandoned. In the last fifty years eighty geological theories at first announced as well established have been overthrown, and yet they were posted in their brief day against the cosmogony of Moses and many historical facts in Genesis. Chemistry revises her data every year, and every science is learning carefulness and a wholesome self-reserve in pitting itself against the scanty revelations of astronomy and geology in the word of God. Our author, however, has borrowed the cautionless spirit

of unpoised teachers, and seems disposed to require that religion shall conform to the inconclusive results of science. Hence, he is an evolutionist of the Huxley and Darwinian type, and the Bible must bend to these leaders. Whatever the subject, he seems to breathe the atmosphere of the scientist, and attempts to inject it into some belief that the Church has espoused, and to demand reconstruction, retreat, and a humiliating confession of ignorance on the part of the Christian scholars of the present day. We regret the attitude of the author, for, while differing with the author as to the function of revelation, we should be the better prepared to consider his statement if behind it there was not a censorious scientific spirit, and an attempt to modify religious belief according to the canons of evolutionists and the scientific corps of naturalists, who in matters of religion are not the best guides nor the wisest teachers.

The Signs of the Times. By M. J. SAVAGE. 12mo, pp. 187. Boston: George H. Ellis. Price, cloth, $1.

Helps for Daily Living. By M. J. SAVAGE. 12mo, pp. 150. Boston: George H. Ellis. Price, cloth, $1.

The first of these is an interesting book, because of its frank avowals of misbelief, its tremendous misunderstandings of orthodoxy, and its extravagant prophecies of a break-up among religious sects. We take its hypercriticisms with a keen relish because we understand them, and amuse ourselves with the stately statements of the author touching the overthrow of the chief points of belief that Christendom has cherished since the days of the Son of man. The author is one of those calm writers who reject the truth and vindicate error with the ease and simplicity of a pope, and predict the outcome of all belief with the serenity and majesty of an Isaiah or Habakkuk. He regards the "old orthodoxy" as dead, and thinks that orthodox believers themselves admit it. Of course, negative critics and rationalists should welcome him to their ranks. From old orthodoxy he passes to liberal orthodoxy, which he is afraid is hardly venturesome enough to coincide with all the truth; and so he hastens on to preach Unitarianism as the most ancient religion and at present as the only hope of the race. Claiming the Jews and the Mohammedans, he then, with an equipoise that historic data cannot disturb, writes that "there is no sort of question that the old first Church at Jerusalem, the first Christian Church, presided over by James the brother of Jesus, was a Unitarian Church; that the Churches founded by Paul were Unitarian Churches. Nearly all the Christian Churches for the first three centuries were Unitarian." This will serve as an example of the style, spirit, method, and irresponsibility of this book. History does not stand in the way of the most astounding perversions of fact; the Scriptures themselves are made to contribute to the most glaring heterodoxies. It may be that in some circles there is a tendency to religious reaction, but we are not ready to believe that it will issue in scientific materialism, Ingersollism, spiritualism, and all the frightful dogmas and superstitions of Unitarianism. One of the "signs of the times" that has escaped the

notice of Mr. Savage is, the unprecedented prosperity of the C
Church in all lands, and the refinement of civilization according
ethical standards of the Gospel. Mr. Savage is not in favor of th
tian religion. His book may be judged accordingly.

The second book is like unto the first in spirit and general imp
He carries his Unitarian conceptions of religion into daily life,
gards the humanitarian elements as chief for cultivation and
ment. With false notions of religion he necessarily holds false no
the import of life, and gives much needless advice respecting duty
helps for daily living. He says, "The great thing about a religio
the fables that encircle its birth, not the cycle of myth and myst
girdles its founder, not the story of children unnaturally born."
this conviction, how can he point to Christ as an example, an insp
the ideal of manhood? He cannot; he does not. The "he
proffers are those ordinary social and humanitarian virtues that ac
do not redeem; those heroic resolves that carry one through the
do not make life more beautiful or more flourishing; those inw
pulses to right that belong to the race, but are often helpless in
fluence because of the depravity that lurks within the sphere of th
Mr. Savage is a fluent, self-reliant, but not a helpful or a holy,
of life and its duties.

The Language of the New Testament. By the late WILLIAM HENRY SIMCO
Rector of Harlaxton. 16mo, pp. 226. New York: Thomas W
Price, cloth, 75 cents.

In no age has greater light fallen on the page of biblical Greek. S
great German found the forty-three leaves of the Sinaiticus, in
helps have been accumulating in the department of New Testa
search. The present book is among the latest contributions to t
parative study of biblical with classical and modern Greek. It
book for beginners, nor even for those who are superficially famil
the Testament in the original. But it is designed, rather, for the
who wishes to make a special study of the idioms and forms
Testament Greek; and even for him the work is profitable only
accompanying use of lexicon and grammar. Mr. Simcox, in
large knowledge of the subject, may have inadvertently conde
subject-matter beyond the usual limit. For instance, the student
disappointed at the meager treatment of the disuse of the middle
subject too interesting to dismiss in three short paragraphs, as
author on pages 95–97. The book is thus for the working, and
the leisure, hour. Its pages are crowded with scholarly infor
in places it is encyclopedic. Having classified his comparisons
New Testament and other Greek, under the heads of substanti
bal forms, particles, etc., the writer does not insert an index at
of his work. Such an index, however, would be most helpful
wishing to know on the moment whether any peculiarity in a p
passage has been noticed. It would have been a great convenie

Mr. Simcox more frequently quoted passages from classic authority, in contrast with the peculiarities he is illustrating. One might also wish that he had added a chapter on the changed or peculiar meaning of words; as, for instance, the every common cases of λαλέω, αἰτέω ἐρωτάω, etc. Possibly these wants would have been met by the author, as indicated in his preface, had he issued his second volume. We commend the broad spirit of Mr. Simcox in his feeling that "textual criticism and grammar must be servants, not masters, to exegesis." The New Testament student will not make a mistake in the purchase of this book.

Commentary on the Epistle to the Hebrews. By A. C. KENDRICK, D.D. 8vo, pp. 207. Philadelphia: American Baptist Publication Society. Price, cloth, $1 75.

The author holds that, next to Paul's Epistle to the Romans, the Epistle to the Hebrews is one of the most remarkable productions in the world's literature. He also holds that, as regards its authorship, date, and purpose, there is much division and confusion of opinion among scholars; but there is no reasonable doubt of its canonicity, authority, or divine inspiration. He rejects its Pauline authorship, and accepts with some hesitation Luther's conclusion that Apollos wrote it. Waiving these disputed points, which, through the intelligent criticism of scholars may sometime be settled, we are interested in the comments of the author upon the text, which, on the whole, are judicious and well expressed. More than once he differs with Delitzsch, Alford, and other exegetes, but apparently with good reason; though at times there is a manifestation of an unnecessary independence in his individual conclusions. Sometimes, too, he deals with the text in a very liberal and then in a very narrow way, unconscious of his obligations to respect the results already attained by others. The advantage of a knowledge of Greek in the interpretation of the Scriptures is here exhibited, for the author of the epistle wrote in pure Greek, and expressed himself in idioms that only a classical scholar can appreciate. We are not sure that Dr. Kendrick is always clear in his expositions, or that he removes the difficulties that attach to certain passages and teachings, as, in particular, those referring to the "heavenly tabernacle," the definition of faith, and others. On the whole, however, the commentary will occupy high rank with scholars, and excite to a more rigid discussion of the problems suggested by the epistle.

Moses: His Life and Times. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford, and Corresponding Member of the Royal Academy of Turin. 12mo, pp. 205. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

He who would understand the Old Testament must understand the men who wrote it. The question of authorship, even when in no way related to the supreme question of inspiration, is vital, because it involves the right of authority on the part of the alleged writer of the given book to speak, to be believed, to be obeyed. An anonymous book is rarely, if

ever, as authoritative, or commands the same respect as would a book bearing the name of its author, or which is well known to be from a reputable writer. On this principle we read the Pentateuch, taking a confiding interest in its historic details, its wonderful revelations of Jehovah to Israel, and the record of the successive stages of growth in the theocratic policy of the nation, because the whole is attributed to a personal writer who was a chief figure of early Hebrew history, and whom the race has honored as the greatest lawgiver among men. It is to describe this conspicuous leader of Israel in all his relations to God's people, the traits of his character as exhibited in the emergencies and great events of his life, and the influence of his governmental policy on the civilization of the world, that Professor Rawlinson writes this book, one in the series of *Men of the Bible*, published by Randolph & Co., of this city. The author, deriving his chief material from the autobiographical books of Moses, so arranges the facts as given as to produce a biography, not merely unique in its structure, but trustworthy in its characterizations and fascinating in its spirit and style. Moses here appears, not as Josephus and Philo represent him, but as he represents himself in the four later books of the Pentateuch. In the combination of this material, however, it is proper to observe that the author exhibits a skill, an insight into the meaning of obscurities, and a just conception of motives, purposes, methods of action, and the great design of the lawgiver's life, such as has not been shown by any other recent writer on the subject. Professor Rawlinson has transferred himself to the times of Moses, and writes with such vividness and certitude as to impress the reader, paradoxical as it is, that he was a contemporary of the great leader. Aside from its facts, this is the charm of the work, and it is this feature that aids us in understanding Moses and appreciating the Pentateuch as the literary monument of one who was chosen of God to serve, not only his own age, but all succeeding ages of time. This, therefore, is our first choice of books on Moses.

Christmas Eve. A Dialogue on the Celebration of Christmas. By SCHLEIERMACHER. From the German by W. HASTIE, B.D. 12mo. pp. 80. New York: Scribner & Welford. Price, cloth, $1.

Plato taught the eminent German metaphysician and theologian to discourse in a dialogistic manner. He resorts to this style in the enunciation of his views on the various phases of Christology, setting them forth in antagonism to current rationalism, and defending current faith with apposite arguments and illustrations. Among the number who participate in this dialogue are a few learned women, but the chief points in Schleiermacher's theology are brought out in his refuting or modifying the strongly-put opinions of several knights of interlocution, who, like Plato's speakers, are unrecognizable in his friends. One represents the attitude of historical criticism touching the genuineness of the facts as reported in the gospel history of Christ; Schleiermacher quenches the skeptico-critical spirit, and affirms his acceptance of the records.

Another is the exponent of the religious feeling in its intensity and peculiarity, to which the great thinker does not object, except as it is made to represent the substance of religious life. Another still stands for the speculative element in theology; but this must be under restraint, or there will be no limit to discussion and no understanding of the truth. All these elements, the skeptical, the emotional, and the speculative, more or less enter into Schleiermacher's scheme, but he so qualifies them as to give them a subordinate place, while he exalts and develops the pure ideas of religion as he conceives it in its supernatural character. It is a readable book. The metaphysician, no less than the theologian interested in the development of Schleiermacher's theology, will be stimulated by a perusal of this quaint dialogue on that subject. The common reader, also, will be led into the mysteries of German thought, and conclude that faith is as triumphant as logic in the realm of religion.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Evolution. Popular Lectures and Discussions before the Brooklyn Ethical Association. 12mo, pp. 408. Boston: James H. West. Price, cloth, $2.

"Evolution" is a word that signifies a revolution in science and an attempted reconstruction of religion. As at first propounded, and as supported by such writers as Häckel and others, it seemed to imply a self-originating and self-developing universe, and an invalidated conception of a personal God. Against this radical overturning of both scientific and religious teachings there was a general revolt, both on the part of scientists and theologians, which led to a complete investigation of the facts and laws of nature, the facts and methods of human consciousness, with all related psychological phenomena, and the more occult relation of the Supreme Power confessed to exist to the universe and the creatures known to man. As a result of this critical research, evolution, as a system of development in nature, took rank as a scientific fact, but in no sense attained to the dignity of either a philosophy or a religion. It is true, the devotee of evolution undertook, as he is still laboring to do, to apply the methods and the deductions of the science to the varied phenomena of intellectual manifestation and religious experience; but his task is more difficult than when he confined it to the universe as a whole. In the volume now under notice evolution is recognized as a general explanation of facts, phenomena, and methods of force, both in the organic and inorganic worlds; and it is carried far enough to account for the maturity of ethics and the development of religion. The lectures were delivered by a number of gentlemen who are well reputed for scholarship and devotion to particular phases of science and general literature. Herbert Spencer indorses the "mode of presentation" as adapted for popularizing evolution views; but the "evolution views" of the volume are not, in many respects, those of Christian scholars, whether scientists or divines. St. George Mivart would not accept the general exposition of evolution as

here furnished, nor would Dr. McCosh, an advocate of a method of evolution in nature, agree to the extreme conclusions of some of these Unitarian expounders of a principle that displaces the miraculous both in nature and the historic life of Jesus Christ; for, as we are told, evolution posits law in place of miracle; instead of creation, *ex nihilo*, it affirms the eternal existence of forces which developed the universe, and instead of a non-resident Creator it holds to resident forces in matter which are the symbols of an immanent and transcendent Power, which, for aught that appears to the contrary, may be identical with the resident or immanent force. So, from beginning to end, with much that is scientifically true, there runs the vein of contradiction of many accepted religious conclusions quite as well established as the scientific fact itself. In this general statement we do not mean to undervalue the labors of the lecturers; but if we speak of the book at all we must indicate its spirit, and from what view-point the course of lectures was given, so that our readers may not misunderstand it. We certainly commend the enterprise which led to the publication, and believe that the Christian student will be stimulated to calm consideration of the problems of which it treats if he will read the book: but it is incumbent upon us to except to its view-point, and to discredit some of the conclusions that of necessity follow from wrong premises.

Problems in American Society. Some Social Problems. By JOSEPH HENRY CROOKER. 12mo, pp. 293. Boston: George H. Ellis. Price, cloth, $1 25.

It is time that the American people were getting serious. Such questions as are suggested by poverty, crime, education, and religion, it is hoped are taking hold of statesmen, theologians, and common citizens. It is not wise longer to delay the consideration of these problems, which are growing larger with every revolution of the sun, and which already threaten the subversion of the social fabric, if not moral institutions. The writer of this book has some conception of the magnitude of the task of those who would reform society and save it from its disintegrating forces. He is, however, more intense in feeling and less calm in judgment than the discussion requires. Nevertheless, he contributes suggestive thought to the literature of the times. It is true that charity was practiced in ancient times, and by the authority of the pagan religions; but he goes out of the way to show that the treatment of the poor by the Christian Church was feeble and insufficient as compared with the scientific charity set in motion by secular governments. The trouble with this writer is, that his Unitarianism and rationalism will not allow him to accord to the Church its full measure of philanthropic work; nor does he see that in the Gospel alone may be found the solution of the problems of intemperance, wretchedness, inhumanity, and sin. Acknowledging the strength of the temperance sentiment, he attributes it to certain economic influences and certain humane and intellectual resources, all of which partly, but not wholly, explain its growth and dominancy. He pleads for a political conscience, but not from the highest motive. So while the book is the offspring of a mind in earnest for reform, it only partially

ts the method of reform, and does not prescribe the true remedy nerica's ills. Nevertheless, it is interesting to note how those who ulate the Gospel, and refuse assent to the doctrines of the Church, e to overthrow evil and elevate society in all its ranks, depart- and activities. The author has stated the problem—he has not it.

m's Adventures; or, Life in the Woods. By B. K. PEIRCE, D.D. Eight trations. 12mo, pp. 252. New York: Hunt & Eaton. Cincinnati: Cran- & Stowe. Price, cloth, 60 cents.

s not a pretentious biography of the great naturalist, but rather a l portraiture of Audubon as a lover of nature, with a description of periences, adventures, trials, successes, and literary work as a sci- of the first rank. As it was written for young people, chiefly to a them of the simplicity and earnestness of a great life, and to cul- in them the habit of observation and a love of nature, it avoids d expositions of natural laws, and all by-path investigations that heads would crave and appreciate. The details of Audubon's career ssified with reference to the main point, and happily illustrate the h of the naturalist's tastes and the deserved recognition he obtained s services as an investigator of the natural world. He was a great er, but turned his observations to the account of natural history. ner in Labrador, England, France, Florida, or rambling along the on, his eye was upon nature, his thought upon science, his trust s in God. His life is a lesson of encouragement to youth, as the s of it have been of service to his chosen science.

litical Problem. By ALBERT STICKNEY, Author of *Democratic Government*, 12mo, pp. 189. New York: Harper & Brothers. Price, cloth, $1.

s a caustic review of the political system of government adopted by merican people, but it is not altogether pessimistic, since it suggests n changes, which, if secured, will conform it to the priciples of the s. The author believes that the system creates a privileged class; he best citizens from the public service; takes power out of the of the people; prevents the free political thought and free polit- tion of the individual citizen; prevents the efficient administration blic affairs; destroys official responsibility, and corrupts official ac- nd our entire political life. Viewed from some other point, however, stem of government may be defended against these accusations, stifiable reasons for a belief in its superiority over the monarchical n may be easily urged. The democratic system partakes of the ility, imperfection, friction, and liabilities of all human institutions, annot be improved to perfection. While some of the infirmities langers pointed out in this book exist, we do not believe that the n is a mere theory, that republican government is a failure, that eople are corrupt, that the politican is the ruler, and that every is going to pieces because political officialism is somewhat selfish,

arrogant, and antagonistic to some general interests. Nevertheless, a fair and frank criticism of the system, and an exposure of curruption in political circles, must meet with the approbation of the true citizen, who is more anxious that good government shall prevail than that any species of partisanship shall triumph. The student of forms and theories of government will be enlightened if he will read with discrimination the pointed, but not always judicious, criticisms of Mr. Stickney.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Wilbur Fisk. By GEORGE PRENTICE, D.D., Professor in Wesleyan University. 12mo, pp. 289. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

Some of the greatest men of Methodism were her founders. "There were giants in the earth in those days." God raised them up for a purpose. Their labors were apostolic, and their written lives are a perpetual inspiration. High in the list of these colossal leaders must be placed the name of Wilbur Fisk. His environments helped to make him great. Three years before his birth the "Methodist invasion of New England" took place under the heroic Lee. Fisk was himself well born. His ancestors were numbered with the yeomanry who settled Massachusetts; and his nativity took place among the rugged hills of Vermont. With sufficient detail Prof. Prentice outlines the character and life of this distinguished servant of the Church. He was graduated from Brown University in 1815. While in the pastorate, his kindness to a young fish-seller on the Charlestown bridge, afterward the well-known Isaac Rich, illustrates both his generosity of heart and the far-reaching consequences which follow cups of cold water to the friendless. After six successful years as pastor and elder, Mr. Fisk was called to educational work. When thus invited to become principal of Wesleyan Academy, Prof. Prentice writes that "his pious mother urged him for the sake of his own soul not to accept the new work." Most distinguished was his career as an educator at Wilbraham and as president of Wesleyan University. In the warfare of his times against Calvinism and Universalism he also took a conspicuous part. He was moreover a reformer. On the great question of temperance he held an advanced position, and both by voice and pen sought a vigorous administration of our disciplinary law. To him more than to any other man Professor Prentice gives credit for a change in the letter of this law and in the spirit of its administration through the Church. With all the enthusiasm of his great soul Mr. Fisk also assaulted the system of American slavery. A lengthy chapter reviews his fearless denunciation of this evil. But Professor Prentice sketches the man, as well as the educator and reformer. His noble traits of character are clearly drawn, and his saintliness is shown in the estimate of Judge Hubbard. Mr. Fisk said upon his sick-bed, "You find me hovering between two worlds." To which the Judge answered, in felicitous words, "and fit for either." The memoir is marked by a discriminating use of the facts

at the disposal of the author, a sufficiently graphic style, and the avoidance of such an over-abundant allusion to denominational usages as might weary the non-Methodistic reader. The volume is the second in the series on "American Religious Leaders," among whom are included Jonathan Edwards, Dr. Muhlenberg, and Theodore Parker, and among whom Wilbur Fisk has a deserved place. It is fitting that an honored member of the faculty in the institution which Fisk so largely helped to found should write the life of its first president. The publication is a worthy addition to Methodistic and general biographical literature.

City Legends. By WILL CARLETON. Author of *Farm Ballads, City Ballads, Farm Festivals*, etc. Illustrated. 8vo, pp. 170. New York: Harper & Brothers. Price, cloth, $2.

As every other country, so America has its mythology, its mysterious tales and legends woven into the religion, customs, and habits of the people. While the sober mind repudiates the fabulous, it is refreshing that in this age of materialism the poet comes forth and offers an antidote in the resplendent products of new-born mythology. Only a poet can deal with this species of literature; and since the death of Longfellow Mr. Carleton is the only trustworthy expositor of the fiction that accomplishes quite as much in its way as the didactic treatise against the stupendous superstitions of the past. His account of these legends is by no means satisfactory, but doubtless they would lose their edge if he would recite their origin, or point their application. He arranges his tales into seven groups, made up of miscellaneous stories that follow, tandem-like, in quick succession, leaving the reader surprised at the grotesque combination, or confused at the lack of consecution. Sometimes the scene is on a farm; sometimes it occurs in a city: sometimes a convict or a pastor is the chief figure; once it is Benedict Arnold who rises out of the mist; and once an earthquake induces prayer. The author is not equal to a Grecian expert at fable-making; but he employs his peculiar inventive genius in a way that drives dullness from life, and makes its prosaic condition seem unreal and perishable.

A History of the Four Georges. By JUSTIN MCCARTHY, M.P., Author of *A History of Our Own Times*, etc. In four volumes. Vol. ii. 12mo, pp. 305. New York: Harper & Brothers. Price, cloth, $1 25.

As the author is one of the most reputable of historical writers, unexcelled by his contemporaries for accuracy of statement and elegance of style, we naturally open this volume with high expectations, and are not disappointed. He has exhibited the career and portrayed the character of George II. as it has not been done by other hands, and furnishes a key to much of English history that concerns more than the English people. Nor in his portraiture has he employed his imagination, or invented his facts, or made crooked the straight lines of history, in order to support a political theory, or harmonize himself with a preconceived partisanship. If in his pages one literary quality is more conspicuous than another, it is

the literary sincerity of the author combined with a just appreciation of the historic phenomena of a most eventful period in the royal government of England. Guided by the historic sense, which, in a work of this kind, must be its chief characteristic, he nevertheless combines his facts in their logical relations, and gives the whole such a pleasing picturesqueness as to captivate the reader and convince his judgment of the truth of what he writes. Never, he thinks, had a king such opportunities to make his kingdom strong and famous as the second George, for he commenced his reign under the guidance of Walpole, and closed it under the influence of Pitt. But he was not a righteous nor a lovable sovereign, and earned little of the adulation and homage that he received. Selfish, narrow-minded, and obstinate, he possessed fewer kingly qualities than most occupants of thrones. This is Mr. McCarthy's estimate of the king, but it was not formed hastily nor without the facts that warrant it. True, other historians have palliated some of the manifest weaknesses of his character, and the royalists of England may regard this estimate as an exaggeration; but on the whole it is correct, and the volume is most valuable because its author felt constrained to represent the second George as he was, both as a ruler and a man. When completed, the four volumes will take their places in the libraries of the scholar, and especially the student of English history.

Asolando: Fancies and Facts. By ROBERT BROWNING. 12mo, pp. 114. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

Without Mr. Browning's explanation of the title of his book, its force, if it have any, could not be inferred from its contents, nor could it easily be wrought into an intelligent meaning from any derivative in any, perhaps, but the Spanish tongue. He found "asolare" inscribed on a palace-tower, where it signified *amusing one's self at random.* The fugitive, out-door poems of the poet are gathered into this small volume, a collection large enough to exhibit his style, mode of thought, and the reserved power of the thinker. In none of them does he seem to be at his best. He seemingly wrote them when in an easy, if not reckless, mood, careless alike of his thought and his reputation. As usual, because natural, he is ambiguous in conception and metaphysical in expression, though simpler in purpose and more magnetic in feeling than is common to his more elaborate productions. Such titles as "Speculative," "Inapprehensiveness," "Dubiety," "White Witchcrafts," "Which?" and "Dovelopment" are not likely to win the attention of lovers of poetry; but Mr. Browning was not a caterer to common poetic taste, nor did he feel under obligation to observe poetic standards or write poems as others had written them. His independence of rule, though it brought him neither appreciation nor success in the popular sense, is somewhat refreshing, since the majority of writers are slaves of prescribed poetic methods and fearful of new forms of thought. The original poet is in demand, and sometimes has a mission. The author made for himself a place in literature, though it is not certain that, now that he is gone, the world will anxiously look

for a successor. We are not writing an account of Mr. Browning or his achievements, but merely use *Asolando* as a text for a comment on a poet who, with clearer visions of the truth and an illuminated style of expression, might have won for himself the greater honor of a serviceable thinker and writer, and aided somewhat in the truer cultivation of the highest instincts of those who are on the lookout for revelations from the skies.

Priest and Puritan. 16mo, pp. 192. New York: Brentano's. Price, pamphlet, 50 cents.

This is an anonymous story, written probably by a Roman Catholic, or by one at least with few Protestant tendencies, the special aim being to expose the so-called bigotry of the Methodist Episcopal Church. The "Puritan" is a Methodist pastor; the "Priest" is a Roman Catholic minister. The former precedes the latter in building a church in a village, and then the usual strife between the two differing sects commences. The Protestant has a son who, falling in love with a niece of the priest's, negotiates a marriage which results in the cure of bigotry and the erection of a church, one-half Protestant and one-half Catholic in faith, or the union of the sects. The writer's purpose is not, as he would have his readers believe, the cultivation of more charity on the part of Protestants, but the representation of one Protestant sect in an unfavorable light in comparison with their Catholic neighbors. We see nothing in it, not even the disguised growth of a better opinion in the Protestant to commend, but rather every thing to repudiate.

The Story of Emin's Rescue, as Told in Stanley's Letters. Published by Mr. Stanley's permission. Edited by J. Scott Keltie, Librarian to the Royal Geographical Society. With Map of the Route. 12mo, pp. 176. New York: Harper & Brothers, Price, $1.

As a preparation for appreciating the stately volumes soon to be published from Mr. Stanley's own hand, and recounting his miscellaneous experiences for the last three years as an explorer in Africa, we unhesitatingly recommend the reading of this small book, which, chiefly consisting of the letters of the hero, and confined to the one purpose he had in view, affords a general understanding of the great problem he had to solve and of the difficulties to be overcome in solving it. We learn of Stanley's expedition, of Emin's governorship of the equatorial provinces, and of Tippu Tib, and read of lakes, forests, marches, treacheries, geographical results, and the rescue of a brave and faithful ruler. Not pretentious beyond being a compilation, it is a marvel of condensation, of choice arrangement, and consecutive historical progress; and in the absence of any other account, it will prove a very satisfactory record of Stanley's trials and triumphs in resisting an equatorial climate and African conditions of life. The one thing in its favor is, that it is entirely trustworthy, which cannot be said of every work purporting to contain a full history of Stanley's adventures in Africa.

Monk. By JULIAN CORBETT. 16mo, pp. 221. London and New York: Macmillan & Co. Price. 60 cents.

Lord Strafford. By H. D. TRAILL. 16mo, pp. 206. London and New York: Macmillan & Co. Price, 60 cents.

George Monk was born two hundred years ago, rose to distinction as a military officer in the contests of the crown with the people, and late in life became eminent as a political leader in times of great civil strife and confusion. As a man of action the biographical monograph of Mr. Corbett does him splendid justice. Lord Strafford became the Trojan defender of royalism in the time of Charles the First—under circumstances of treachery to the Parliament that have led historians to hold him up to the scorn of mankind. Until the third Parliament of Charles he was adverse to the kingly programme, but however the apostasy is accounted for, he suddenly turned against the people and espoused the highest ambition of absolutism. He held various positions under the government, and was capable and faithful; but when Parliament regained authority Lord Strafford was impeached and executed. The career of the distinguished lord is narrated with circumstantiality and a good degree of sustained interest.

The Boy Travelers in Mexico. Adventures of Two Youths in a Journey to Northern and Central Mexico, Campeachey, and Yucatan, with a Description of the Republics of Central America and of the Nicaragua Canal. By THOMAS W. KNOX, Author of *In South America, On the Congo, the Young Nimrods*, etc. Illustrated. 8vo, pp. 552. New York: Harper & Brothers. Price, cloth, $3.

Mexico is our "next-door neighbor," older in the strictly national or political sense than the United States, and perhaps richer in monumental and archæological treasures. For at least a century the two countries have been strangers to each other; but recently, through social and commercial relations, they have cultivated an acquaintance, and will doubtless draw nearer, in the future, in the bonds of reciprocal comity and fellowship. Mexico is an interesting land, both for its history and its present thriving condition. The Aztecs left behind them, in colossal and magnificent ruins, the memorials of an early civilization which might not unfavorably compare with the still earlier civilization of Egypt and the Eastern world. The cities, old and new; the quaint customs, some stamped with antiquity, others the reflection of Spanish life, and still others entirely native; the form of civil government; the repression of Jesuitism and the introduction of Protestantism; the industries of the common people; the scenery of mountain, plain, field, and volcano—all these are of interest to the traveler, and of great value to the reader. Mr. Knox is an apt writer, and has combined history, archæology, religion, political and social life, the progress of government, and the beauty and majesty of nature in such proportions as to furnish a volume of abundant information, and in the attractive form of his previous works. He is not a dry historian, or a blind traveler rehearsing the observations of others or recapitulating government reports and statistics, but he eagerly seizes current facts, and so arranges the historical order of events,

and the natural order of life as to win attention from the beginning. The simplicity of his style, and the adaptation of the narrative to youthful minds, are features that recommend the book, not only to the fireside, but to all, old and young, who gather around it.

MISCELLANEOUS.

The Prize Synopsis of the Course of Study for the First Year for Itinerant Preachers of the Methodist Episcopal Church. By the Rev. C. M. HEARD. 16mo, pp. 89. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

The Itinerants' Club movement is already producing a literature. Last year Bishop Vincent offered a prize for the best synopsis of the books in the first year's course of study for our ministers. Upon examination of manuscripts prepared in response to this offer, the prize was awarded to the Rev. C. M. Heard, of Minneapolis, whose work now appears in published form. We commend this small book to our under-graduates because it abbreviates the large books in the course, and more particularly because it is suggestive of the synoptical work every minister should do for himself. He should write his own commentary, systematize his theology, prepare his introductions to the various books of the Bible, plan his archæologies, and condense into synopses all the post-graduate courses of studies he pursues. Mr. Heard's plan of reducing a book to outline is commendable, and it should stimulate probationers, deacons, and elders to methodical work in study. It should also induce our ministers to organize schools or clubs among themselves for the special work of mutual cultivation in what is called scholarship.

Cradle and Nursery. By CHRISTINE TERHUNE HERRICK, Author of *Housekeeping Made Easy*, etc. 16mo, pp. 298. New York: Harper & Brothers. Price, cloth, $1.

This is a book for young mothers. It commences with advisory statements concerning the treatment of a child from the first week of his birth, and is full of hints and practical suggestions touching his training until he leaves the nursery. It is not a book of theories or of philosophizing on responsibility, but contains helpful and judicious advice from one who is every way competent to give it. For its purpose it is a satisfactory book, clearly written, and animated with a benevolent spirit.

Shoulder Arms! or, The Boys of Wild Lake School. By JOHN PRESTON TRUE, Author of *Their Club and Ours*. 12mo, pp. 328. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The author is an advocate of the athletic development of boys and girls, and recounts the good effects of military drills and various physical exercises in Wild Lake School. The gymnasium has its function in American life, and our schools and colleges cannot longer neglect to provide for muscular as well as intellectual development and culture. The book reflects one of the theories of education, and is valuable for its timely suggestions.

Celestial Scenes. By FRANZ LUDWIG NAGLER. Part First. 12mo, pp. 116. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

A poetic exposition of some religious ideas relating to the other life. A real poet would not pronounce favorably upon it, but the average reader may find some stimulating suggestion in the "Scenes" here outlined.

Margaret Ellison: A Story of Tuna Valley. By MARY GRAHAM. 12mo, pp. 325. Philadelphia. Price, cloth, $1 25.

The plan of the story is well conceived, the manner of telling it is excellent, and the moral tone is wholesome.

School-Boy Life in Merrie England. Pen Pictures of the Great Public Schools of England, with Sketches and Stories of Famous Scholars. By HENRY FREDERIC REDDALL, Author of *From the Golden Gate to the Golden Horn, Who Was He?* etc. 12mo, pp. 266. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Intended for youth, this book deals with educational matters in England in such a way as to make it useful to adults and teachers in this country. It is a rare thing to find such a well-written account, and in so brief a space, as we have it here, of Manchester College, Eton College, St. Paul's School, Shewsbury Grammar School, Westminster School, Harrow School, and Rugby School—all of them more or less famous in the history of England. The book should go into the family, the Sunday-school, the public-school library, the reading-room of the university, and the library of the student.

A Visit to the Björkheda Parsonage. From the Swedish of H. HOFSTEN. By CARL LARSEN. 12mo, pp. 273. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

The parsonage, the church, the church-yard, the pastor, and all the accessories of pastoral life and work, with their varying incidents, come to view in this well-written book, only the scenes are in far-away Sweden, and not in America. The mere fact of distance has its fascination in the make-up of this story, though it proves that human experiences are about equal in kind every-where. Every Sunday-school library should add this volume to its collection, and every scholar should read it at the earliest opportunity. Nor should it fail of having a good effect on pastors and people as well as youth.

Cards. Their Significance and Proper Uses, as Governed by the Usages of New York Society. By the Author of *Social Etiquette of New York.* 16mo, pp. 66. New York: Frederick A. Stokes & Brother. Price, cloth, 75 cents.

A valuable book on the etiquette of cards. It treats of all kinds in use in the social relations of life, and informs as to size, color, monogram, or whatever should appear on the card in connection with the person's name. Ladies, gentlemen, and children will find in it model forms, with suitable instructions, for all occasions. Education in etiquette in this particular is considered a refinement, and a manual on this subject is quite as helpful to a knowledge of the proprieties as a fashion-book is suggestive of styles of dress. It ought to have a place in every boudoir.

METHODIST REVIEW.

JULY, 1890.

ART. I.—THE TITLES OF THE PSALMS.*

THE Book of Psalms has been cherished as a manual of devotion by the pious in all ages. True, it stands upon the plane of the Old Testament, and never transcends the preparatory dispensation to which it belongs. The Gospel of Christ has shed a clearer light upon the scheme of redemption, the afflictions of God's children, and the future glory, than the psalmists ever possessed. Nevertheless, their devout meditations upon divine things, their fervent breathings after communion with God, their confidence in him alike in trouble and in joy, their penitent confessions and earnest supplications, accord so entirely with the inmost experiences of the Christian heart as to show that true religion, in its essence, is the same in both dispensations.

The devotional value of the Psalter is not materially affected by critical questions respecting the age and authorship of these sacred lyrics. The religious profit which they yield grows out of the truth which they contain and the spirit which they breathe, irrespective of their origin or of the special circumstances by which they were suggested. Yet these are by no means a matter of idle curiosity. As the psalm must, in a measure, reflect the person of its author and the situation in which it had its birth, an acquaintance with the latter must conduce to the better understanding of the psalm, and the study of the psalm help to a better appreciation of both the writer and his times. Accordingly, if the date and authors of any of

* We welcome so eminent a scholar as Professor Green to the pages of the *Review*. His is the fourth article in our series on Old Testament books.—EDITOR.

the psalms can be certainly fixed, valuable light will be thrown upon the religious ideas and the religious life of the period to which they belong, and thus upon the history of the religion of the Old Testament in general.

The reputed authors of one hundred psalms are named in their titles, and some of these state the particular occasion on which they were composed. It hence becomes a question of no small importance, preliminary to the study of the book, Are these titles reliable?

The external evidence in their favor is as strong as could possibly be expected. They have been an integral part of the text as far back as that can be traced. They are prior to the Septuagint, the most ancient of the versions of the Old Testament, to the constitution of the Psalter as a whole, to the formation of the separate books of which it is composed, to that collection which antedates the oldest of these books, and is the most ancient of which we have any knowledge, the so-called "Prayers of David," Psa. lxxii, 20, the hymn-book of Solomon's temple. So far as the external evidence goes or the analogy of other Old Testament titles, every thing points to the conclusion that the titles were coeval with the individual psalms to which they are prefixed, or at least with their liturgical use. The evidence derived from this quarter is sufficient to create a strong presumption in favor of their truth and accuracy; so strong, at all events, that their testimony must not be wantonly disregarded, or discredited without valid reasons.

The only further test to which they can be subjected is that of the internal evidence afforded by the psalms themselves. Are the titles consistent with the contents of the psalms to which they are severally prefixed? Do these agree with what is known of their reputed authors, and can they be reasonably supposed to have originated under the circumstances there indicated? If so, the titles are vindicated, and they have a just claim to be believed. It is not necessary, nor is it to be expected, that a positive demonstration of the truth of the titles should be yielded by the psalms. A reasonable measure of correspondence between them and the absence of any contrariety is all that can be demanded, since the liturgical use, for which they were either originally prepared or subsequently adapted, naturally led to the sinking of the individual in what was

common to all devout worshipers, or to some particular class of them.

Psa. xc is entitled a prayer of Moses, the man of God. Delitzsch says: "There is scarcely any literary monument of antiquity which justifies the testimony of tradition as to its origin so splendidly as this." And Bleek: "There is no sufficient reason to deny that this song is from the great lawgiver; and in any case it bears a very decided stamp of antiquity." It is generally admitted, even by those who are most skeptical in regard to the titles, that the psalm is eminently worthy of Moses, and that the situation herein depicted matches precisely that of Israel perishing in the desert, in which they had been condemned to wander for their sin until the entire adult generation was consumed. And that this is really what was before the mind of the writer is confessed even by Dr. Robertson Smith, when he says:* "It can hardly be doubted that this is an example of the habit so common in later Jewish literature of writing in the name of ancient worthies."

"The days wherein thou hast afflicted us, and the years wherein we have seen evil" (ver. 15), implies a long term of affliction and distress. The mortality common to men is in this case intensified by devastating judgments: "Thou hast swept them away as with a flood" (ver. 5); and is emphasized in a manner unusual in the psalms as the fruit of sin, and the consequence of God's displeasure. "We have been consumed in thine anger. . . . Thou hast set our iniquities before thee." The earnest prayer for the speedy return of God's mercy (vers. 13, 14), and that from the lesson of their frailty they might get a heart of wisdom (ver. 12), is as appropriate as possible, and just what might be expected from Moses. And with equal appropriateness the psalm closes with a hopeful looking forward to new manifestations of God's power, and his blessing on those activities upon which they were about to enter when the fatal term should be over. No other time can be pointed out to which the expressions of this psalm seem so well adapted as that to which it is referred in the title.

And, what is very remarkable, there is a surprising number of coincidences between the language of this psalm and the books of Moses, particularly the song which he taught the people

* *Encyclopædia Britannica*, vol. xx, p. 32.

before his death (Deut. xxxii) and the blessing which he pronounced upon the several tribes (Deut. xxxiii). The Lord is called our dwelling-place (מעון) (ver. 1), as Deut. xxxiii, 27, מענה (Comp. Deut. xxvi, 15 מעון), where it is associated with his eternity, as verse 2. This word is applied to God but twice besides in the Old Testament, Psa. lxxi, 3; xci, 9. "In all generations" (ver. 1) is literally *generation and generation;* so Deut. xxxii, 7. Verse 2, "Or ever thou hadst formed the earth," literally, *gavest birth to the earth;* the expression is used of God but once besides in the Old Testament. Deut. xxxii, 18. "Thou turnest man to destruction" (ver. 3), literally, *causest man to return to dust*, is precisely parallel with Gen. iii, 19, only the noun is not the same, but its poetical equivalent. Verse 4, "A watch in the night;" the same term is used Exod. xiv, 24, implying familiarity with this mode of dividing time. Anger (אף) and wrath (חמה) are combined (ver. 7) as Gen. xxvii, 44, 45; Deut. ix, 19; xxix, 23, 28; so אף and עברה (ver. 11), as Gen. xlix, 7, representing the same English equivalents.

Verse 7, "We are consumed in thine anger." The same verb, כלה, is similarly used (Exod. xxxii, 10, xxxiii, 3, Num. xvi, 21, 45) of God's consuming Israel in his anger in the wilderness. "Troubled," נבהל, as Exod. xv, 15. "The light of thy countenance" (ver. 8) is a phrase from the sacerdotal blessing (Num. vi, 25). "The days of our years" (ver. 10) is a Pentateuchal phrase (Gen. xxv, 7, xlvii, 8, 9, 28), and occurs but twice besides in the Old Testament (2 Sam. xix, 35, Eccl. vi, 3). The peculiar plural ימות, *days* (ver. 15), is found nowhere else except Deut. xxxii, 7; and a like form, שנות, *years*, is common to this psalm (ver. 10) and to Deut. xxxii, 7. The word גז (ver. 10), rendered "cut off" in the Authorized Version, and "gone" Revised Version, is only found besides in Num. xi, 31. "Return . . . repent thee concerning thy servants" (ver. 13); just so Moses pleaded (Exod. xxxii, 12–14); and his assured hope is expressed in the same identical phrase, Deut. xxxii, 36. "Satisfy us with thy loving kindness" (ver. 14); the same figure, Deut. xxxiii, 23, "satisfied with favor." "The days wherein thou hast afflicted us" (ver. 15); this same verb, ענה, is used of God's leading Israel in the wilderness. Deut. viii, 2, 3. "Thy work," פעל (ver. 16), used of the divine agency, as Deut. xxxii, 4; "thy glory," הדר, as Deut. xxxiii, 17. "The work of our

hands" (ver. 17, *bis*) is a favorite phrase of Deuteronomy (ii, 7, xiv, 29, xvi, 15, etc.) There are four names of God in this psalm: אדני, *Lord* (ver. 1); אל, *God* (ver. 2); יהוה, *Jehovah* (ver. 13), and יהוה אלהינו, *Jehovah our God* (ver. 17)—all of which are familiar in the books of Moses. The reference to the creation (ver. 2) recalls the beginning of Genesis.

These numerous coincidences, some of which are very striking, supply accumulative argument of great force. They cannot have been accidental. Some explain it as intentional imitation. Ewald boldly claims that Deut. xxxii was modeled after the psalm. But the points of contact are too widely scattered through the Pentateuch, and in many instances too subtle, to be the work of an imitator. A more natural and obvious explanation is that they are unpremeditated, and betray the operations of the same mind. Of course, they to whom the Pentateuch is post-Mosaic see in these coincidences no proof that this psalm is from Moses. Wellhausen qualifies Bleek's allegation above cited, that there is no sufficient reason for denying the Mosaic origin of Psa. xc, by adding "for him who regards Moses as the author of Leviticus." But the curious fact remains, that what is traditionally ascribed to the same author has such multiplied indications of community of origin.

The objections urged against the Mosaic authorship of this psalm are of the most trivial description. The only one of seeming plausibility is, that human life is estimated at seventy or eighty years (ver. 10); whereas Moses attained the age of one hundred and twenty (Deut. xxxiv, 7), Aaron one hundred and twenty-three (Num. xxxiii, 39), and Joshua one hundred and ten (Josh. xxiv, 29). But these are plainly exceptional cases. Caleb remarks upon it as extraordinary that he was as strong at eighty-five as he had been at forty. Josh. xiv, 10, 11. And as all who left Egypt over twenty years of age were condemned to perish in the wilderness, the great majority of that generation must have died within the limits here given. Ewald argues that so profound a sense of human frailty could not have arisen at so early a period; but we may well ask, what circumstances can be imagined more adapted to produce it? It has been urged that "O Lord, how long!" (ver. 13) is borrowed from Psa. vi, 4, and "the beauty of Jehovah" (ver. 17) from Psa. xxvii, 4; but the borrowing is the other way. Hitzig ob-

jects that verse 1 calls the Lord our dwelling-place in past generations, whereas the Israelitish nation had just come into being in Moses's days; but the retrospect extends to the time of the patriarchs.

Psa. xviii, according to its title, was spoken by David in grateful memory of the Lord's having delivered him from the hand of all his enemies and from the hand of Saul. This is corroborated by the independent testimony of the Books of Samuel (2 Sam. xxii), which contain other productions of David of acknowledged genuineness, as his lament over Saul (2 Sam. i, 19, *ff.*) and Abner (iii, 33, *f.*), and his last words (xxiii, 1, *f.*). And the internal evidence confirms the title in the most conclusive manner. The author was a warrior (ver. 34), a leader (ver. 37), and a king (ver. 43). Verses 1–19 describe in vivid figures his deliverance from the greatest extremity of peril, or, in literal terms (ver. 17), from his strong enemy and from them that hated him. This deliverance is ascribed wholly to God, and his own agency is not once referred to, corresponding to David's language (2 Sam. iv, 9), "Jehovah, who hath redeemed my soul out of all adversity." In all this he claims that the Lord rewarded him according to his righteousness (vers. 20–28), saving the afflicted, but bringing down haughty eyes; which implies that he had been the object of unjust persecution by a powerful and haughty foe. The terms employed are almost identical with David's words to Saul (1 Sam. xxvi, 23, 24): "The Lord shall render to every man his righteousness." Comp. 1 Sam. xxiv, 11, 12. Verses 29–45 describe his victories over foes both domestic (vers. 39, 43) and foreign, resulting in a wide-spread dominion and in the submission even of remote nations. Comp. 2 Sam. viii, 9, 10.

All this corresponds exactly with the history of David as of no one else, and, verse 51, the Psalmist explicitly identifies himself with him. This last verse is not a later addition to the psalm, nor a proof that it has been put by some later poet into the mouth of David, perhaps enlarged, as Hupfeld imagined, from a Davidic original. But the introduction of David's own name in words uttered by himself has its parallels in 2 Sam. vii, 20, 26; xxiii, 1; comp. 1 Kings ii, 45. "The Lord's anointed," applied to himself as king of Israel, not only recalls the act of Samuel (1 Sam. xvi, 13), but David's repeated language

respecting King Saul (1 Sam. xxiv, 6, 10; xxvi, 9; 2 Sam. i, 14). God's loving kindness to his seed for evermore (ver. 50) is not an insertion by some loyal adherent to this royal house in some later age, but is based on the promise of God by Nathan (2 Sam. vii, 12, 15, 16), for which David uttered his grateful thanks at the time. "Who is God save Jehovah?" (ver. 31) is closely akin to the words of David, 2 Sam. vii, 22. Jehovah my rock, my strong rock, my stronghold, my high tower, (ver. 2) are figures suggestive of David's situation in the wilderness when fleeing from Saul. Moreover, the psalm is evidently not spoken on some particular occasion of danger and distress, as is the case with so many others, but is a grateful review of the perils and conflicts of a long period, now happily surmounted.

It does not follow from verse 21, "I have kept the ways of Jehovah, and have not wickedly departed from my God," that it was written before his great sin with Bath-sheba; for verses 39, 43, plainly refer to the subsequent rebellions of Absalom and Sheba. The assertion of his uprightness stands in special connection with the Lord saving him from Saul, by whom he was unjustly treated. And his crime, though aggravated, was a fall before a sudden temptation, which was repented of and forgiven, and not a permanent alienation in heart and life from the ways of God.

The title is justified in every point. Even critics like Ewald and Hitzig, who are commonly skeptical on the subject, admit its truth, and Von Lengerke, who at one time interpreted the psalm of the whole people, afterward receded from this position, and confessed that it could apply only to David. The mention of the temple (היכל) (ver. 6), is no objection, as the heavenly sanctuary is meant.

Psalm li could only have been written by David. The prayer (ver. 14), "Deliver me from blood guiltiness," joined with the broken-hearted penitence and earnest piety which the psalm breathes throughout, points directly to his crime in the matter of Uriah, to which the title refers it. דמים, *blood*, can mean nothing but the guilt of murder. It cannot, with Hupfeld, be explained of sin in general, nor with Hitzig be made to mean that the Psalmist's own life is threatened. The prayer for Zion (ver. 18), attached to this supplication for personal

forgiveness, implies that the welfare of the people at large was intimately connected with the fortunes of the petitioner, which again suits King David.

It has, however, been alleged that verses 18, 19 must have been written in the exile; that "build thou the walls of Jerusalem" implies their ruined condition, and "then shall they offer bullocks upon thine altar" suggests a future resumption of sacrificial services at present suspended. This might be answered, as some have proposed, by saying that these closing verses are a subsequent addition to the psalm. But if they be omitted it would have no fitting termination, and the addition, if it were one, would not be at variance with the doctrine of the psalm. Verse 16 implies the existence of the sanctuary and the ritual: else how could sacrifice be given, if God did delight in it? God's not delighting in sacrifice, nor having pleasure in burnt-offering cannot be interpreted to mean, as Dr. Robertson Smith insists,* "the fall of Jerusalem has temporarily suspended the sacrificial ordinances," whether we regard the expressions themselves or the parallels in Psa. 1 and in the prophets. Nor do these words depreciate sacrifice as in itself not pleasing to God, which would be in direct contradiction to verse 19. They are evidently intended to exalt the broken and contrite heart above the outward formal offering: while nevertheless "sacrifices of righteousness" do meet acceptance, and shall be freely offered upon God's altar. There is a distinct verbal allusion in "good pleasure" (ver. 18), and "delight" (ver. 19), to the corresponding terms in verse 16, showing how intimately these verses are related together, and "building the walls" is not necessarily rebuilding them. If taken literally, to build a city's walls is to strengthen, enlarge, and fortify them (1 Kings xi, 27, xii, 25, xv, 17, 22), as was done both by David (2 Sam. v, 9) and Solomon (1 Kings iii, 1); or it may be used figuratively of giving prosperity (Psa. xxviii, 5, lxxxix, 4), which would correspond exactly with the parallel clause, Do good in thy good pleasure unto Zion.

Verse 4, "Against thee, thee only, have I sinned" does not imply that no injury had been done to his fellow-man, which is expressly contradicted by verse 14, but that he was most of all impressed by the enormity of his criminality against God. And

* *The Old Testament in the Jewish Church*, p. 416.

this is precisely what David said to Nathan (2 Sam. xxii, 13), "I have sinned against the Lord." There is no inconsistency in his imploring a thorough inward assurance of that forgiveness which Nathan told him was already granted. And it is altogether natural that, conscience-stricken for his great crime, he should be reminded of his native depravity, and should ask to have all his iniquities blotted out. Nothing can be imagined more congruous to the situation than this entire psalm from first to last. Hitzig suggests that it must have been written by a prophet, inasmuch as he proposes (ver. 13) to teach transgressors God's ways; and that he is probably identical with the author of Isa. xl–xvi, since there are several remarkable coincidences in the language of the psalm and of those chapters. But several other psalms of David express the same characteristic resolve to impart to others the lesson which he himself has learned. And the coincidences with Isaiah, which are not restricted to a single portion of his prophecies, simply show that he was familiar with the psalm and adopted its language.

Besides the psalms of David already considered there are twelve others, which are in their titles connected with particular incidents in his life, and thus enable us to follow him through the most eventful portion of his career.

These titles cannot possibly be mere conjectural adaptations of certain psalms to the history of David as this is given in the books of the Old Testament. It is obvious from a simple inspection of them that their titles are not drawn from the Books of Samuel, but are based on independent sources of information.

Thus Psalm vii is said to be one "which David sang unto the Lord concerning the words of Cush, a Benjamite." We look in vain in the sacred history for answers to the questions: Who was Cush? and What were the words which are here meant? Jewish imagination found here a symbolic name of Saul. Luther applied it to Shimei. These are baseless fancies. But the statement, brief as it is, explains itself, and the situation is obvious. The Psalmist is pursued by numerous foes (ver. 1); and his life is in peril, particularly from one whom in his might and ferocity he compares to a lion rending his soul in pieces, while there is none to deliver. Ver. 2. This formidable adversary was stirred up to increased violence by base and unfounded mis-

representations—charges which the Psalmist indignantly repels, appealing to God as the witness of his integrity, and professing his readiness to suffer the last extreme of hostility and degradation if the foul accusation were true.

O Jehovah my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause was mine adversary:)
Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust.

It is impossible not to recognize David, the object of Saul's deadly malignity and hunted by him relentlessly, and yet magnanimously sparing his pursuer's life when he had him in his power, while he committed himself for protection and for vindication to the Lord alone. In his remonstrance with Saul he says (1 Sam. xxiv, 9, 11): "Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt? . . . Know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my soul to take it." He here, precisely as in the psalm, traces Saul's pursuit of him to the words of men like Cush, who filled the king's ear with slanders against David, as though he were plotting to injure Saul. In both he asserts his innocence, and in almost identical terms, and while refraining from avenging himself he pleads with God, the supreme Judge of the world, to see that justice is done. The psalm is throughout in exact correspondence with the history; but the title gives the name of one of these detractors, which could not have been learned from the historical books which we possess. And in so doing it simply refers to him and to his words briefly and without explanation, as it would have been natural to do at the time when the affair was notorious, but as no later writer would have done if he had wished to be understood.

It is equally apparent that other titles are drawn from sources of information distinct from the Books of Samuel. Thus Psa. xxxiv is by David "when he feigned madness before Abimelech, who drove him away, and he departed." A single phrase, "feigned madness" or "changed his behavior," occurs alike in this title and in the narrative (1 Sam. xxi, 14); but as that is

the proper Hebrew mode of expressing the idea to be conveyed it would naturally be used by distinct writers. But the different names given to the king show plainly that one has not been derived from the other. This has, in fact, been urged as discrediting the title. Thus Dr. Robertson Smith (*Encyc. Brit.* xx, p. 33) says: "Even the bare names of the old history were no longer correctly known, when Abimelech (the Philistine king in the stories of Abraham and Isaac) could be substituted in the title of Psa. xxxiv for Achish, king of Gath." This imputation of so gross a blunder is altogether gratuitous. The common title of the Philistine kings was Abimelech, as that of the kings of Egypt was Pharaoh, and of the emperors of Rome was Cæsar. The individual name of this particular king of Gath was Achish. Either one or the other was equally correct. The accuracy of the title cannot therefore be impugned, while at the same time its independence of the Books of Samuel is established.

A like independence of, and at the same time substantial consistency with, the Books of Samuel is particularly evident in the title to Psa. lx, composed by David, "when he strove with Aram-naharaim and Aram-zobah, and Joab returned, and smote of Edom in the valley of Salt twelve thousand." The conflict with and victory over the king of Zobah is recorded 2 Sam. viii, 3, *ff.*, who is said to have been aided by the Syrians of Damascus; but nothing is said in that connection of Aram-naharaim, or Mesopotamia. The title is not in error, however, in joining them together, since we learn from 2 Sam. x, 16 that Mesopotamia was subject to Hadarezer, king of Zobah, and must, therefore, have sent its contingent to his army. A further seeming discrepancy concerns the person of the victor in the valley of salt. 2 Sam. viii, 13 names David, the title of the psalm Joab, and 1 Chron. xviii, 12 Abishai, Joab's brother; the simple explanation of which is that Abishai was in immediate command during the engagement (comp. 2 Sam. x, 10), but the successes of the subordinate may with equal propriety be credited to his superiors in rank; to Joab, the commander-in-chief, and to David the king, who was the supreme head over all the forces.

The victory was over Edom according to Chronicles and the title of the psalm, but over Aram according to Samuel, which

may be simply a textual error involving the change of a single letter, or may indicate a combination between the Edomites and Syrians. The number of the slain is reckoned eighteen thousand in Samuel and Chronicles, but in the title before us twelve thousand, the larger being perhaps also a more comprehensive estimate. These various superficial differences between the account in Samuel and the statement in the title, while capable of ready reconciliation and not impairing the credibility of either, nevertheless indicate their derivation from distinct sources.

And the psalm clearly evidences itself as belonging to the time to which the title assigns it. It gives us a fuller insight into the course of events during the momentous conflicts which are so summarily recounted in Samuel, and only their successful issue indicated. The psalm introduces us to a crisis when humiliating and discouraging reverses had been experienced, though the strong faith of the Psalmist in the covenant God of Israel did not permit him to doubt of the ultimate result. No disaster is recorded in Samuel, it is true, which does not enter into the particulars of the several campaigns. But these wars of David were waged against formidable foes, and it is not surprising if in the course of them he experienced temporary defeats. It is also easy to be supposed that while he was engaged with his armies in the north Edom may have eagerly seized the opportunity of invading the territory of Israel in his absence, and have threatened, not only the peace and security, but even the stability of his kingdom. This would account for the hasty return of Joab, the battle in the valley of salt, and the terrible retaliation inflicted upon Edom in the exterminating campaign which followed (1 Kings xi, 15, 16). The situation depicted in the psalm is thus satisfactorily explained: the calamities deplored in the opening verses (vers. 1–3), the advance into Edom foreshadowed (ver. 9), and the ground of confidence upon which alone the Psalmist rests (vers. 6–8)—God's sure word that the entire land of Israel was his, and that only abject humiliation awaited those insolent foes who would wrest its possession from him.

Ewald arbitrarily divides the psalm into two separate odes of different periods, but feels constrained to refer one of them to the time of David. It is a curious indication of how little value

is sometimes to be attached to critical criteria that the words which Hitzig points out as evidences of late date fall within what Ewald considers the oldest portion of the psalm. The conjectures which refer this impassioned lyric to the reign of Jehoshaphat, or to the period of the Maccabees or after it, are all wrecked by the impossibility of adapting them to the language here used. Hupfeld says: "It is against the reference to the Maccabæan or the Persian period that nothing in the psalm requires so late a time, and that the vigorous and highly poetic character of the complaint, prayer, and promise points to the time of the existence of the kingdom." He is himself disposed to place it in the reign of some one of the later Jewish kings, for the reason that in his opinion "the promise is the idea current among the prophets, of a restoration of the unity of the kingdom, which presupposes the schism and the experience of its doleful consequences." The real fact, however, is that the psalm presents the unbroken unity of the whole land of Israel, not as an ideal to be hereafter attained, but as an already existing condition, and thus fixes beyond reasonable contradiction its date prior to the schism of Jeroboam.

The titles thus far reviewed are evidently independent of the Books of Samuel, and based upon some other source of information. They even seem to point most naturally to a contemporary, who was personally cognizant of the situation; and there is no reason why this should not be the author himself. So that it is quite reasonable to assume that the same thing holds likewise in the case of a title like that of Psa. liv, where the language is identical with 1 Sam. xxiii, 19, or xxvi, 1. The title repeats the very words of the Ziphites, and hence, of course, agrees with the passage in Samuel, where their words are also reported, but is not necessarily borrowed from it.

But apart from the question of the date or the source of the titles now under consideration, it is alleged that they do not accord with the contents of the psalms to which they are prefixed, and which cannot, therefore, be reasonably supposed to belong to the occasion thus indicated. Dr. Robertson Smith waives them aside in the following magisterial manner: "To refer Psa. lii to Doeg, Psa. liv to the Ziphites, Psa. lix to David when watched in his house by Saul, implies an absolute lack of the very elements of historical judgment." But

this over positive and contemptuous assertion rests on a mistaken conception of the origin of the titles, and of their claim to be regarded as trustworthy. As they are not inferences deduced from the psalms themselves, they are not discredited when the internal evidence does not of itself demonstrate their truth or limit the composition of the psalms to the particular occasion therein stated. As traditional statements embodied in the text itself, there is presumptive evidence of their truth, unless there is good reason for setting them aside. No one would dream of discarding positive information respecting the authorship of modern hymns or the circumstances in which they were produced, because it could not be proved to be certainly true from the contents of the hymns.

In Psa. lix the Psalmist prays for deliverance from foes who lie in wait for his life, going about the city night after night to execute their treacherous purpose. David was then living in Gibeah, the residence of Saul. This is the city referred to, and we learn from the psalm that Saul not only sent hired assassins on one occasion to take his life, but that David was aware of their having been watching for an opportunity repeatedly before to execute their treacherous purpose under cover of the darkness. The mention of "heathen" (vers. 5, 8) has led some to suppose that foreign enemies are here intended, who were besieging an Israelitish city. But the universality of the language, "all the heathen," shows that the particular foes of the Psalmist are not intended. It is an appeal to God, who shall judge the whole world of mankind, to inflict merited punishment on those who, without any fault of his, are thirsting for his blood (vers. 2–4), and use deceit and lies to accomplish their nefarious purpose (ver. 12). The title matches the psalm precisely. And the same is true of Psa. lii and Psa. liv likewise.

In regard to all these titles which are now under consideration, it is commonly confessed, even by those who are most skeptical respecting their truth, that the psalms to which they are prefixed correspond to the situation indicated in them, and that no real variance can be pointed out by which their correctness can be positively disproved. Only it is alleged that the psalms are not so exclusively adapted to the situation stated in the titles, that they cannot equally well be

supposed to have originated under any other similar circumstances. This, however, is no serious objection. The traditional testimony respecting the occasion of particular psalms is, in some instances, as we have seen, very explicitly corroborated by the internal evidence which points directly to it and to no other. It is sufficient if in other cases the contents of the psalm are consistent with the declaration of the title without in any very positive manner confirming it. The presumption in favor of the correctness of the title abides in full force so long as it is uncontradicted. And it is not to be expected that the contents of the psalms will in the majority of cases identify the precise occasion on which they were conceived or written. For the Psalmist prefers to dwell on the general features of his situation, which associate him with those who, in the experience of similar treatment, share his pious trust in God, rather than on those minor details which are peculiar to his individual case and distinguish it from all others. This was both more congenial to his own pious meditations and fitted them subsequently for liturgical use. It is this feature of the psalms which led to their admission into the temple-worship, to assist and direct the devotion of the assembled people, while purely personal and local compositions, such as David's lament over Saul, Deborah's triumphant song, or the song of Moses at the passage of the Red Sea, were necessarily excluded.

Psa. xxx is ascribed to David, and there is no reason to dispute his authorship of it. It is not quite clear how the words "the dedication of the house" should be understood. On the one hand it has been contended that this simply indicates its later liturgical use. Thus Psa. xcii is entitled "A Song for the sabbath day," and, according to Jewish tradition, it was sung at the time of the Sabbath morning sacrifice in the services of the second temple. In the Syriac psalter there are many liturgical titles of this description, introduced from the usages of the old Syrian Church. According to Jewish authorities, Psa. xxx was appointed to be sung at the feast of the dedication of the temple instituted by Judas Maccabæus on the occasion of its being re-opened and cleansed after its desecration by Antiochus Epiphanes. If this is what is indicated in the title, it does not imply that it was originally composed for that occasion, which there is nothing in the psalm itself to suggest. But an old

psalm of David was selected to be used, which was so far appropriate as that it celebrates a change through God's mercy from distress to joy.

It is not improbable, however, that the title indicates, not this later liturgical use, but, as in the case of the other psalms of David, the occasion on which it was prepared. This could not then mean that it was composed by David either at the time of erecting his sacred tent in Zion for the reception of the ark, or with a view to its subsequent use at the dedication of Solomon's temple. Nor is it probable that the house here meant is David's palace, and the occasion some religious service consequent upon its erection, or David's return to it after the fall of Absalom. There is another occasion in David's life to which the language of the title corresponds, and with which the contents of the psalm agree in a very remarkable manner. When the plague sent in consequence of David's vainglorious numbering the people was stayed by his sacrifice offered at the threshing-floor of Ornan the Jebusite, and the Lord answered him by fire from heaven upon the altar, David said (1 Chron. xxii, 1), "This is the house of the Lord God," recognizing this immediate divine interposition as an indication of the site of the future temple. The consecration of this spot may be regarded as the dedication referred to in the title. The pride which led him to number the people and the fearful judgment inflicted in consequence are referred to in verses 6, 7. His earnest prayer for the removal of the plague follows, verses 8–10. God's returning favor after the brief but terrible manifestations of his displeasure is celebrated, verses 5, 11; comp. 1 Chron. xxi, 16. And that this psalm was designed to be sung on a public occasion of thanksgiving appears from verse 4.

The various titles that are suggestive of the occasion on which the psalms were prepared find thus their adequate justification in the language of the psalms themselves. The great majority of David's psalms, however, simply bear his name in their titles with no suggestion of the particular time at which they were composed. In regard to some of them this can be reasonably conjectured; for example, Psa. iv is so closely related in its character and its expressions to Psa. iii that it must belong to the same general time, the rebellion of Absalom. Psa. xxxii,

which recites the blessedness of him whose transgression is forgiven, whose sin is covered, is, in all probability, to be referred to the same general period as Psa. li, only the pardon for which the Psalmist so penitently entreats in the latter has been assured to him. Others as clearly belong to the period of the persecution by Saul. And there seems good reason to refer Psa. xv and Psa. xxiv to the time when the ark was transported to Zion. It is not to be expected, however, that the particular occasion can be pointed out in every case, or even in a considerable proportion of cases. It is enough to know that they are from the pen of the royal Psalmist himself. Even this has been disputed, but on grounds which are clearly insufficient.

Thus Dr. Robertson Smith objects: "Psa. xx and xxi are not spoken by a king, but addressed to a king by his people." But some one must have voiced these loyal utterances of the people, and given shape to their supplications on his behalf, and their expressions of confidence that the blessing of the Lord would attend him and grant him the desired success in his undertakings. And who could more appropriately do this than the sweet Psalmist of Israel, whose words they were accustomed to chant in their devotions?

He further says, "There is a whole series of hymns in which the writer identifies himself with the poor and needy, the righteous people of God suffering in silence at the hands of the wicked, without other hope than patiently to wait for the interposition of Jehovah. Psa. xii, xxv, xxxvii, xxxviii, etc. Nothing can be further removed than this from any possible situation in the life of the David of the Books of Samuel." But this overlooks entirely the moral and religious aspect of Saul's hostility to David. Saul knew (1 Sam. xv, 28) and the people knew (xxv, 28–30) that the Lord had rejected him and had chosen David. This enhanced his jealousy of David and his bitterness against him. Samuel had no further dealings with Saul. Saul massacred the priests because he suspected that they were partisans of David. Abiathar fled for his life and took refuge with David. David might fairly regard himself as representing the cause of God, while Saul and those who took part with him in his malignity and cruelty were its enemies, and were ever ready to vent their hostility upon any true servants of God who were friendly to him. And this is just the situation

depicted in such psalms as are above excepted to. Psa. xxxvii was written when the Psalmist was old, and so cannot be referred to the time of Saul. But in all that is said in it of the prosperity of the wicked and their hostility to the righteous, it is observable that there is no intimation that the Psalmist was himself in a suffering condition. The seeming inequalities of divine Providence belong to all times, and the temporary success of evil machinations can be rectified by no human administrations.

It is further objected that Psa. cviii is made up of extracts from Psa. lvii and Psa. lx. But, as both these are psalms of David, portions of each when put together are properly attributed to him. It is also said that Psa. cxxxix cannot be David's on account of the Aramean character of the language. Perhaps, however, even this is not decisive. As it is confessed to be a psalm worthy of David in every other respect, and particularly in its elevation of thought, vigor of expression, and poetic fervor, it is supposable, to say the least, that in successive reproductions some of its words and forms may have been modified into conformity with the usage of a later period.

On the whole the result of our inquiry is this: The high antiquity of the titles and the external evidence in their favor create a strong presumption of their truth. This is corroborated in numerous instances by the internal evidence. They should, therefore, be accepted as true, except in individual cases, if any such exist, where there is clear proof to the contrary. We are warranted, accordingly, to take these psalms into the account in forming an estimate of the character of David, or of the religion of Israel in his day, and to pronounce that critical hypothesis certainly false which holds a view of Israel's religion which is inconsistent with the truth of even a single one of these titles. If David wrote any of the psalms attributed to him, however few, the entire hypothesis of the history of Israel's religion framed by the Kuenen and Wellhausen school of critics vanishes into smoke. For they all breathe an elevated and spiritual religion, which according to the scheme propounded by these critics could not possibly have existed in David's days.

W. Henry Green

ART. II.—PROFESSOR THEODORE CHRISTLIEB, D.D.*

I. BIOGRAPHICAL AND LITERARY NOTICES.

A PRINCE in Israel has fallen. On the 15th of August, 1889, the Rev. Theodore Christlieb, Ph.D., D.D., Professor of Practical Theology and University Preacher in the University of Bonn, on the Rhine, died in the full assurance of eternal life. Being well known, both in Europe and America, as a champion of "the faith which was once delivered unto the saints," as well as of the cause of domestic and foreign missions, a sketch of his life, character, and work may not be wholly uninteresting to the numerous readers of the *Methodist Review*.

Theodore Christlieb was born at Birkenfeld, kingdom of Würtemberg, on the 7th of March, 1833, where his father was the clergyman of the town. His parents having destined him for the ministry, they sent him first to the Latin grammar school at Tübingen (1843–1847), and then to the cloistral school at Maulbronn (1847–1851); while during the years 1851–1855 he studied theology at the University of Tübingen. Though as a student he was not brilliant, he was, nevertheless, modest, hard-working, and thorough.

Soon after his graduation he became tutor in a private family in France. While there he received and accepted a call to the pastorate of the newly established German Evangelical Church at Islington, London, England. During his stay in London he married Miss Emily Weitbrecht, daughter of a well-to-do German-English family (1861). In 1865 he accepted a call to the vacant pulpit of the leading church in Friedrichshafen, an important commercial town of his native country situated on Lake Constance, where he distinguished himself as an earnest and eloquent preacher.

His first literary production was, *The Life and Doctrine of John Scotus Erigena*, in consideration of which his *alma mater* conferred upon him the degree of Doctor of Philosophy.

In 1868 the University of Bonn called him to the vacant professorship of practical theology, with which was connected the office of university preacher. In 1869 he received a similar call from the University of Leipsic, which, however, he declined.

* *Vide* Fabri: *Zum Gedaechtniss Theodor Christliebs.* Bonn: J. Schergens.

In 1868 he published his leading work, entitled, ***Moderne Zweifel am Christlichen Glauben*** (Modern Doubts as to the Christian Faith), which in 1870 appeared in a second edition. It appeared in English in an enlarged and improved form under the title, ***Modern Doubt and Christian Belief;*** and became at once so popular that in a comparatively short time it passed through several editions, both in England and America. In it he carefully analyzes and refutes the current scientific, philosophical, and negative-critical objections to the Christian faith, points out their illogicalness and untenableness, and convincingly demonstrates the truth, the grandeur, and the divine power of Christianity. Whatever gross perversions and abuses have been made of it, both by enemies and professed Christian men and Churches, Christianity, our author shows, has nevertheless justified its claims by its fruits. He presents this inductive argument in an elaborate but intelligible form. He appeals to the indisputable records of history, to the developments of nations, and to the contrasts of individual character which are patent to all men. His statement of the *problem of miracles* is at once sufficiently complete and strictly rational and dispassionate. Its spirit is admirable and its position uncompromising. All such polemics must, if at all complete, be a re-arrangement and a restatement of familiar arguments. He makes no pretensions to novelty; he simply adduces evidences and arguments in the light of modern thought, and with such modifications as progressive theological thought supplies itself; for it cannot be too often reiterated that one of the services of adverse criticism is to discredit untenable arguments and to elicit new apologetics. I know of no recent work in defense of miracles that surpasses this in grasp and cogency, in deep thought, in caution, in clear logic, and in the power of perceiving where an old argument is susceptible of new applications, no less than in the power of inventing new ones. While he shows that God works no superfluous miracles, he also shows that we gain nothing by imposing limits upon exercises of God's power in order to conciliate objectors to miracles; for he rightly says that "by a denial of the miraculous we do not in the least escape miracles, but only have to believe in greater prodigies." *

* *Vide* Christlieb's *Modern Doubt and Christian Belief.* T. & T. Clark, Edinburgh, 1874, p. 337.

His vindication of the genuineness of the New Testament Scriptures, as against the negative critics of the Tübingen school of theologians, is equally strong and thorough, at least so far as the limits of his work admitted it; while the spirit of candor, fairness, and Christian courtesy pervades the whole book. It was written not so much for scholars as for an intelligent public.

In grateful recognition of his service in the defense of Christian truth the theological faculty of the University of Berlin conferred upon him, in 1870, the degree of Doctor of Theology.

In the autumn of 1873 Professor Christlieb attended, as a delegate, the sixth General Conference of the Evangelical Alliance, held in the city of New York, where he delivered an address on "The Best Methods of Counteracting Modern Infidelity," which made a profound impression on all who heard it. From whatever point of view it is considered it is one of the ablest and most elaborate defenses of Christianity in the English language. It was also translated into the German, Dutch, French, Danish, Swedish, and modern Greek languages, and found extensive sales. One of its distinguishing features is his declaration that the most irresistible method of defense against infidelity as a social power is "the actual proof of a Christian life." This proof is to be furnished, (1) by the *individual* Christian in a pure and holy life, in an outward unselfish conduct outshining that of the opponents, in faithful devotion to alleviating the sufferings of humanity, and in spreading the Gospel; (2) by individual *congregations* in openly and joyfully witnessing, in word and deed, for Christ, in developing a vigorous Christian associational life, and in exercising a Christian influence upon the press and popular literature; (3) by *the Church*, in the removal of all unnecessary quarrels and jealousies at home and abroad, and in cherishing a wide-hearted brotherly love and union among all evangelical denominations. These are true and noble thoughts expressed on a great international occasion; but the difficulty of carrying them into practice none illustrated more than Professor Christlieb himself during the succeeding years of his life, as we shall briefly show later on.

In 1875 Christlieb published a biography of his friend, Professor K. B. Hundeshagen, together with two volumes of the latter's writings. In the same year he was appointed a mem-

ber of the "extraordinary" General Synod of the Evangelical Church of Prussia, which met at Berlin for the purpose of adopting a new constitution for that Church. He was appointed a member of the "ordinary" General Synods of 1879 and 1885, while the theological faculty of his university appointed him delegate to the Provincial Synod of Westphalia. In these church assemblies his advice and addresses had much weight and influence.

Professor Christlieb was also a strong advocate of domestic and foreign missions. In 1876 he published a work in German relative to that cause, entitled, *Der Missionsberuf des Evangelischen Deutschlands nach Idee und Geschichte* (The Missionary Calling of Evangelical Germany, according to its Idea and History), in which he explained and enforced the duty of the evangelical Churches of the Fatherland in regard to Christ's great commission to his apostles and his Church, and the claims of the heathen world upon them for the Gospel. Remembering the fact (1) that the Evangelical Protestant Churches of the different kingdoms and dukedoms and principalities that compose the German Empire are separate and distinct from and independent of each other; and (2) that some of these State Churches are Lutheran, some Reformed, and others a union of the two; and (3) that jealousies exist between them on account of doctrinal and governmental or constitutional differences, it was a bold venture on the part of Professor Christlieb to tell all these Churches what their duty is in relation to the cause of missions. It required a good deal of moral courage to face, as it were, the large number of professors and officials and preachers, and the laity in and of these Churches throughout the empire (who were supposed to know their *whole* duty), and impliedly charge them both with ignorance and neglect of Christ's great command to evangelize the whole world. And yet, without assuming superior knowledge and greater courage, he acquitted himself in a manner and in a spirit that could give no offense to right-thinking people.

In 1878 he published a brochure, in German, on *The Indo-British Opium-Trade and its Effects* (which also appeared in an English and French translation, each passing through several editions), by which he endeavored to create a public sentiment in Europe against this nefarious business. Whether the British

government accepted this well-merited rebuke, and is endeavoring to break up this trade, remains to be seen.

At the General Conference of the Evangelical Alliance held in Basle, Switzerland, in 1879, he delivered an address in German on "The Present State of Missions among the Heathen —A General Review," which appeared also in an English, French, Swedish, and Danish translation—the English translation being published simultaneously in Boston, London, and Calcutta. With German thoroughness he treated this all-absorbing subject, and told "The Christian Church" what she has been and is doing in regard to the great work the divine Head of the Church had commanded her to do—to proclaim "that repentance and remission of sins should be preached in his name among *all nations*, beginning at Jerusalem;" that her members "shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth;" and that they shall go "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Luke xxiv, 47; Acts i, 8; Matt. xxviii, 19, 20.

Professor Christlieb published in rapid succession other brochures on various subjects relating to the Church, theology, and religion. Thus, in 1882, there appeared from his pen a publication entitled, *Zur Methodistischen Frage in Deutschland* (Concerning the Methodist Question in Germany, 12mo, pp. 62), which passed through several editions. Its contents will be noticed later on. Another one contained several sermons on The Blessings of Aaron; still another on Religious Indifference, and the Best Means to Combat It; while in the second edition of Herzog's *Encyclopædia for Protestant Theology and Church* there appeared articles from his pen on "Apologetics," "Homiletics," and "History of Christian Preaching." In the latter, unlike other German histories on the same subject, he looked beyond the Fatherland, and reviewed the history of preaching in other countries, especially in those in which the English language was spoken. His residence in London during the early years of his ministry enabled him to learn, not merely from books, but from contact with leading preachers of different denominations, and by hearing them preach, the method and

style of preaching as practiced in their pulpits. While aiming to be just and impartial, the one-sided German professor is, nevertheless, noticeable in his treatment of this subject.

Another very interesting little work from his pen appeared in German, some months before his death, on the subject of *Medical Missions* (12mo, pp. 108), in which he describes (1) their origin, aim, and spread; (2) their great need and importance; and (3) their methods and results. It is the best work on this subject that has appeared thus far in any language, and deserves to be carefully studied by all missionary societies.

II. Christlieb as a Man, a Christian, and a Preacher.

In personal appearance Christlieb was handsome, well-proportioned, and possessed of a commanding, if not imposing, figure. He was thoroughly human, in the best sense of the word. His character was transparent; he lived a life, if uneventful in external incident, yet fortunate and happy beyond what falls to the common lot. While there seemed to be a melancholy tinge in his mental constitution, he was, nevertheless, pleasant and lively in the social circle. When, in 1884, the writer of this biographical sketch was residing in Berne, Switzerland, in an official capacity, Professor Christlieb was, during that summer, his guest. He endeared himself to all by the suavity of his manners, the cheerfulness of his disposition, the instructiveness of his conversation, the care he manifested for the feelings of all, and the kind words he had for them. Without monopolizing the conversation, he had the faculty of drawing out from each his or her share for the entertainment of the rest. Even the children did not escape his kind attentions. During our long residence abroad in three different countries we seldom had, among our numerous guests of almost every nationality, one who was more genial, charming, and instructive than Professor Christlieb. It was no wonder that wherever he went he made many friends. But while he had numerous admirers and friends he was intimate with but few, and reserved toward the outside world. He gladly co-operated with all who asked his services for the amelioration of the condition of the great masses. He had no weakness for external honors or for "decorations" from royalty; and this means much in view of the fact that in Germany many prominent men often manifest

a great anxiety for such trifles. Christlieb was a straighforward, thorough-going Christian; his experience as such was rich, and his knowledge of "the things of God" deep. Like Luther, he was a man of prayer; and from this source he ever drew spiritual nourishment and strength for the performance of his multifarious duties. Whatever honors he obtained or success he achieved he always remained the same unassuming, sincere, and strong man and Christian, uninflated by his popularity, as he would have been undaunted, it is said, if it had pleased God to try him with failure. But no one ever saw in him the disguised self-satisfaction, the arrogant mock humility, or the ostentatious condescension which are so common in smaller natures and weaker minds, whom accident or wire-pulling have elevated to some honorable position. Would to God that there were more such unassuming, whole-souled men and ministers in the Churches!

As a *preacher*, Christlieb was prominent. In London and Friedrichshafen, while still young, he attracted large and intelligent audiences by the eloquence, fervor, and spirituality of his discources, and still more so during the twenty years of activity as University Preacher. He always "stuck to his text;" his sermons were the logical sequence of or outgrowth from the texts, and, whenever they admitted of it, he emphasized the *saving* truths of Christianity. While indulging in no rhetorical tricks, he was endowed by nature with those gifts of person and voice and grace of manner which stood him in good stead. His delivery was neither monotonous nor on a high key, but natural, earnest, and fervent. As a speaker he frequently attained to what is called effective oratory. As a preacher he achieved a distinction which will be long remembered by those who had the pleasure of hearing him. In preparing his discources he was careful and painstaking, frequently writing them out in full, and often attaining to a massive splendor and majesty of style truly wonderful. He was one of those preachers who pay more attention to the matter than to the manner of thier sermons. They were conceived as much with reference to weightiness of thought as in the finest spirit of rhetoric, using this term in its best sense. He occasionally illustrated the truths he presented by a reference to his own experiences or those of others, or by facts

relating to special answers to prayers. Among his literary remains was found a blank-book in which he had noted down, "special experiences of faith" and "special answers to prayers." In another blank-book he had made entries of the texts and subjects of all the sermons he had ever preached, as also the place where, and the date when, he had preached them. In short, to him may be applied that fine picture which the late Bishop Lightfoot had sketched of a self-dedicated life, at the consecration of the Archbishop of Canterbury to the Bishopric of Truro, on St. Mark's day, 1887: the picture of one who "lays down at the footstool of God his successes and his failures, his hopes and his fears, his knowledge and his ignorance, his weakness and his strength, his misgivings and his confidences—all that he is, and all that he might be—content to take up thence just that which God shall give him." *

III. Christlieb as a Professor and Churchman.

Christlieb's chair at the University of Bonn was that of practical theology, including homiletics, catechetics, liturgics, poimenics, or pastoral theology, and history and theory of Christian missions. From the beginning of his career as professor he aimed at a thorough knowledge of the branches he had to teach or lecture on. With tireless energy and conscientious fidelity he pursued his professorial calling and performed his multifarious duties. During the forty-two semesters, of about four and a half months each, during which he lectured at the university, he was never obliged by sickness, or other things, to postpone his lectures even for a short time. In his preparations he was extremely careful and conscientious. Year after year he so improved his lectures in the different branches of his department, and brought them to such a degree of perfection as regards both their form and subject-matter, that at the time of his death they were ready for publication. His theological views were what in Germany are called *positive*, or what in this country are called *orthodox*, without being bigoted. The Bible was to him *the word of God*, and as such the only rule of faith and practice. His work, *Modern Doubt and Christian Belief*, shows that he was well acquainted both with the "higher

* *Contemporary Review*, February, 1890, Article, "The Late Bishop Lightfoot," by Archdeacon Farrar, D.D., p. 176.

biblical criticism" and the scientific and philosophical problems of the day; but he made concessions to them only in so far as they were in harmony with his positive convictions respecting the Holy Scriptures being the word of God. It was his constant aim not only to communicate to his students the science of the theological branches he taught, but also to kindle in their hearts and minds a spark of divine light and life. While he paid careful attention to the subject-matter of his lectures he also aimed to awaken in them a burning desire for the unction and power of the Holy Spirit. He loved to draw them into personal association with himself; hence he invited them either to join him in his "daily walks," or to spend Sunday evenings in his family circle. In these free and unrestrained social gatherings he would weave into his conversations such valuable suggestions as to their (future) pastoral duties as he could not incorporate in his lectures, and kindle in them a love for soul-saving. He had the faculty of drawing the students to himself like a father draws his children to his heart. There was something electric in his quick sympathy with the young, in his masculine independence, in his strong practical good sense, and in the lucidity and force of his expositions; and these gifts caused his lecture-room to be an attractive place for the students of his department. Hundreds among the younger clergy of the Fatherland, who had formerly been his students, gave grateful testimony, during his last illness, of their having received from him their first real insight into practical Christianity. There can be no doubt that during the twenty-two years of his professorial and church activity he contributed much toward re-awaking spiritual life and kindling missionary zeal in the Protestant Churches of Germany.

And this leads me to say a few words about Professor Christlieb as a *churchman and as a promoter of missions.*

During his residence in London he learned three things: (1.) To look upon other Christian denominations not merely *as sects* (as German Lutheran pastors are wont to do) but as branches of the true Church of Christ. (2.) To employ laymen in domestic church-work or domestic missions. (3.) To co-operate with other denominations, if deemed necessary, in reaching the non-church-going masses in large cities, or in attempts to ameliorate their physical or external condition:

a comparatively new idea among the strict Lutheran clergy of the Fatherland. When Christlieb went to England he possessed a broad and vigorous mind and a heart full of catholic sympathies. These brought him soon into contact with Christian circles outside of the Church of England, especially with Presbyterians. The more he learned of the pretensions and Romanizing tendency of the High-Church party, the greater became his aversion thereto. But at the same time his sympathetic heart led him to look with favor upon the harmonious co-operation of the different Christian denominations in the matter of devising plans to reach the masses with the Gospel without, however, surrendering their own church or denominational peculiarities. Hence, after his return to Germany, and all through his professorial career, he became an advocate of, and an active participant in, the work of the Evangelical Alliance. He was, as has already been stated, not only a delegate to the General Conferences of the Evangelical Alliance held in New York, Basle, and Copenhagen, but he took a prominent part in their proceedings. He also organized and personally conducted the West-German branch of it. Hence it was natural that he should assume a somewhat liberal attitude toward the creeds and confessions of the different denominations, and emphasize those doctrinal points common to all, rather than dwell on their differences. Indeed, he made no secret of his appreciation of the religious peculiarities and the mode of evangelistic work of the different Churches in England. It was, perhaps, his desire to occupy a "mediating" position between English and German Protestantism, and to introduce into German Protestantism such elements of English Protestantism as he thought would strengthen it and make it more useful. But the extreme orthodox, or High Lutheran, party in Germany misunderstood or misinterpreted his motives and actions. That party has ever been bigoted, pretentious, and intolerant toward those who dared to differ from them. In their eyes all other Christian denominations are "sects," if not heretical. They believe that they alone possess the true faith and true sacraments, and that, consequently, they alone constitute the true Church. They deny to all others the right and privilege of communing with them. They boast of a uniformity in doctrine and discipline, or, like the Papal Church, of being "*semper*

eadem," though their recent history contradicts this assumption. The High Lutheran party of Germany, like their brethren of the High-Church party in England and America, are on the highway to Rome. They are hierarchical in the strict sense of the word. They believe that the Church exists for their sake, and not they for the Church's sake. Hence their secret opposition not only to all other denominations, but also to such organizations as the Evangelical Alliance and the work contemplated by them. Is it a wonder, therefore, that Christlieb should have incurred, if not their open, yet their secret, opposition? Is it a wonder, too, that some of them should have charged him with a lack of patriotism because he dared to declare that there is something good in foreign countries and foreign Churches? It would be well for such extremists to visit other countries and other Churches, and to impartially examine what is good in them, and thus to broaden their views, enlarge their horizon, and increase and deepen their sympathies for the Church universal as well as for humanity at large.

But Christlieb was also a "a man of missions." He saw in England how the cause of missions was lying at the heart of Christians of all denominations. He saw that they had apprehended the true meaning of Christ's great command "to go into all the world and to preach the Gospel to every creature." He recognized the *ecumenical character* of missions, and was greatly surprised when he saw how the missionary spirit pervaded all Churches, and how wealth was poured out in support of domestic and foreign missions. He himself became inspired with missionary zeal, and during his professorial activity he raised his voice and set his pen in motion advocating the cause of missions at home and in pagan countries. He, in connection with Dr. Warneck, established a monthly *Missionary Magazine;* organized and conducted "missionary societies." The works on missions mentioned above contributed not a little toward reviving the missionary zeal and activity in the Protestant Churches of the continent of Europe. He inspired his students with a love for missions, and endeavored by the living and the printed word to influence the educated and the wealthy classes of Germany in favor of the missionary cause. He advocated "systematic giving;" that is, the giving of ten to twenty per cent. of one's income toward benevolent

objects. He took a special interest in *domestic* missions; that is, evangelizing the great non-church-going masses in large cities. For this purpose he established an institution near Bonn—the Johanneum—in which young men are prepared for mission work in the large cities of the German empire. For years he saw that the number of pastors in these cities was too small to cope with the tens and hundreds of thousands of human beings who are never reached by the ordinary church-activities, and the thought occurred to him that lay missionaries, as is the case in London, might be employed to evangelize these masses of heathen in Christian cities. But he saw, also, that such lay missionaries needed a previous training in order to learn to do good work "systematically," and to be able, if necessary, to answer objections raised against Christianity by socialists and others among these infidel masses. Having first organized the "German Evangelization Association," he purchased, in 1883, an eligible house near Bonn, which, after the necessary alterations had been made, was opened as a training-school for evangelists late in the summer of 1886, bearing the name of "Johanneum." In the true sense of the word it was and is a "work of faith;" it shows what Christian faith, enterprise, and energy can accomplish when at the beginning no tangible or visible means are at one's command. The course of study is arranged for three years. Quite a number of young men have already been sent from this school to different large cities to labor as city missionaries, not independent of the State Church, but within it and in connection with it. By faith it was established and by faith it is carried on. It has also won many and influential friends, among whom are the emperor and empress of Germany. After hearing of the death of Christlieb their majesties sent expression of sympathy as well as of their hope that the institution "would be carried on in the spirit and intention of its founder, and that it may continue to prosper and be a blessing to the Evangelical Church." In it Christlieb preached his last sermon and uttered his last public prayer. On Sunday, July 14, 1889, two young men were ordained evangelists by him, on which occasion he preached from 2 Cor. iv, 5-7. Those who heard him received the impression that it was his last public utterance. In his closing prayer he said: "From all earthly things we will sooner

or later have to take our leave, only not from thee, O Lord Jesus." This is as true as it is touching; to him it was doubly so, because it was *his* "farewell" to this, his "child of faith."

IV. Christlieb's Relation to Methodism.

We have seen that Christlieb was a "man of missions." Few, if any, of his colleagues in the evangelical Churches of Germany have done as much as he to awaken in them an interest in the cause of missions, domestic and foreign. It is therefore all the more surprising, if not painful, to learn that he assumed (to use a mild term) an unfriendly attitude not only toward Methodism* in Germany, but also the rôle of a censor or judge of the Methodist Episcopal Church of the United States. He alleges that Methodist missionaries, in violation of their promises, attempted to "proselyte believing members" of the State Churches to join the Methodist Church. He says that during the meeting of the Evangelical Alliance at Basle the attention of the "authorities of the Methodist Episcopal Church in America and of the Wesleyans in England" had been drawn to these "enlistments," and that they had been requested "to limit their church-organizing activity in Germany."† He was assured by these authorities, as well as by the *Christian Apologist* and *The Evangelist*, that the "enlisting" or "enticing" of believers was not countenanced by them; that if it had been done at all it was done by a few on their own responsibility. And yet he says he doubted whether these "requests had any appreciable effect." Because nominal members of the State Church became converted under the preaching of our missionaries and voluntarily joined our Church, Christlieb and his colleagues still believed them to unduly practice "enlistments." They seem to be either unable or unwilling to distinguish between such "enlistments" and "voluntary" withdrawals from the State Church.

* Under the term "Methodism" Professor Christlieb included the missions in Germany of the Methodist Episcopal Church of the United States, those of the Wesleyans of England, and those of the Evangelical Association.

† His brochure, entitled, *Zur Methodistischen Frage in Deutschland* (Concerning the Methodist Question in Germany, 12mo, pp. 60, 1882) is pervaded with an unfriendly and censorious spirit, especially against the Methodist Episcopal Church of the United States; probably because we have been the most successful in the Fatherland.

Christlieb says further (p. 15), that "in consequence of the complaints made at Basle the rights of the Methodists to be admitted to the Evangelical Alliance had been called in question," "because their work in Germany was incompatible with sec. 4 of the statutes of the West German Evangelical Alliance." We respectfully submit, (1) whether those Lutheran and Reformed pastors, as well as the State Churches to which they belong, who "work" among our citizens in this country are for *that* reason disqualified for membership in the Evangelical Alliance (if they are not, then the Methodist Episcopal Church is not): and (2) whether those professors and pastors in Germany, who hurl at Methodist preachers invectives such as "wolves in sheepskins," "protestant Jesuits," "sectaries," etc., and who cause them to be persecuted, fined, and imprisoned for holding religious meetings, are better qualified for such membership than the Methodists whom they thus abuse and persecute in plain violation of the teaching and spirit of Christ? It is a bigoted, narrow-minded, and preposterous assumption for a few German professors and pastors to call in question the eligibility and right of the Methodist Episcopal Church to membership in the Evangelical Alliance for simply doing in the Fatherland what some of their own preachers are doing in this country, but which shows a far more tolerant and Christ-like spirit than these self-constituted, intolerant censors. They had better study the history of the origin, aim, spread, and power of Methodism, and what it has accomplished for England, the United States, and Germany, before they call in question the right of a Church like ours to membership in the Evangelical Alliance;—of Methodism, that has a population larger than the Protestant population of Germany. If Dr. Christlieb had studied more carefully, (1) our foreign mission field and the amount annually contributed toward its support; and (2) the publications of the Wesleyan Conference office, and of our Book Concerns, he would not have charged us, (1) with "comparatively retiring our heathen missions," and (2) that Methodism had not "enriched and advanced the science of theology." These "charges," as well as some of his other censures, only indicate his ignorance, which he had in common with most, if not all, German professors and pastors, of the real history and extent of the work and strength and power of our Church, and of the richness of her theological

literature. That our Church has accomplished a great and good work in Germany, and has aroused the German State Churches from their lethargy and deadness, is acknowledged by such scholars as Dr. Philip Schaff, and many others; and yet, in the face of these facts, Dr. Christlieb, in the brochure mentioned above, had the ungrateful audacity to say: "According to my opinion, *the only practical question* to-day for the Church (the German State Church), is: How can we render superfluous the work of evangelization by Methodism in Germany?" It appears that his zeal for the State Church, right or wrong, has blinded his judgment and closed his eyes against the great and good work accomplished by Methodism in the Fatherland, as was the case with the leaders of the Church of England in Wesley's time. In the meantime, God prospers Methodism here and in Germany, thus testifying to its divine origin and mission, notwithstanding the impotent protests and petty persecutions and abuses raised against its missionaries in the Fatherland.

Christlieb's Death.

The sun has spots, and so have the best of men. There are few, if any, *perfect* characters. Willful ignorance and blind prejudice often prevent the perfection of character. Still, we are not to ignore the excellent qualities of a man like Christlieb. While he was neither a great scholar nor a great leader, yet he left his impress upon the Protestant Church of the Fatherland. According to human appearances, he was too soon removed. But Providence knows best. There is a tendency in humanity to hero-worship. The Church is not exempt from it. Hence, God sometimes removes his instruments just at a time when they might develop into heroes; yet he carries on the work with weaker ones. In the midst of efficient work Christlieb was called to his eternal reward. He was not greatly surprised. When his physicians had informed him of the dangerous nature of his disease—cancer in the mesenterium—he said to an intimate friend: "If the Lord will soon take me home, I will thank him; if he permits me to work longer in his kingdom, I will thank him." A few Sundays before his death, while suffering agonizing pain, he prayed to God thus: "O, Father in Heaven, to-day men rest from their labor; let me also rest from the labor of my pain." Thereupon

he fell into a painless and refreshing sleep. On the following Monday, a near friend came from a distance to see him, who, believing in faith-cure, offered to pray for his restoration. Christlieb replied that he was prepared to go home to heaven, but that even if he (his friend) would pray for his restoration, "it must always be done with the proviso: 'Thy will, O Lord, be done!'" In the presence of his two grown-up sons and a few friends, prayer was offered to God in his behalf, under the imposition of hands. To the astonishment of all, the pain ceased, and for a few days he appeared to gain strength. But it was only for a brief time; but during this time he learned, as never before, the Christian virtue of patience, for during his well days, he was often quick and impatient. During these painless intervals his soul was fully prepared for the final catastrophe; for he was not to survive that terrible disease. One night, a few days before his death, was spent by him in alternate prayers and thanksgiving. The day of the 15th of August he spent comparatively free from pain, walked a little in his room, and chatted cheerfully with his family, when in the evening, at nine o'clock, he died, from the immediate effects of a stroke of paralysis of the brain, leaving a widow and six children; of whom a son is already a pastor, and a daughter is married to an English missionary physician in Bagdad. Among the many who sent telegrams of condolence to the family were the German emperor and empress. The funeral was large, and many wreaths of flowers were sent from far and near. Christlieb was highly respected in life and truly mourned in death by the whole Christian world. *Requiescat in pace.*

ART. III.—UNCONSTITUTIONAL LEGISLATION IN THE METHODIST EPISCOPAL CHURCH.

THE General Conference of the Methodist Episcopal Church is "a constitutional legislative body," and is not, like the British Parliament, a supreme legislative body. The British Parliament has no constitution to limit its acts; what it does is final. It is not supposed to derive its power from the will of the governed, but has "unlimited legislative, executive, and judicial powers," and "may act as it pleases." Not so with the Methodist General Conference. It has a constitution with explicit limitations. It derives its authority to legislate from the ministers and members of the Church, and can act only within its constitutional limitations. These constitutional limitations grow out of necessities as developed by human experience; that is, "human foresight being fallible, men do not foresee what influences may be brought to bear upon them to do things upon the spur of the moment which after cool deliberation they would not have done, and greatly desire undone. Limitations to legislation prevent hasty doing, thus averting disaster and securing the happiest results. Every well-ordered government, whether civil or ecclesiastical, has these limitations." *

The power of the General Conference of the Methodist Episcopal Church is circumscribed by six restrictive rules, or limitations, but is otherwise "unlimited over all matters pertinent to church government." Bishop Hamline, in his great speech before the General Conference of 1844, rather unguardedly affirmed the absolute supremacy of the General Conference in such sentences as these: "Its supremacy is universal. It has legislative, judicial, and executive supremacy." But when pushed upon this point by Dr. Smith, he arose and conceded that "this body is responsible to the constitution," † a concession which, indeed, he could not avoid making in the face of the authorizing clause of the constitution, which reads: "The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions." But constitutional safeguards do not always

* Curtiss: *Constitution of the Methodist Episcopal Church*, p. 51.
† Perrine: *Principles of Church Government*, pp. 204, 209.

serve the purpose of preventing injudicious legislation. There are found in almost every legislative body ambitious, impulsive, or thoughtless men, who, in their collective capacity, seem disposed to ignore restrictions, override barriers, and act in all things in accordance with their own notions of propriety and wisdom. This fact has been cited as a good reason why the General Conference of the Methodist Episcopal Church, like most other legislative bodies, should be divided into two distinct, separate, and concurrent houses.

Chancellor Kent affirms, that the one great object of two houses in legislation is "to destroy the effects of sudden and strong excitements, and of precipitate measures springing from passion, caprice, prejudice, personal influence, and party intrigue, which have been found by sad experience to exercise a potent and dangerous sway in single assemblies." * The late Dr. W. H. Perrine contended for this idea with all the sturdy vehemence and ability of his nature, and did much to convince the Church that the division of the General Conference into two branches is demanded for the more effectual protection of our free constitution from the encroachments of the legislative body. †

Under an elective system of government one of the greatest drawbacks to wise, safe, and constitutional legislation is the indisposition of representatives chosen by the people to acquaint themselves with the limitations of the constitution under which they are to act. In the Methodist Episcopal Church the legislative body meets only once in four years, and at every session it is found that large numbers of the delegates are new men, unused to legislative methods, and without that practical experience in the consideration of questions having constitutional bearings which would enable them to proceed always with intelligence and safety. Indeed, it is often found that the greatest experience possible to any delegate in a quadrennial assembly of only twenty-five or thirty days' duration does not preclude liability to err or a strong tendency to overleap constitutional barriers.

I now propose to cite from the history of our General Conference legislation two or three instances wherein the constitutional limitations of the body have been severely strained, if

* Kent: *Commentaries*, vol. i, p. 224.

† Perrine: *Principles of Church Government.* Hunt & Eaton, New York.

not grossly violated. To go no farther back than 1844, we find that the "supremacy speech" by Dr. Hamline produced an impression the practical result of which was to imperil the constitution of the General Conference. Under the sixth restrictive rule, the General Conference has no power to appropriate the produce of the Book Concern nor of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children. Yet the General Conference of 1844 actually did something else with the produce of the Book Concern. What was that? Let one who studiously traversed the whole question, and graphically describes the result, answer this question:

The record tells us that at the conclusion of Dr. Hamline's speech, in which he maintained the supremacy of the General Conference, "nearly every body was ready to shout." Ay, sir, that formula fell on "eager ears." It touched responsive chords in human nature. In short, it was in perfect consonance with what Chief-Justice Story calls so justly "the strong propensity of all public bodies to accumulate all power, patronage, and influence in their own hands." Sir, with the General Conference it was a very popular speech. Who wonders that they were "ready to shout"—were ready to smile on the author and utterer of so many most agreeable sentiments, so many exquisite and most acceptable compliments—were ready to do a handsome thing in return? The orator gave the Conference all he would—"legislative, judicial, and executive supremacy," "universal supremacy!" And the General Conference gave the orator all they could—their suffrages made him a bishop! And what wonder, sir, that while the exhilarating effect of that intoxicating draught of "universal supremacy" was still tingling the blood, vibrating along all the nerves, bracing the will with a feeling of puissance akin to conscious omnipotence, this body, within twenty-four hours after it had shaken out its honors on the head of the very complimentary orator, proceeded to such a stretch of General Conference prerogative in the enactment of the so-called "plan of separation," as has covered not only its enactors, the General Conference of 1844, but the entire Church, with confusion, humiliation, and shame. Alfred Griffith and a few others lifted up the voice of warning, but under the whip of the previous question this well-nigh omnipotent body drove on. It was the work of a few hours, but it has given us abundant leisure for repentance, and the end is not yet. We would, sir, infinitely prefer to go backward and throw the veil of oblivion over that saddest of all the chapters of our legislative history; but fidelity to the interests of the Church, yet imperiled by this "universal supremacy" dogma, impels us to speak. The

keen-eyed South saw its advantage. With that so-called "plan of separation" as a deep-laid keel, they proceeded to key and bolt in the mighty ribs of "legislative, judicial, and executive supremacy," and, roofed with the identical "universal supremacy" rails of "the great speech," and beaked with the "General Conference supremacy" decisions of Judge Nelson in the United States Court, they sent their Confederate ram with flying colors crashing through the broadsides of our constitution, severing not only "a few slender restrictions," but cleaving the Church in twain, and carrying away with this General Conference supremacy craft the accumulated spoils of the Book Concern.*

As another illustration of the tendency of the General Conference (constituted as it is of a single house, and, for the most part, of delegates inexperienced in legislation) to err on constitutional grounds, let its action on a question of boundaries in 1880 be cited. Judge Cooley, on Constitutional Limitations, says that "one of the settled maxims in constitutional law is, that the power conferred on the legislature to make laws cannot be delegated by that department to another body or authority."†

Dr. Curtiss says, that

When a legislative body is considering any question in the Committee of the Whole, it cannot enact any rule or law, but its conclusions must be reported to the legislative body in regular session, and then and there be acted upon, or it is without force and void. It follows, logically, that the General Conference has no authority to confide to any committee a supposed power to enact laws without subsequently reviewing said acts, and passing upon them.

Yet the General Conference of 1880 proceeded to legislate contrary to this analogical limitation. The law enacted was the following:

The General Conference shall appoint a committee on boundaries consisting of one member from each Annual Conference, to be nominated by the delegations severally, over which one of the bishops shall preside, and of which one of the General Conference secretaries shall be the secretary, and of which committee twenty-five shall be a quorum. All matters pertaining to Conference lines shall be referred to this committee, and its decision shall be final.

Dr. Curtiss, in his *Study of our Church Constitution*, states the result:

The boundary committee on the 28th of May, 1880, presented their report, which was not acted upon, but was printed in

* For an extended statement of the whole case, see *Principles of Church Government*, by Dr. Perrine, pp. 211–215.

† Page 116, third ed.

ne Minutes and in the Discipline. By that report a whole district in the Troy Conference was put in the Vermont Conference. This was resisted on the ground of its illegality; for the General Conference had delegated its power to make laws to a body of its own creation, sitting during its sessions, which was evidently contrary to constitutional law under analogical limitation. So well convinced was the General Conference that it had blundered, that at its session of 1884 it carefully changed the law to read, after stating the duties of the committee, "and when the committee shall have fixed the boundaries of all the Conferences it shall submit its report to the General Conference, which shall immediately act upon the same as a whole, without amendment and without debate."*

We now proceed to show that the General Conference of 1880 not only legislated at variance with constitutional law under analogical limitations, but that it enacted a law directly in conflict with one of its own constitutional limitations. It never rains but it pours. A body capable of one blunder is able to another.

The fifth restrictive rule reads as follows:

> The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.

The design of this limitation is to preserve inviolate the right of our ministers and members to trial and appeal. It proceeds upon the principle that a man is innocent until proven guilty. It aims to protect him in his most sacred rights until the facts in the case are lawfully developed.

Under the constitution of the Methodist Episcopal Church every minister and member acquires rights which he never had before, and of which he cannot be deprived without due process of disciplinary law. Church membership, says Bishop Morris, secures "an interest in all church property, which in houses of worship, parsonages, cemeteries, and institutions of learning, with their ground plats, amounts to at least sixty millions of dollars." It provides, also, for a full share in all religious privileges. "This includes an interest in her sympathy, her prayers, and her ample means of religious instruction and encouragement." Annual Conference membership likewise secures to a Methodist preacher constitutional rights from

* Curtiss: *Study of the Constitution of the Methodist Episcopal Church*, p. 71.

which he cannot lawfully be sundered without proper procedure. He is a stockholder in whatever material values the Conference may become possessed of by bequest or otherwise. He is a sharer in the benefits of the itinerancy, which is supposed to provide for every effective preacher a charge to serve.

Yet the General Conference of 1880, by some strange freak of "conscious omnipotence," enacted a measure squarely intended to deprive certain ministers of their rights under the constitution. Turn to the Discipline and read paragraph 183:

> When a traveling preacher is so unacceptable, inefficient, or secular as to be no longer useful in his work, the Conference may request him to ask for a location, and if he shall refuse to comply with the request, the Conference shall bear with him till the session next ensuing, at which time, if he persist in his refusal, the Conference may, *without formal trial*, locate him, without his consent, by a vote of two thirds of the members present and voting.

Of the utility of this unique scheme for ousting preachers from their Conference relations I do not now propose to speak. If such an arrangement for handling the "poor sticks" is really necessary, there is a way to make it lawful; but the conditions have not yet been complied with by the General Conference.

The history of this strange piece of legislation may not be without interest. The General Conference of 1872 adopted a resolution which read as follows:

> *Resolved*, That the bishops be, and are hereby requested, to appoint a commission of six persons, three ministers and three laymen, whose duty it shall be to prepare gratuitously a succinct code of ecclesiastical jurisprudence and procedure, embracing the general principles applicable to church trials, which code shall be reported to the next General Conference.*

At the General Conference of 1876 this committee presented a majority and a minority report, both of which, on the sixth day of the session, were referred to a special committee of nine. For nearly three weeks this special committee wrestled with the difficult questions involved, then made its report to the General Conference, which proceeded during its last hours to discuss its several items, until finally, weary of the consideration, it indefinitely postponed the whole matter, requesting

* *Journal of the General Conference*, 1872, p. 294.

bishops to appoint a new commission of five, "to whom the ort which had been submitted, and the whole subject of an lesiastical code, might be referred."

At the General Conference of 1880 the report of this new mmittee was presented on the second day of the session, and motion of Dr. Buckley was made the order of the day for next Friday, the sixth day of the session. Meantime a cial committee of eleven was ordered to prepare a report on code, submit it to the Conference, and that it be discussed Tuesday, the tenth day of the session. This committee orted, and the report was recommitted, and further time nted. On the nineteenth day, on motion of Dr. Buckley, it s ordered that the consideration of the report of the Com-ttee on Ecclesiastical Code be made the order of the day for esday, the twenty-first day, and it was taken up three days ore adjournment and received consideration.

As first presented by the committee appointed in 1876 the n relating to the location of unacceptable ministers read as ows:

. If a traveling minister is accused of being so unacceptable, fficient, or secular as to be no longer useful in his ministerial rk, the Conference may refer the case to a select number of e judicious members, who shall investigate the case during session of the Conference, and if they, upon the evidence ich shall be duly recorded, judge the complaint to be well nded, the select number may, if the accused will not volun-ly retire, locate him without his consent.

. But in all such cases the accused shall have the right to ap-l to the Conference court of appeals, and the case shall be ermined by the recorded evidence taken by the select number.*

For some reason or other the above formula did not suit the cial committee, and in the final report the paragraph ap-ared in the form in which it entered the Discipline, and was opted without any recorded debate.

No sooner had the law taken effect than some of the Con-ences began to avail themselves of its provisions. Among se was the New York East. At its session in 1881 that ly requested Seneca Howland to ask for a location. He ed to comply with the request. Consequently, at the session 1882 a resolution was introduced to locate him without his

* *Journal of the General Conference*, 1880, pp. 80, 81.

consent. Some one interposed an objection that the Conference could not legally take such action, because the fact, required in paragraph 183 of the Discipline, that "he is so unacceptable, inefficient, or secular as to be no longer useful in his work," has not been ascertained by this Conference by any proper or judicial investigation, and therefore the proceedings now proposed are not in order.

Whereupon Bishop Simpson ruled, that "the case has a right to proceed now without any form of trial, the Conference having, at its last session, requested him to locate on account of secularity, so answering the requirements of paragraph 183 of the Discipline."

At the General Conference of 1884 this case came up on appeal. The journal shows that on the fourth day of the session John A. Roche and thirty-seven others called attention to the facts by a memorial, which was referred to the Judiciary Committee. On the twentieth day of the session the Judiciary Committee brought in its report, saying: "We find that the rulings of the bishop and the action of the New York East Conference in the location of Seneca Howland without his consent are in accordance with the law of the Church, and recommend that they be confirmed." The report was adopted.

It will be observed that neither Bishop Simpson in his ruling, nor the Judiciary Committee in its finding, passed upon the constitutionality of the law, as the objection in the Annual Conference contemplated, but only upon the lawfulness of the Conference action as related to paragraph 183 of the Discipline. It would seem as if both parties set out to miss the mark and succeeded, while Seneca Howland went down before their shots.

That the General Conference of 1884 was in no temper to modify or rescind the unconstitutional paragraph is evident from the fact that it buried the following very important resolution, introduced by T. B. Neely on the twenty-second day:

Resolved, That paragraph 183 of the Discipline be stricken out, and the following inserted in its place:

¶ 183. Whenever a traveling preacher is accused of being so unacceptable, inefficient, or secular as to be no longer useful in his work, through his own fault, it shall be the duty of the presiding elder to inquire into the case, and, if there be found sufficient cause he shall admonish him; and if, in a reasonable period,

he show no improvement, it shall be the duty of the presiding elder to take with him two or three members of the Conference and remonstrate with him concerning his conduct; and if he shall not improve, he shall be brought to trial before his Conference, and, if found guilty, he may be located, but he shall have the right of appeal, as in other trials.*

The provisions of the above paragraph, had they become law, would have been in harmony with the limitations of the fifth restrictive rule, but they did not become law.

At the General Conference of 1888 the present writer submitted a memorial calling attention to the unconstitutionality of paragraph 183, and asking that it be referred to the Committee on the Judiciary. This was done for several reasons:

1. To get a report on the merits of the case, independent of any personal complications, which are always connected with trials and appeals.

2. To obtain a decision from a competent authority, in order, if possible, to settle the point forever that any legislation designed to deprive Methodist ministers of their Conference rights without form of trial is unconstitutional.

The Judiciary Committee of the General Conference bears close analogy to the judicial department of our general government, which has authority to adjudicate upon the question whether acts of legislative or executive power are in conformity with the requirements of the fundamental law. Curtis, in his *Constitutional History of the United States*, says:

> On the one hand, the judicial department is to see that the legislative authority of the union does not exact of individuals duties which are not within its prescribed powers, and that no department of the general government encroaches upon the rights of any other, or upon the rights of the States; and, on the other hand, it has to see that the legislative authority of the States does not encroach upon the powers conferred upon the general government, or violate the rights which the Constitution secures to the citizen. All this may be, and constantly is, involved in judicial inquiries into the rights, powers, functions, and duties of private citizens or public officers; and, therefore, in order that the judicial power should be able effectually to discharge its functions, it must possess authority, for the purposes of the adjudication, to declare even an act of legislation to be void, which conflicts with any provision of the Constitution.†

* *General Conference Journal*, 1884, p. 268.

† Vol. i, p. 592.

With the same idea in mind respecting the competency of the Committee on the Judiciary to render an authoritative decision concerning the famous paragraph under consideration, we submitted to the last General Conference, early in its session, the following memorial:

Whereas, The fifth restrictive rule provides that the General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; and

Whereas, Paragraph 188 provides for the location of certain preachers "without formal trial," therefore,

Resolved, That the Committee on the Judiciary be requested to consider and report to this body whether paragraph 188 is not an infringement upon the rights of our traveling preachers under the constitution of the Church.

At the twelfth session (see *Daily Christian Advocate*, May 15, 1888), the committee, through its chairman, Dr. S. F. Upham, presented the following report:

REPORT OF COMMITTEE ON THE JUDICIARY.—NO. IV.

We have carefully considered a paper signed by James H. Potts, of the Michigan Conference, asking us to consider whether paragraph 188 of the Discipline, which provides for the locating of unacceptable, inefficient, or secular preachers without formal trial, "is not an infringement upon the rights of our traveling preachers under the constitution of the Church," and report that, in our opinion, the said paragraph is unconstitutional.

S. F. Upham, *Chairman*,
C. W. Smith, *Secretary*.

Dr. Upham moved the adoption of the report.

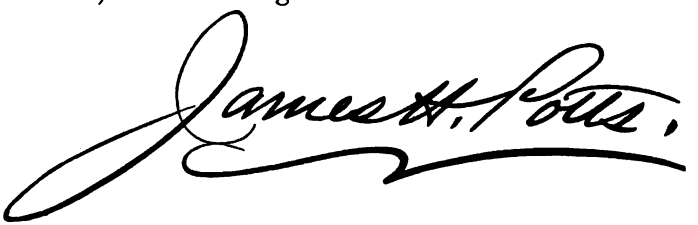
Dr. Buckley held that the finding of the committee was erroneous, and contrary to the judgment of a number of General Conferences, and asked that the report be referred back to the committee for more explicit statement.

Dr. Queal, as a member of the Judiciary Committee, stated that the question had been fully discussed in the committee, and that the opinion was practically unanimous that the said paragraph was an infringement upon the rights of preachers under the constitution of the Church. He said:

We considered this paragraph 188, enacted by the General Conference in 1880, in connection with the organic law under which the Church from 1836 to 1880 held and administered that no one should be deprived of his rights as a member of the itinerant ministry without trial and appeal; and because we found

that before 1836 there were several cases of location and appeal taken to the General Conference, and the General Conference in each instance directed the return of the brother to his Conference; in the presence of these facts, and in connection with what seemed to us a plain infraction of the law of the right of trial and appeal, we decided that this was an unconstitutional paragraph.

After some further discussion Dr. Buckley's motion was carried, and the report was referred back. Within a day or two afterward the committee was relieved of the consideration of all abstract questions of law, and therefore did not again report upon this question. As a consequence, it was not brought before the General Conference for final action. But the case is clear, and practically settled. The General Conference of 1880 violated the constitution in enacting the law of location without form of trial. The ablest committee of the General Conference of 1888 went carefully through the whole question step by step, and reached this practically unanimous conclusion; yet because of the disposition of some delegates (who had previously been very solicitous for the inviolacy of the constitution) to question every thing, it was again covered up in the committee. The result is, our present Discipline still contains the unconstitutional paragraph (193), and under it, for aught we know, some of our traveling ministers who submitted themselves to two years' probation, passed all the required examinations, and then upon the vote of their Conferences were incorporated into the itinerancy, and thereby acquired rights which no mere show of hands can lawfully deprive them of, are being thrust out of their constitutionally guarded relations without a chance to defend themselves in formal trial. It is too bad. If any man in Methodism can prove the paragraph aforesaid (however convenient and useful it may be regarded) not to be a gross encroachment upon the rights provided for in the fifth restrictive rule, we should be glad to have him do so.



ART. IV.—ROBERT BROWNING.

IN the latter part of 1883 Richard Watson Gilder wrote:

"Look at Browning! how he keeps
In the seventies still a heart
That never sleeps—
Still an art
Full of youth's own grit and power,
Thoughts we deem to boys belonging,—
The Spring-time's flower,
Love and longing."

Men marked in fond regret that, with Tennyson and Whittier and Holmes, Browning had passed the golden line of three-score years and ten; and yet they rejoiced that, with eye undimmed and mental force unabated, he was still singing "from under the thatch of his gray hair;" tender-hearted, wise, alert, and persistently bent on testing to the full the possibilities of each added year of grace.

But even to such rare souls God's good time must come, when the silver cord shall be loosed, and the golden bowl be broken. We were, therefore, not surprised when, on the twelfth of September, 1889, the mournful words were flashed from beautiful Venice to the ends of the earth: "Browning is dead!" and our rare poet again took up his pen and wrote:

"On this day Browning died?
Say, rather: On the tide
That throbs against those glorious palace walls;
That rises—pauses—falls,
With melody, and myriad-tinted gleams;
On that enchanted tide,
Half real, and half poured from lovely dreams,
A soul of beauty—a white rhythmic flame—
Passed singing forth into the eternal beauty whence it came."

Browning remarked one day to James Russell Lowell that he regarded foreign opinion upon literary works as the opinion of posterity. "You get proof of your theory from America," said Mr. Lowell. "O no," exclaimed Browning, "I don't consider American opinion foreign opinion."

That is a sentiment common enough with Englishmen now, and many of them utter it with a sneer; but when it fell from Browning's lips, it undoubtedly was pronounced with a gener-

ous meaning which will make glad the heart of every American man of letters.

The poet did not forget that the English language is one the world over, and while, with him, our historic Declaration of Independence covered our literature as well as our government, he rejoiced in America's distinctive realm of letters as a mother rejoices in the stature, vigor, and beauty of her daughter.

But he had a personal reason for this opinion, for, as Mr. Curtis has recently reminded us, Margaret Fuller's review of his early dramas, and the "Bells and Pomegranates," written more than forty years ago, was the first important tribute to his genius, in which this country welcomed him sooner and more warmly than his native land. And, by the way, a French critic, Larousse, has recently expressed the opinion that Browning was himself more an American than an Englishman in temperament. From that day until now his influence among us has strengthened and widened. Here are his most loving disciples, his most appreciative critics, his most numerous, as well as most attentive, audience.

The purely biographical facts of Browning's life are soon set down. He was born at Camberwell, a suburb of London, on the 7th of May, 1812. His father was a scholarly man of refined tastes, by occupation a clerk in the Bank of England. He enjoyed a reputation for some skill as a poet, especially in the use of the heroic couplet, and his famous son frequently declared that his father had more true poetic genius than himself.

Of a loving and sympathetic nature, the father took great pleasure in the development of his son, and at the proper time asked the lad what he intended to be. Robert knew that on coming to manhood he would have enough to keep him in comfort, and he did not care to be rich, so he frankly expressed his choice of a literary career; and as he had already written some very respectable verses, and his only sister—he had no brother—was enthusiastically on his side, the conclusion was at last reached in the family councils that he should be trained to be a poet. From that time all his studies were in that direction.

His education proceeded at the school in Dulwich, then with a tutor at home, and finally, his family being dissenters, was completed at the London University. He wrote verses at a very early age, and also manifested an aptitude for painting.

His earliest poems show the influence of Byron, and an imitative reaching after mere melody and gorgeousness of language at the expense of thought; but through the kind advice of literary friends, which the boy had sense enough to heed, he gradually corrected that tendency. When about thirteen years old, by a happy accident, and the good taste of his mother, he came into the possession of the works of Shelley and Keats, neither of whom was much known in literary circles, although Shelley had been dead three years, and the result was a complete revolution in his conceptions of poetic art. "The dust of the dead Keats and Shelley turned to flower-seed in the brain of the young poet, and very soon wrought a change in the whole of his ambition." In his maturity Browning was unlike either of these great poets; but, at the right moment, he was aroused and turned in the right direction by their combined healthful influence.

Like a fledgeling he now began to try his power of wing in song by short flights of lyrical composition; after which, growing more confident, he planned a series of monodramatic epics, audacious, to be sure, and fore-ordained to failure, but clearly revealing the germs of power which were beginning to quicken in the heart and brain of the future master.

Only one of these, "Pauline," survives. It was greatly admired by the family and friends, and was published anonymously at the expense of an indulgent aunt; but it attracted no public attention, and went unacknowledged by its author until as late as 1867, when, to save it from the ravages of literary pirates, he reluctantly gave it its right place, as the first of his literary children, in an edition of his collected works. Some of his friends were, however, quite enthusiastic over it, and, curiously enough, with a knowledge of the author's name, it fell into the hands of John Stuart Mill—who was only six years the senior of Browning—who was highly delighted with it, reading it over and over again, and covering the blank leaves and margins of his copy with annotations and remarks. At the death of Mill this identical copy came into Browning's possession, who prized it highly. We are told that the late John Forster took such an interest in this volume that he borrowed it, and when he died it passed, with his library, into the possession of the South Kensington Museum, where the curious relic of the youth of two eminent men has at last found a resting place.

As a poem "Pauline" has little real merit, and is quite inferior to the first crude booklets of Keats, Tennyson, and Poe; while it is immeasurably behind "The Embargo" and "Thanatopsis," both written before Bryant was nineteen years of age.

The publication of "Pauline" was followed by a year or more of travel in Russia and other European countries, including a somewhat protracted stay in Italy.

"Paracelsus," his second poem of any importance, was published in the summer of 1835. It attracted no general attention, but it made some friends for its author among men of culture and literary influence. Its many defects were contemptuously pointed out by the two or three reviews which deigned to notice it; the *Athenæum* particularly warning the author that it was useless to reproduce the obscurity of Shelley minus his poetic beauty. But a few choice minds recognized in it the strong utterance of a fresh voice, and spoke well of the young poet, and sought his acquaintance. Among these were John Forster, who praised "Paracelsus" in the *Examiner;* also Talfourd and Walter Savage Landor, the latter of whom soon became his intimate friend. William Wordsworth likewise spoke flatteringly of Browning in his presence, and said he was proud to drink his health. The noted actor, Macready, declared that here was a tragic poet to his mind. Macready meeting Browning on the stairs one day laid his hand on his arm and said, "Write a play, Browning, and keep me from going to America." Browning at once replied, "Shall it be historical and English? What do you say to a drama on Strafford?" The actor expressed himself satisfied, and Browning immediately set to work reading up the historical part of the subject and laying out his plan. He wrought with such diligence and enthusiasm that in a few months the tragedy of "Strafford" was finished and brought to Macready, who was delighted with it, and put it in rehearsal early in 1837, and brought it out on the boards of the Covent Garden Theater.

Edmund M. Gosse, who is the chief authority on Browning's early life, repels with indignation the statement, so often made by those who assume from insufficient and unreliable data to write Browning either up or down, that his plays have been sorry failures on the stage. Mr. Gosse declares that the three principal plays Browning designed for the stage were all suc-

cessful at the first, and "owed it to fortuitous circumstances that their tenure on the boards was comparatively short."

The epic of "Sordella," one of the most characteristic of his works, was printed in 1840. Every body knows that it was a failure from a money point of view. Stedman calls it the "renowned nondescript," "a fault throughout in conception and execution," "a chaotic mass of word-building," which characterization is not far from just.

About this time Edward Moxon, the publisher, proposed to print some of Browning's poems as pamphlets, using cheap type, and selling them at a very small price. Accordingly in this manner was brought out the celebrated series entitled "Bells and Pomegranates," which was a gratifying success, and effectually introduced the young poet to the general public. *Pippa Passes* made the first number, and the delightful pastoral sprang at once into the popularity which it has ever since enjoyed. In this series *The Pied Piper of Hamelin* was introduced to "pad out" a number, the author regarding it as a simple *jeu d'esprit* of little worth. The printing of it was, however, a happy accident; for, as a bright and tuneful herald, it soon made its author known and loved in thousands of homes where otherwise he never would have penetrated. In 1843 *A Blot on the 'Scutcheon* was produced, at Macready's request, and proved a brilliant success, drawing crowded houses.

On the 12th of September, 1846, Browning was married to Miss Elizabeth Barrett, who was then an invalid of thirty-seven. She had already been before the literary world for twenty years, and had written more and better poetry than any other English woman. The story of their love is one of the dearest and sweetest ever told. It was a union of heart, of intellect, and imagination. For fifteen years and more they were a poetic inspiration to each other. They harmonized perfectly in their theories. So far as Browning was concerned those were the years of his most important growth, though not of his greatest activity with the pen. Their wedded life was spent in Florence, Italy, where, in a pretty cemetery, the remains of the poetess now lie. Several of our countrymen, notably Story the sculptor, and Hawthorne, in his *Italian Note Book*, have given us delightful glimpses of the home-life of the Brownings in their hospitable Casa Guidi palace, and pictured for us

e two poets when their intellectual and social powers were at eir best.

During the fifteen years of their married life Mrs. Browning oduced her best work, winning for herself the title of the nglish Sappho, and realizing her fondest dreams of literary ccess. She died in 1861, and immediately after the sad be-avement Browning returned with his son, then twelve years age, to England, and established his home in London, over hich his unmarried sister presided, and where he lived to old e. He never revisited Florence after the death and burial of s wife. But he never lost his fondness for Italy; spending a rt of each year in that sunny land, sometimes in Venice, and metimes in Asalo, a village not far distant, the name of which immortalized in the title and dedication of his last little lume of poems.

Browning's poetry addressed to his wife is of the very high- order. Nowhere can be found a sweeter tribute than the dicatory poem in which he presents her the volume he has itten, and wishes he might see the sonnets Raphael wrote to s wife, or the angel Dante drew, with inexperienced pencil, r his Beatrice. In another poem he watches her

> "Reading by firelight, that great brow
> And the spirit-small hand propping it
> Mutely—my heart knows how—
> When if I think but deep enough,
> You are wont to answer, prompt as rhyme."

Again he addresses her in these lines:

> "God be thanked, the meanest of his creatures
> Boasts two soul-sides, one to face the world with,
> One to show a woman when he loves her.
> . . . . . .
> This to you—yourself my moon of poets!
> Ah, but that 's the world's side—there 's the wonder—
> Thus they see you, praise you, think they know you."

Browning's long residence in Italy could not fail to have a werful influence in forming the fabric of his mind. Few en not native to the soil have acquired such an exact knowledge the Italian life and language. He mingled with all classes of e people, and made himself familiar with their modes of ought. He studied ancient as well as modern Italy. He ved to explore the old monasteries and libraries and the

archives of ancient families; prying into all forms of mediæval lore. His mind became saturated with Italian legend, history, and literature. He was especially familiar with the peasantry, and life in the dreamy old towns in out-of-the-way corners of the country, where he gathered vast stores of curious folk-lore. He was loaded down with the accumulated treasures of his wanderings and studies. His natural fondness for painting and music led him to an enthusiastic study of Italian art, in all its forms, until he became a most discerning critic and an acknowledged authority in this department.

The effect of his Italian life and researches is clearly seen in his poetry, not only in his choice of subjects, but in his peculiar treatment of them. His mode of thought, his imagery, his allusions, his illustrations, his very art, are largely Italian. His philosophical insight, his poetical imagination, and his dramatic power were all stimulated by the peculiar mental and moral atmosphere of his Italian days. In their love of Italy the two Brownings were well agreed. They aided not a little the heroic struggles of that tyrant-and-priest-ridden country for liberty and unity. They were cordially hated by the misrulers of the land, but their English citizenship was an abundant protection.

If Robert Browning's work was to enshrine the past history and literature of this country in verse and drama, and to present pictures of its modern life and thought, his wife's was the no less poetic mission of singing its wrongs, its hopes, and as much of its final victory as she was destined to behold.

We are thankful that Mrs. Browning was permitted to live until the heaviest chains were broken from Italia's limbs, and to write, when Victor Emmanuel made his triumphal entry into Florence, "This is our beautiful Italy's birthday." Scarcely had the patriot statesman, Cavour, passed away, with the words, "A free Church in a free State!" upon his dying lips, when the "poet for Italy" came to her translation, exclaiming, "It is beautiful! It is beautiful!" Free and grateful Florence has inscribed upon the walls of her Casa Guidi home a noble tribute to the poetess whose "chain of golden verse linked Italy to England," while the cultured and liberty-loving of all nations make devout pilgrimage to her simple tomb beneath the sunny skies she loved and sung so well. Robert Browning lived to see a united Italy shake off the bonds of her religious as well as

political thralldom, and take her rightful place in the great family of independent, progressive nations. With the shouts of the happy populace in his ears, and the memory of past joys in his heart, the poet sang this love-song to the land which rivaled his native England in his affections:

> "Italy, my Italy!
> Queen Mary's saying serves for me
> (When fortune's malice
> Lost her Calais),
> Open my heart and you will see
> Graved inside of it, 'Italy.'
> Such lovers old are I and she:
> So it always was, so shall ever be!"

Browning must be read and *studied* as a great poetic force, whose literary genesis it is difficult to trace. He has founded no school of poetry, but he is likely to wield a powerful influence in the art of poetry for all time to come.

The first phase of his genius which calls for recognition and careful examination is his peculiar dramatic gift. I say peculiar, because, as Stoddard has so well said, "Browning cannot be accounted for, or no more accounted for than Shakespeare, who no more belonged to the family of dramatists over whom he was dominant than Browning belonged to any family of dramatists whatsoever." The quality of Browning's genius is essentially dramatic. He is entirely unconventional. He has not formed himself upon the established dramatic models. As a dramatist, he is subjective rather than objective. His look is inward rather than outward. He is given to representing his own nature rather than grouping together and skilfully placing in dramatic situations events and characters from real life; still he is by no means devoid of dramatic insight, the gift of reading other men's hearts. The dramatic spirit and purpose, "the sacred rage and fire," are always there, and not infrequently high dramatic art as well. He adopted the form of the play because it opens such a field for the display of emotional power, and makes more real and impressive those motives and passions which are there personified. Browning is called the poet of psychology. He explores the secret recesses of the soul, and follows so persistently the subtlest workings of the mind that it is impossible to set the results before the world with entire success in depicted acts and situations. Hence, as a playwright, he is not always success-

ful; but in the ultimate mission of the dramatist he never fails. He fastens the attention; he moves the soul; he impresses his message upon the mind with such vividness that it cannot be effaced. His thought is henceforth a mental and moral force with the reader. In short, he thoroughly accomplishes his purpose.

For the reasons above given his plays are chiefly closet dramas, and not compositions for the stage; indeed, from a poetic stand-point, his best dramatic verse is found in the plays which could not be successfully enacted. In some of these his art is of the highest order; and in lucidity, smoothness, sentiment, grace, passion, and poetic handling they are superior to his longer and more pretentious poems. The best of his dramas are characterized by an admirable unity of spirit. The action, too, is logical, unfolding step by step in harmony with the most approved principles of dramatic art. Therefore, each play must always be considered and judged as a whole. Very few of his scenes can be detached from their connections and satisfactorily presented or studied by themselves.

His dramas, however, must yield precedence to his dramatic lyrics and romances, in which his genius is at its best, and his success complete. Here his originality does not suffer from the just restraints of art, and his genius conforms more gracefully to the laws of fine construction and expression. Their variety and excellence are great, and they easily take rank with the very best English verse. They furnish opportunity for the portrayal of single characters and specific moods in which he is so skillful and pleasing.

No poet since Shakespeare has possessed such a keen eye for the inner life as Browning, or portrayed human life and character with such vividness and variety of treatment. He revels in the inner drama of the soul. At this point, however, he suffers in popularity from his tendency to deal with the individual rather than the general. He is not given to the study of those feelings which are common to all men, and therefore form the basis of that poetical expression which is most popular. He loves, rather, to take an individual soul and its peculiarities in their growth or decadence. Hence we must get well acquainted with his characters before we can either understand or be very much interested in them. At first the head only is

exercised, and that is chilling business. But if we persist, the heart will soon be enlisted and set to work; then the sympathy becomes deep and true. As a true seer, he seeks to fathom the deepest depths of the human heart; for he knows that there life's greatest secrets must be sought. Discarding the conventional drama, his genius "takes for a worthier stage the soul itself, its shifting fancies and celestial lights, with all its grand orchestral silences to keep the pauses of the rhythmic sounds." And no poet has thought more nobly of the soul, or dropped his plummet into its profoundest depths to better purpose than he; for his comprehensive philosophy has led him to treat it as, in its essence, supernatural. "Mind is not matter, nor from matter, but above." Even when the supernatural soul is restrained or enslaved by the natural, Browning shows us clearly that in its awakening its tendency is toward freedom; it becomes more and more "responsive to higher souls, and to the divine." Truth is the great awakener. God's word of power and promise to the soul is: "Ye shall know the truth, and the truth shall make you free." Browning's philosophy led him to magnify the soul's "inherent possessions" at this point; for he makes Paracelsus to say: "Truth is within ourselves; there is an inmost center in us all, where truth abides in fullness, and around, wall upon wall, the gross flesh hems it in, this perfect, clear perception—which is truth. And to know rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light supposed to be without." This "imprisoned splendor" cannot be brought out by what is born and resides in the brain. "It is the mission of all great personalities—of all the concrete creations of genius—to bring this out into distinctness and vital glow;" and among these Browning gives first place to the ultimate, absolute Personality, which is Christ, the God-man.

Scattered as gems through his poetry are passages which give beautiful expression to the idea that earthly life is a tent-life, and as such it must be lived and studied; as such, alone, can it be made to harmonize with the soul's higher aspirations and desires. In the tragedy of "Luria" Domizia is made to say:

> "How inexhaustibly the spirit grows!
> One object she seemed erewhile born to reach
> With her whole energies, and die content—

So like a wall at the world's edge it stood,
With naught beyond to live for—is that reached?—
Already are new, undreamed energies
Outgrowing under, and extending farther
To a new object; there's another world!"

Browning frequently reminds us that the soul's only salvation from decay and torpor is in constant striving for that which is higher and better. "The soul must rest in nothing this side of the infinite." But he would have this life kept from being over-spiritual by a wise and loving recognition of the claims of present conditions. His spirituality is, therefore, of a healthful sort. "Let us cry, 'All good things are ours, nor soul helps flesh more, now, than flesh helps soul!'" In the right sense Browning is a believer in, and a lover of, this life. A robust, healthful, happy man himself, even down to old age, the poet could hardly help giving us many pictures of the fullest physical life; but his rare spiritual insight and his fidelity to the gift of prophecy made his ultimate teaching safe and inspiring. His loftiest thoughts and aspirations were ever toward "a better country, that is, a heavenly." He loved nature, else he had been no poet; and he sang of nature, clearly and sweetly, but ever "as the background and accompaniment of human life." His familiarity with the living souls of men, and the rare strength of his imagination, enabled him to set forth more, and more different, types of men and women than any modern poet, while the distinctiveness and variety of his characters have never been surpassed, if ever equaled, in either poetry or romance.

Browning's three dramatic masterpieces are *Pippa Passes*, *A Blot on the 'Scutcheon*, and *Colombe's Birthday*. The last named is a vigorous and attractive little drama. It is too intellectual for the average audience. Its thought is subtle, its dialogue elaborate, and its entire movement eccentric; but with cultivated readers it has always been a favorite for the charm of its poetry and its keen analysis of character. *A Blot on the 'Scutcheon* is a strange commingling of tragic strength with weakness, improbabilities with skillfully contrived situations, stilted language, in which youth and yeomen talk like sages, with passages of the purest poetry and pathos. Despite its defects, we instinctively realize that it is the work of a great poet. No poet ever delineated the hopes and the fears, the

sweetness and the sadness, the joyfulness and the tragedy of first love so truthfully, tenderly, and triumphantly as Browning in this drama.

The scene of *Pippa Passes* is at Asalo, in Italy. Its spirit and form are Italian. Its characters are all the product of that land of poetry and passion. Its range is limited, but its conceptions are strong and harmonious, and are worked out with surpassing skill. The action is sometimes almost painfully intense, while the sweetness and pathos are unsurpassed in literature. Browning reaches his high-water mark in *Pippa Passes*. There are grave faults, as, for example, when some of the characters are too wise and learned for their station, and simple peasants speak the language of scholars; but we have become accustomed to this in Browning, and, in this case at least, we are amply recompensed by the strength and delicacy of the conception as a whole, and the indescribable grace of many parts. The play is original, romantic, subtle in many passages, but clear, rich in warmth and color, and successfully appeals to the heart as well as to the head. It gratifies the most refined poetic taste, while at the same time its moral influence is pure and elevating. Even the passages that treat of gross passions are far from debasing, and righteousness is divinely triumphant in the end.

The public was first won to Browning by *Pippa Passes*. In no other of his productions is the originality of his manner more apparent than in this: the poet sings his own song in his own way. His music is not the music of the critics, and cannot be described by their vague phrases, or classified by their inflexible standards; but it has the genuine ring. Beauty is multiform in its expressions. There is the quiet beauty of the stream and meadow, the romantic beauty of Lake George or Lake Como, and the rugged beauty of the Sierras or the Yosemite. Browning's beauty is often of the latter sort, but it is none the less true because undeveloped natures, that recognize only the metes and bounds of a certain school, cannot compass it. Standards of style must vary, and it is the mission of strong souls to strike out beyond prescribed limits and teach the world fresh lessons of the possibilities of a true art.

Browning's favorite and most successful form of presentation is the "monologue," which he has brought to a higher degree

of perfection than any of his predecessors. In the monologue the depicting of character and psychological phenomena is the chief purpose. The narrative is subordinate, and used only to throw light upon the personages. The interest of the poem is centered in the inner life. To be perceptible to the outsider a train of thought must be revealed by the person in whose brain it is evolved. Soliloquy is more or less unnatural and stiff, but the monologue lends itself readily to this purpose. It is addressed to a second person. It is therefore accounted for, is natural, and does not startle or weary us. The little action required gives sufficient pause and rest, while there is the further advantage of a definite object in view. While we listen, the speaker naturally, of necessity and without reserve, utters his full thought, revealing his soul's innermost life. Most of Browning's poetry is in this art form. Thus speakers not only reveal their own characters, but, directly or reflexively, the characters of others. This gives abundant opportunity to set forth the entire range of "soul-mood," or experience, movement, and motive of life. Subtle reasonings on close or curious questions of philosophy, morals, or art may be easily introduced, theological nuts may be cracked, and social riddles solved without infringing upon the rights of any body or ignoring any prescribed limitations. Browning has thus drawn to himself many thoughtful and earnest people by his wise and skillful treatment of some of the highest questions which have ever engaged the human mind. His philosophical thought repels some who seek for other things in poetry, but it attracts others with irresistible force. They delight in his study. To them he is an inspired teacher.

One of the most characteristic illustrations of the monologue is the short poem entitled "My Last Duchess," which seems perfect in artistic treatment. In it a certain duke is made to reveal to a second person, who comes to negotiate a marriage between the duke and a count's daughter, a cruel tragedy, in which, with cold and relentless villainy, he had broken the heart of his first duchess, and proved the utter blackness of his own soul. Jealous of her kindness to others, and of her virtuous pleasure in society, by his commands he succeeds in shutting off all her life-currents, blighting her fresh and sparkling spirit, until she sinks slowly and uncomplainingly away. This he re-

lates with pride, and in sentences terse but full of meaning, and terrible in their suggestiveness, while displaying the portrait of his dead wife, and commenting on it and other works of art in his gallery with all the pride and skill of a *virtuoso*. It is a masterly sketch, introducing a method of soul-analysis and revelation more subtle and effective than any before known to literature. Striking examples of this art-form are found elsewhere in Browning's works. Among them are "Paracelsus," "Bishop Blougram," "By the Fireside," and "Andrea del Sarto."

The monologue, as an habitual method, has its serious drawbacks. It often must begin with an abruptness which is startling and unpleasant, as well as difficult to understand. It also encourages a compactness of expression and closeness of texture which wearies the general reader, and is only agreeable to the initiated, who alone learn to prefer it to a more transparent and copious diction.

Just at this point the question of Browning's eccentricities and alleged obscurity presents itself. It has long been the fashion with those who do not fancy Browning—and, perhaps, have never read him—to dismiss him with the supercilious charge that he is obscure; as though that were his regular habit, and therefore fatal to his claims as a great poet. It is true there are many poetic and verbal riddles scattered through his pages, and some "poetry that neither gods nor men can endure or understand;" but that fact by no means represents the general character of his work, a large proportion of which is unsurpassed for clearness, exquisite exactness of expression, and charm of manner. Browning is the most intellectual of modern poets, with a constant tendency toward philosophical discussion, and a deep-rooted fondness for psychological investigation. His knowledge is vast, and his material almost limitless. As Emerson said, "he is always a teacher." He has so much to say, and his sense of its importance is so great, that he has no use for rhetorical tinsel, and no space for unnecessary amplification of ideas. He would leave something to be understood by the intelligent reader. Starting the reader in the right direction, he is fond of leaving him abruptly to arrive at a full comprehension by his own mental force and acuteness. To trained and active minds this is very agreeable, permitting them to taste some of the de-

lights of discovery. But to the uncultivated or indolent it is tiresome business; the page is meaningless, and their animosity is sometimes aroused, for they more than suspect that the poet is trifling with them, and laughing in his sleeve at their discomfiture. It is quite true that much of Browning's verse is not easy reading. It is too thoughtful for that. He puts the thing in a nutshell when he says in a letter to a friend, "I never pretended to offer such literature as should be the substitute for a cigar or a game at dominoes to an idle man."

Usually the difficulties all vanish when we are willing to bestow a little labor upon Browning, and the result is ample compensation for the effort. His own mind was seldom or never obscure. No man ever surpassed him in vigor and keen-sightedness. It is his short-hand style that plays the mischief with us. Whether he was wise or otherwise in adopting such a style is a matter about which there will always be two opinions, even among the most intelligent men. He deliberately sacrifices much to strength, and has a mortal antipathy to the commonplace and smooth. His habitual fear of over-refinement has often betrayed him into a ruggedness which is not always agreeable. But that is his way, and, to say the least, his jolting verse is forcible, and acts as a sort of mental tonic when the softer, sweeter lines of inferior singers pall upon our taste. Variety is essential to our thorough instruction and enjoyment. Every true poet has his place, and Browning is just as necessary to us as Tennyson with his "faultily faultless" verse, or Whittier with his wild-wood notes. Each in his appointed place is as great and good as the other.

With few exceptions the great poets sing sweetest when they sing of love; and as a poet of love Browning is second to none. In his contributions to that branch of the divine art there is a charming combination of vigor, enthusiasm, variety, and volume. Every mood of the passion is faultlessly voiced. "The Last Ride Together," "In a Gondola," "Love Among the Ruins," "Love's Immortalities," and many others, in all essential qualities come as near perfection as any verses ever written on this subject. Their charm consists partly, however, in the skillful admixture of other attractive things with the love-verses. This gives variety and strength, and forestalls insipidity. Even here the head claims full equality with the heart; while wisdom and

emotion, sentiment and logic, are happily blended. For the most part he has, in his emotional poems, given us that true passion which ennobles art; although it is easy to see that, under other conditions, he might have become a mere poet of passion: a ready prey to the doctrine of "elective affinities," and the prurient heresy that, "Love is the only good in the world."

Of Browning's philosophy it may be said that the scientific and metaphysical bent of his mind always led him beyond the mere external beauty and emotional interest of human life to the great and general truths which they illuminate. To him even the ordinary events of life are rich in abstract teaching; and while he faithfully depicts scenes and characters, he is constantly seeking after the underlying, far-reaching, universal truth, the discovery and teaching of which can alone make his effort successful. One of his disciples has said: "The philosophy of Browning, if it may be so called, consists in the sense of a discord in life, and in faith in an ideal in which this discord shall be solved." Nowhere has the poet been more faithful to this philosophy, more clear in his vision, or more inspiring in his teaching, than in what may be called his religious poetry. I hazard nothing in saying that he is one of the most Christian of recent poets, in the sense of having apprehended and taught the true spirit of Christianity. He is not dogmatic; he is not sectarian; he is Christian. He preaches with great effect the fundamental truth of Christianity in the form that appeals most directly and forcibly to common needs—as the light "which lighteth every man that cometh into the world"—as the kingdom of heaven which is within men. His Christianity is of the healthful sort. He would have men religiously active and brave. To distrust God's goodness, wisdom, and love is almost the worst sin. God is all in all to him. His belief is strong, his trust child-like. The Father is always near and always helpful. The world of matter is a means through which God's power and wisdom and love are revealed to men.

Browning finds great delight and comfort in the personality of Christ, as the living soul of Christianity. Witness the poem entitled "Christmas Eve." As a practical illustration of the power of Christian faith when strongly tested, and its triumph in God as Father, nothing can be more inspiring

than his "Unanswered Prayer," the last lines of which are as follows:

"Unanswered yet! Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amidst the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock;
She knows Omnipotence has heard the prayer,
And cries: 'It shall be done!'—some time—somewhere."

Browning is with the dead. Italy and England join hands to mourn his departure, and all the world honors his memory. His body rests in Westminster Abbey, with the great poets and great men of the past, but he lives in the heart of all lovers of truth and genuine manhood in all lands. He sleeps, but the truths he uttered, the beautiful life he led, the inspired songs he sung, will ever remain a sweet influence, an active force, a sacred impulse among men. He was granted a long and peaceful life, and he made the most of his gifts. Like all royal souls, he felt the restraints and limitations of the earthly life. Some of his work "seems that of a grand intellect painfully striving for adequate use and expression, and never quite attaining either." But in much of his song there is sustained strength, a penetrating sympathy which reaches and satisfies every true heart; a jubilant and triumphant sentiment which makes him close of kin to all noble souls. Like a rich mine, his work will be judged by the ore, not by the dross. In the higher realm of human thought and feeling, Browning's fame will never fade. He loved this world, and sweetly did he sing of it; but he believed in another and better world, and toward it were his loftiest aspirations and purest desires. He too might say, in the characteristic words of Tennyson:

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Ross C. Houghton

Art. V.—THE PHILOSOPHY OF IDEALISM.

We use the term idealism as the antithesis of realism, and both as representative of antagonistic interpretations of the universe. Practically the philosophers which compose these schools of thought live and move and have their being in the same world, act upon the same principles, have the same experience, and yet the one class holds that the universe—the ground, the oceans, and the stars—are real, composed of different substances, aggregated into masses, or "lumps," or afloat as gases, but none the less real; whereas the other class denies all these things, and claims that, external to the mind and apart from it, there is no known created existence. If the every-day and every-hour consciousness of the idealist corresponded with his philosophy, he would be to himself either a part of the world or a disembodied spirit, and exist independently of time and space, needing neither shelter nor home. His own body, the earth, the sun, and all masses of matter are held up to ridicule as crass "lumps," and their existence as realities independent of mind is denied. Such things are real only as they are "forms of thought," and they "exist only for, and in relation to, mind and consciousness."

Idealism involves a psychological problem of the first importance, and its chief interest is derived from this source. How the human mind can reason itself into a consciousness of being *per se* as nearly as possible a non-intelligence, is the mental process now to be explored. What is mind? Not mind in general—for there is no such thing any more than there was the universal goose of the ancient school-men—the individual mind is what we are in quest of. What is it? It is the man—the spirit-intelligence dwelling in a "house of clay." Such is the conception of man held by Socrates, Plato, St. Paul, Bishop Butler, and the Christian Church in general. The real question before us then is this: Is man such an intelligence that he can know that a world exists, and that it exists external to and independent of himself?

To render impossible a knowledge of the external world the idealist limits the action of perception as follows: "To have perceptions, all that is needed is the appropriate stimulus; and

there is no way of necessarily connecting this stimulus with the independent existence of the object." This statement is based upon a conception of the mind which is thoroughly materialistic. Mind is thought of as passive, and as remaining passive, until it is stirred to action by some external stimulant, and then it is not permitted to know even of the existence of that which acted upon it; its knowledge is limited to the ideas and impressions produced, for "there is," it is alleged, "no logical or metaphysical way of deducing the object, as an independent existence, from the psychological experience." We do not want to "deduce" it; the idea of such deduction is a gross absurdity; we recognize it directly, or immediately, as a something which has an existence of its own distinct from mind.

This airy nothingness which idealism gives us as the *whole realm of knowledge* thus comes from a false and vicious psychology. We have seen that man is a mind, a spirit-entity, occupying a house of clay. If this conception of man be correct, then the mind is no part of the "house" or "tabernacle" it inhabits. The mind, the ego, knows its body, a substance not itself, as it knows the food that nourishes it, and the clothes that cover it. As the entity recognized by consciousness as myself is a unit and indivisible, it is indestructible. Mind cannot be conscious of a plurality of selves—hence the ego is one, and all external to it is no part of the self. All sensations arise in the physico-vital organism, and none in the mind, and *mind* cognizes them as objects external to *itself*. I put my pen on a piece of ice, there is the sensation of resistance, I then put my finger on the ice, there is *in it* now the sensations of resistance and coldness, but mind sustains *no relation* to either, except that of knowledge—knowledge of objects reporting themselves in sensations external to itself. To perceive this topic clearly we must distinguish sharply between *feelings* which arise in the mind and *sensations* which arise in the body.

Feelings of different kinds make up the emotional part or powers of the mind. We may mention love and hate, joy and grief, hope and despair, desire and aversion, self-approval and remorse, forgiveness and revenge, trust and fear or terror, and all these feelings, with their endless modifications, have their *seat in the mind*—they are affections of the spirit-man. The *sensations* are taste, smell, touch, hearing, heat, cold, bodily

pains, as the toothache, the headache, rheumatism, gout, neuralgia, etc., and these sensations, with all their degrees of intensity, are *vital*, and have their seat in the *life of the body*. We say the sensations are vital, for the matter of the body cannot possibly be any thing but matter, and matter is incapable of sensation. The difference between a living human body weighing one hundred and fifty pounds and so much "dust" or dirt is caused by the presence of life and mind in the one and not in the other. The psychology which confounds feelings and sensations ought to be relegated back to the times when earth, air, fire, and water were regarded as the four elements. Our consciousness of sensations as vital is as clear and as indisputable as our consciousness of feelings as mental; and we never mistake the one class of phenomena for the other: and mind, in passing from a thought or a feeling to a sensation, passes from the self to the not-self, that is, to the external world; and its knowledge of its internal self is no more positive than its knowledge of the external not-self. Mind cannot regard the toothache as a mental affection, nor remorse as a physical sensation. Our position can be shaken only by proof that the mind, the body, and its life, form a unit of substance.

In regard to many things mind may be passive, but there is reason to believe that in one way it is ceaselessly active, and on occasion, in obedience to the will, it puts forth a most aggressive and persistent effort. It pushes things, overcomes obstacles, conquers problem after problem, and presses hard against the realm of the unknown infinite. The notion that mind can recognize no positive existence external to itself is a legitimate inference from the conception of its materialistic structure, but, with that theory shattered, the vicious inference should go with it. When thought *and* sensation are together made parts of the mental structure, mind, as an entity of the spirit-order, disappears, and as a consequence nothing remains to it as knowledge but sensation as a stimulant. The knowing power of the mind idealism first largely takes away, and then it is affirmed that the existence of an external world cannot be known to what is left. Or, to give a materialistic cast to the idea, mind is tied into a knot, or worked into a twist, and then the affirmation gravely made that the orderly world does not harmonize

with it, and it must be "reasoned" into shape. In other words, mind and matter can be known only as metaphysics.

As the whole structure of idealism is built upon a vicious conception of the mind, as differ the schools of psychology so differ the schools of idealism. A half-dozen of its protean forms may be shattered by the Titanic blows of fact, logic, and common sense, and yet apostles of other theories will rise up and affirm that their citadel has not been touched. Idealism is really the chameleon among reptiles; with every breath it can impel a new color to the surface.

Egoistical idealism—the theory that all knowledge is subjective, that all the mind knows is itself and of itself, that whatever is apparently external to the self is but a modification of self and exists only for the mind, and separate from it has no significance—vanishes like a lamp blaze when away from the wick. This form of idealism amounts to nothing, though it has played a great part in speculative philosophy. Non-egoistical idealism supposes that God, an "infinite," or at least supernatural being infuses ideas into the mind at the moment of consciousness, or that ideas are connate with the mind and coexistent with consciousness. Whenever the former supposition is held, then it is supposed that the mind exists in the "infinite," and its consciousness of ideas is in that infinite something, whatever it may be.

Sir William Hamilton gives the following account of *cosmothetic idealism*. "The *cosmothetic idealists* fall primarily into *two* classes, inasmuch as some view the ideal or representative object to be a *tertiam quid*, as different from the percipient mind as from the represented object; while others regard it as only a modification of the mind itself—as only the percipient act considered as representative of or relative to the supposed external reality. The former of these classes is again variously divided according as theories may differ in regard to the nature and origin of the vicarious object; as, whether it be material or immaterial—whether it come from without or rise from within—whether it emanate from the external reality or from a higher source—whether it be infused by God or other hyperphysical intelligences, or whether it be a representation in the Deity himself—whether it be innate or whether it be produced by the mind, on occasion of the presence of the material

object within the sphere of sense," etc. The same high authority sets forth as follows the peculiarities of *absolute idealism:* "Of *absolute idealism* only *two* species are possible; at least, only two have been actually manifested in the history of philosophy—the *theistic* and the *egoistic*. The former supposes that the Deity presents to the mind the appearances which we are determined to mistake for an external world; the latter supposes that these appearances are manifested to consciousness in conformity to certain unknown laws by the mind itself. The theistic idealism is again subdivided into three, according as God is supposed to *exhibit* the phenomena in question *in his own substance*—to infuse into the percipient mind representative entities different from its own modification, or to determine the *ego* itself to an illusive representation of the *non-ego*."

But all these multitudinous forms of idealism stand related to one another as parts of an all-embracing system of philosophy, and the blow that disturbs any one of them shakes the entire fabric; they are, in fact, but the various outcroppings of a false and vicious psychology.

The central idea of the whole system is held by the theistic absolute idealist; and his position overthrown there is nothing left worth opposing or contending for. There is either a God *and* a universe or there is not, and there is either a man *and* a *known* universe or there is not. These are the fundamental points which make up the issue between the philosophers on the one hand and common sense on the other. Cosmothetic idealism is deserving of no credit whatever. It recognizes the validity of a phenomenon; affirms that the mind is irresistibly determined to recognize it; whereas, *ex hypothesi*, it holds that knowledge in the case is impossible. It affirms the reality of an appearance when nothing appears and appears to nothing. It is a shadowy form which may be pierced with a thousand lances, and its advocates, unconscious of the attack, will look on with "indifference." Dismissing all other forms of this philosophy, we propose now to take in hand *absolute idealism* of the theistic type, examine the ground on which it stands, and then look at the construction it puts upon the universe in the absence of individuals, masses, "lumps" and "things."

The work of exterminating or annihilating an external world

of matter is commenced with an attack on the atoms of the chemist. The reality or being, as substance, of such atoms is denied, and in their place are postulated unextended mathematical points—each point in space regarded as an atom, or a center of force or energy. But the existence of space is denied. Hence, to start with, we are asked to conceive and accept as a corner-stone in this all-embracing philosophy the hypothesis that at its base there is nothing of this universe but one nonentity located in another nonentity. We must conceive that there can be energy with nothing to exert it, motion where nothing moves, and extension where nothing is extended. This notion in regard to the atom implies the creation and the annihilation of all we can recognize as matter. I hold in my hand a "lump" of cane sugar. The chemist tells me that it is composed of molecules, the smallest particle of sugar that can exist, and that each molecule contains 12 atoms of oxygen, 11 of carbon, and 22 of hydrogen—in all 45 atoms. Now either the lump of sugar before me came out of nonentity and is a new creation of substance, or it is now nothing, and what I persistently take to be sugar, weighing say an ounce, occupying so much room in space, is simply a delusive idea in my mind. I drop the lump of sugar into a pail of water, it crumbles into pieces and disappears—apparently it is annihilated; but I taste the water in the pail, and by the sense of taste mind detects what no microscope could discover. My lump of sugar is all there in the form of molecules. The sensation of taste is to the mind more powerful than any instrument yet invented. These molecules may again be massed in a lump, or subjected to analysis, and the oxygen, carbon, and hydrogen recovered and used in a thousand different ways. If, at the start, my lump of sugar weighed an ounce, by no possible manipulation of its elements can I make it weigh more or less. But according to idealism, all this time I have been dealing with nothing more real than imaginary unextended mathematical points.

But the idealist may say, Place on exhibition the atom, that we may see it, handle it, weigh it, and then we will accept it as a reality. But why trust perception in regard to the atom when you refuse to do so in reference to the lump? Our sense organs have their limits, but we are not to suppose that *their* limits are the boundaries of either the mind's capacity or of the

universe. Above, below, and beyond their reach, even when aided by the most powerful instruments, it is probable that the greater part of the universe exists. We stand on the borders of the infinite, and the constant *outcroppings* or *projections* from that infinite into this world of vision and sensation demonstrate that it is plethoric in rich realities. The atoms constitute a part of the "unseen universe," and while "the things that are seen are temporal, the things that are unseen are eternal." Such is the constitution of nature that substance, *per se*, or being of every order, is shrouded in the mystery of mysteries. Facts, realities, and phenomena we may know; but the essence of all things belongs to the infinite, and is to us a matter of intellectual discernment. We have no more authority for denying the reality of the atomic elements because they and their essence elude our observation, than we have for denying the reality of the existence of the mind or of God, because unseen.

If the idealist will bring together his unextended mathematical points in sufficient quantity to make an ounce of sugar; then work them into a lump, and permit us to see and taste the lump; then take the lump and work it back into molecules, then into atoms, and finally into the unextended points whence he started, he will by that process produce the only proof which can give respectability to his theory. By that feat he will also not only get rid of the obnoxious "lump," but he will demonstrate that all lumps, masses, and orbs of matter which exist in space are unreal, and nothing but mere appearances. We insist upon a recognition of the facts of nature in this discussion, because the idealist cannot get along at all only by ignoring them, and reducing man's knowing capacity almost to zero.

Idealism levies another heavy tax upon us in demanding that we abandon our ideas of space considered as a *sui generis* external reality. We may see in this requirement that he is making a laudable effort to preserve his logic; of course, if there are no lumps nor masses of matter there can be no demand for space. What is space? Ontologically it is, *per se*, nothing, but it affords room for something, and something extended. Kant gave the world two different but harmonious expositions of space—the metaphysical and the empirical. Mind and space are related to each other in the respect that one may know the other. What is the mind's capacity is a question of psychology,

what its conceptions of space are is a question of metaphysics. As a question of metaphysics, Kant teaches that in order to "represent something without me, not merely as without and near to each other, but also in separate places, the representation of space must already exist in the mind as a foundation;" just as the photograph's plate must exist before it can receive your image. This idea of space is consequently a pure intuition, and does not include the relation of things in space. Kant represents space as an infinite given quantity, though it may be divided into a multitude of sections. This conception of space seems to be clear and faultless as far as it goes, but it is purely subjective, and the idealist has seized upon it and appropriated it as if it were his entire representation. In this way the great name of Kant has been unjustly pressed into the service of idealism; but he puts us on our guard against the abuse of his psychological representation of space in the following language:

> We never can imagine or make a representation to ourselves of the *non-existence of space*, though we may easily enough think that no objects are found in it. It must, therefore, be considered as the *condition* of the *possibility* of phenomenon, and by no means as a determination dependent upon them, and is a representation, *á priori*, which necessarily *supplies the basis* for external phenomena.

In other words, we cannot imagine that space never was, that it will ever cease to be, that in extent it is less than infinite, that it is dependent upon any substance existing in it, or is in any way affected or "determined" by such things; but it is that "which necessarily supplies the basis," affords room, "for physical phenomena."

The idealist tumbles this whole subject into chaos as follows:

> And first we need to know what is the relation of space as existing to that fundamental reality God (1) considered as a *factor* in metaphysics, which is the source of all things. If the two be independent, we collide (2) with the demand of reason for unity in the fundamental reality. We should be equally at a loss to express the ontological relation of these two independent existences. The space which is declared to be real would at the same time be so like the negation of existence that the only possible relation between the two would be that space contains the reality, or the reality is in space. But here, again, we should be unable to tell what difference such a relation would make to either, and hence to tell what we mean by it. If the space does nothing

to the being and the being does nothing to space, the two seem to be out of relation. Moreover, if we allow the fundamental reality [God] to be in space, we collide also with its unity; for whatever is in space must be subject to the laws of space, must be extended, therefore, and hence has parts, and is no proper unit. The affirmation, then, of the mutual independence of space and being makes it absurd to predicate any relation (3) between them. On the other hand, it is impossible to view space as the source of being, or being as the creator of space, viewed as something real . . . and the essential affirmation [of idealism] is, that space is *only* (4) a *form* of experience, or the form of phenomena, and hence is absurd and impossible when abstracted from consciousness as its fundamental condition. . . . It has no extra-mental existence, and in this sense is subjective.

On the above we remark as follows:

1. God is unknown and incomprehensible, and when we make him an element of metaphysics, or "a factor" in argument, we introduce into it an uncertain and unmanageable quantity. If the elements of an equation are indefinable, their significance cannot be ascertained, and any conclusion we may reach in its reduction will be of no value. In conception, as well as in language, the idealist undeifies God, and makes him the factor needed to fit in with other factors of his argument so as to reach the *desired* conclusion. Against this whole proceeding we protest as irreverent if not impious, and as the extreme of sophistical reasoning.

2. This is the finest specimen we have ever met of what Warburton characterizes as "the learned obscurity arising from the collision of contrary false principles." The idea is, that God as an entity cannot connote with space as an entity; that reason demands that God and space, whatever it may be, must be regarded as a unit. In this business the trouble arises from two sources: (1) God is not only undeified, but in thought he is clothed with the attributes of matter; (2) to space is given an ontological character, then it is conceived as a lump, and then, of course, there are two infinite substances or lumps in the field, whereas there should be but one. There is not only a collision with reason, but two such infinite and independent existences of the same order must necessarily be in a state of constant collision with each other; or rather, as such they cannot exist.

But let us look at the facts in the case. God is God, and in no sense can he be classified as an element of science. As an

Infinite Spirit he is distinguished and eternally *separated* from the universe he made by the fact that in *nature* or *essence* he is *divine*, and the only divine Being there can be. The realm of the divine can be occupied only by divinity. Thus in an important sense—by his divine nature—is God isolated from, and yet closely associated with, the universe. He exists in space because the non-existence of space is inconceivable. It is one of the unchangeable eternities. Space affects nothing and nothing affects space. It is independent, and neither *in* nor *out* of relation with any thing. Because of space things may be, and be related to each other. The divine, the self-existent, independent Spirit, alone in his divinity, is "the fundamental reality demanded by reason." An ontological character cannot belong to space, for if it did then it must pertain to every part of it; and if that were so, then the universe would be one solid "lump:" but space being devoid of all substantive qualities it is possible for any kind, or order, or form of being to exist in it. We know but little of the constitution of the universe, and nothing of the nature of any kind of substance. The old notion that there are but two kinds of substance, matter and spirit, ought to be abandoned forever. There are at least sixty-five kinds of substance called matter; God is a substance; we believe there are myriads of angelic substances; the supposed ether and electricity may yet be proved to be substances; and we are justified in holding that creation is rich in realities. Space may be an inconceivable *kind* of substance, but apparently it is an infinite void, in which is inclosed all things else, and which makes an infinite universe possible.

3. Between things and space there can be no relation whatever, that is, they have no effect upon each other. Were the universe annihilated, space would not be affected by its absence, and the destruction of space is inconceivable. Space is infinite inexistence, except as an absolute void. As space, it is real, positive, and eternal. Space is the same whether occupied or empty.

4. We concede with Kant that the idea of space has a special subjective signification, that is, it is "*formless*" as regards both "experience" and "phenomena." Things have form in space, but it is supreme nonsense to affirm that space can be wrought into different shapes. Things in space may divide it into sections large and small, and of an infinite variety of forms, but

these things produce not the slightest effect upon space itself. All the differences of form are in the things and the space *they* occupy. According to idealism I must school myself to think of the supposed space my inkstand occupies as nothing but the "form" *my* "experience" takes on in regard to a phenomenon which has been developed in my mind. But the fact is, our intuition of space, *per se*, is of a formless void, and our experience is, that things have form in space.

To assure ourselves that we have not mistaken the meaning of this philosophy let the following from an apostle of idealism be considered:

> The more we study *perception* as an *effect* the plainer it becomes that the ontological and independent existence of the apparent object is no necessary factor of it. All that is needed is an orderly excitation of sensation, and if our present set of sensations were continued, no matter how, the assumed world of things might fall away without our ever missing them, or without in any way modifying the apparent world.

Here we have another materialistic, mechanical, and very gross conception of the mind and of operations upon it. The paper before me passively secures as "*effects*" the characters traced by the pen, and in a similar manner the mind is subject "to an orderly excitation of sensations," and all that it really knows are these "excited sensations." Should these continue, and "the world of things fall away, we would not miss it." Hume never wrote any thing more obnoxious to Christianity than these sentiments. On another page we have shown that sensations are vital; that they originate in the life of the organism, and are cognized *by* the mind as things external to it. It is a wretched philosophy which would limit the sweep of the mind's powers and activities to bodily sensations. Idealism does the utmost that can be done to make man a non-intelligence; in many particulars it reduces him below the brutes, as his sensations are far less acute. To shatter this philosophy it is only necessary to glance at the mind as it exists in its own consciousness; an intelligence of the spirit-order, ever active, self-directing, and aggressive. The idea that perception is an *effect*, the result of a stimulus, or a sensation, may be true in regard to swine and a low order of beasts, but it is a slander when applied to human kind. But this is only one of many devices

invented to exclude from man a knowledge of an "extra-mental" or external world.

In view of the shuffling methods idealism is compelled to adopt to get along one would suppose that its friends might in time become ashamed of it and abandon it. It is claimed, for instance, that should one hold that this common world consists of nothing more than a similarity of impressions, in finite minds, and that apart from these impressions the world would be nothing, this view could not be disproved; and yet it is affirmed that to hold such views "is impossible." Why impossible to hold a specified view if it cannot be disproved? Does idealism also annihilate the force of facts and logic?

It would seem from this concession that idealism is inherently so absurd that, though supported by the strongest arguments its advocates can command, it drops to pieces without being touched when fully stated. Take the following as another example of its absurdity: "Is, then, the world of things a continuous existence of some kind independent of finite thought and consciousness? This claim cannot be demonstrated, but it is the only view which does not involve insuperable difficulties." Surely a new era of logic has dawned upon the world, or at least upon Boston. Idealism has discovered that the *only view* of the world that does not "involve insuperable difficulties" is the view which cannot be demonstrated to be true; that is, the necessary and the practical have become the impossible.

If, then, "spontaneous thought" and "unreasoned observation" must abandon the idea of the existence of material things and of a universe in space, what is the conception that is to take their place? The same high authority above quoted, on which we implicitly rely, replies as follows:

> The subjectivity of space carries with it, of course, complete idealism as to *all that appears* in space, or that is spacially determined. Hence not only the world of sense qualities, the world of sounds, and colors and odors and temperature, but also the world of form and extension—the world of apparent things, in short—are to be viewed as having *only* subjective existence, that is, as existing only for and in consciousness. By this time not a shred of every-day realism remains. The entire world of objects has become phenomenal. Their laws and inter-relations remain as important subjects of study, and they may express a universal order; but neither the phenomena nor their laws have *any* signifi-

cance except with reference to intelligence. And if it be absurd to suppose that these phenomena exist only for our intelligence, and equally absurd to suppose that they exist apart from all intelligence, it only remains to infer that an all-embracing intelligence is the cosmic being, not only its original cause, but its *constitutive* condition, apart from which it would not even have meaning, to say nothing of existence.

Before examining the above, that we may be sure of our footing, and that we understand the idealist, a few brief quotations further will not be out of place:

Between the phenomena and the fundamental spiritual reality there is no *place* for any dependent impersonal existence. We should find all such being vanishing into law and process, without any proper substantiality beyond continuity, uniformity, and universality. . . . The cause [of phenomena] cannot be thought of as spacial or mechanical, but must be of an essentially spiritual or rational nature. . . . For just as surely as the world of things in space is phenomenal, just so surely can it have its existence only in intelligence; and just so surely as it don't depend upon our intelligence, just so surely must we affirm a cosmic intelligence as to its abridgment and condition. . . . The world exists only in and for a supreme mind. . . . The fundamental reality is not merely mind or understanding, it is also will or agent. We may say, then, that the world is not merely an idea; it is also an act. It exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. It is this fact which constitutes its real existence in distinction from a purely conceptional one. . . . The outcome of this activity is the phenomenal world.

We are now prepared to reconstruct our conceptions of the world, of God, of man, and government, and place the universe upon a new basis. The world in which we were born, and which was manifest to "unreasoned observation" and "spontaneous thought," has disappeared—been annihilated by the magic wand of the metaphysician. "All that appears in space" is unreal, simply to us a fictitious appearance, and, further than that, a deception and a fraud. "Not a shred of every-day realism remains." "*Reality and intelligence are opposed beyond any possibility of reconciliation.*" Once we supposed we stood on the solid ground—this "lumpish" globe—but now we find ourselves —whatever there may be of us—afloat in airy nothingness.

Some pages back we called attention to the lamentable fact that the idealist undeifies God by reducing him to a metaphysical element, and then using him, or fitting him in, as a factor

to other factors in an argument, as needed. The terminology adopted is also metaphysical, and not theological. The names and titles of the God revealed in the Scriptures are mostly discarded, and we are introduced to such expressions as the "fundamental reality," an "all-embracing intelligence," "a cosmic intelligence," "will or agent," "cosmic being,"—and thus the designations of him or it vary so as to fit and strengthen the web of metaphysics. In close connection with this conception of God as a factor in the argument we should place the idealist's conception of the world. This "cosmic intelligence" "*is the* condition of cosmic being;" "its *constitutive* condition," "its *abiding* seat and *condition;*" "the *world* is not merely an *idea*, it is an *act*," "a form of *activity in* the divine will." "It is this fact which constitutes its *real* existence;" and "between the phenomena and the fundamental spiritual reality there is *no place* for any dependent impersonal existence;" that is, between "the fundamental reality" and this "phenomenal" apparent but unreal world there is nothing—no real "existence." A snake, crawling on the ground, for example, is a direct and immediate *form* of the "activity" of "the fundamental reality." A cyclone sweeping over the earth and whirling villages through the air is merely an appearance—"a phenomenon," and the *only* "*reality*" in the case is this "activity" of the "divine will." If the earth trembles, opens its jaws and swallows up a city, it is this "fundamental reality" whose "activity" creates or gets up such a "phenomenon," or appearance. As "the world exists *only in and for* a supreme mind," if two armies meet, and a line miles in length is strewn with dead or dying men, and human blood is found in puddles here and there shoe deep, it is because "an all-embracing intelligence is the condition of cosmic being; not *only* its original cause, but its *constitutive condition*, apart from which it would not even have meaning, to say nothing of existence." "The fundamental reality" must be ceaselessly active, and "the outcome of this activity is the continuous phenomenal world." There is but one reality—the idea of plurality "collides" with reason, and "the whole world" is phenomena, one cause—all else are effects or appearances. Before taking final leave of the world in which we have lived for some years, we will note two things that, with reluctance, we must leave behind.

1. We have always held that the creation of the material iverse was, in an important sense, a complete work; that it s something, *per se*, and that it was no part of its Maker. e have looked upon the universe as having received from its eator a constitution composed of physical, mental, and moral rs; that these were an expression of infinite wisdom, and t all departments of the world were governed accordingly. e had regarded the crimes and sufferings of the world not the outcome of its constitution, not as being in harmony with but as needless violations of it, for which the creature was ponsible. There is no positive affirmative evil, but every od may be perverted, and then it becomes an evil. If I per- t the use of my hand by thrusting it into the stove and rning it to a crisp, I must suffer the consequences. This seemed to me just, and this conception of the universe has ven me satisfaction; but idealism sweeps it all away. I must cept the idea of "a fundamental reality," with or without a e, as the immediate, and from moment to moment the direct, ise of a world which is *real only* as an appearance.

2. The atheist is able to point out some things—floods, cy- nes, etc.—in this universe which he can urge with force as sons why its existence is not proof of infinite wisdom, power, d beneficence in its Creator; but we have been able to meet n on the ground that it is governed by law, and contains e *moral element*, involving human responsibility, and that we uld see no way of governing it and establishing virtue but by e way adopted. Our footing here must be given up; for if e one "fundamental reality" is the cause of all things, then ery thought and purpose and act of this universe is in the n grip of fate, and there can be no place for a moral act. me things may be good and others bad, but the moral quality rtains to neither class. From my new world virtue and vice ke their departure. Will conscience stay behind, and be an just reprover here? How will one feel schooling himself look upon the vile and the good with the same complacency, not with equal admiration? Idealism may be, in name, an provement upon the pantheism of Spinoza, or the fatalism Hume, but not in practical results.

H. H. Moore.

Art. VI.—CHRIST'S DESCENT TO HADES.

A BIBLICAL AND HISTORICAL STUDY.

Eschatology is the dark continent of theology. It is largely the unexplored—"the land of darkness... where the light is as darkness;" and in terms may be described as the ancient poets pictured gloomy Avernus. That this will remain so from a scientific stand-point just so long as the eschatological data of the New Testament are inadequately dealt with or ignored, is a conclusion which has in it, at least, the virtue of logic.

The doctrine of Christ's visit to the spirit-world, or as it is stated in the Symbolic Books, *Descensus Christi ad Inferos*, is certainly destined to be, more than ever before, a conclusive factor in all discussions relating to the life beyond. Judging from the manner in which the doctrine has been treated by the orthodox, who generally regard it as if in mortal dread of some conclusion damaging to the analogy of faith, a critic of the latitudinarian school might be led to regard it as one of the most important, but undeveloped, doctrines of the evangelical system. For, like some unhappy prince who would seek his own, but is supported in his claims by the abettors of revolution rather than by the conservators of national traditions and law, this doctrine has found more defenders in those schools of religious thought whose views of sin, atonement, and retribution are on the low plane of ultra-rationalism than among those who glory in their scriptural orthodoxy, and think themselves believers of every thing contained in the word of God.

The Greek Church, maintaining her connection with the ancient faith of the Churches of Asia Minor, holds strenuously to the article expunged by us, as does also the later Lutheran theology; while the Reformed Churches and the Heidelberg Catechism, following the lead of John Calvin, have reduced the doctrine to a mere figure of speech. In English theology it has, considering its importance, scarcely had a hearing; and in American Methodist literature a full inquiry into its biblical proofs has not been made. One thing we have done of a conspicuous nature, and that is, to expunge the passage from the Apostles' Creed. The reason for this, considering the fact that the "Apostles' Creed" is *not* the *apostles'* creed, but an inadequate

summary of primitive belief of unknown origin, is not apparent. The English articles of 1553 taught the doctrine plainly in the third article, but the statement of it occasioned such violent controversy, owing to the influence of Calvin on English theology,* that ten years later the Convocation of Canterbury agreed to a revision which Archbishop Parker and his colleagues had made of the Latin articles of 1552; and while the article was not excluded it was greatly modified. Archdeacon Hardwick, on the authority of Strype,† attributes the omission of the final clause of the article of 1553, by the Convocation of Cantebury, to the agitations of the time. But Bishop Horsley in a sermon on 1 Pet. iii, 18–20, assumes that the change was due to the excessive reverence which the Reformers had for Augustine, who had, it seems, some misgivings as to the significance of that Scripture, as in his answer to Euodius, *Ep.* 99 or 164, where he reports the various difficulties attending the interpretation of the passage. Yet in this very same epistle he says no one can contradict the prophetic word or the words of Peter, and then asks, "Who but an infidel will deny that Christ was in hades?"‡ In the twenty-five articles which the sainted Wesley extracted from the thirty-nine of the Church of England the *Descensus* has been altogether omitted. The article has been rejected in the main on historical grounds, and then these reasons have been used against it as a dogma of Christian belief. It was not, we are told, when reasons for its omission are asked, originally in that ancient so-called Apostles' Creed; nor in any creed or rule of faith prior to the Creed of Aquileia; it is not mentioned by Polycarp, Clemens Romanus, Justin Martyr, Irenæus, Origen, nor Tertullian; it is not in the Creeds of Nicæa, Constantinople, Ephesus, or Chalcedon; nor in the Confessions of Sardica, Antioch, Seleucia, or Sirmium, nor in the confessions of faith made by eminent men prior to Ruffinus, who, in the fourth century, mentions it in his Exposition of the Creed, but says that it was not in the Roman or Eastern creeds: "in ecclesiæ Romanæ symbolo non habetur additum, *descendit ad inferna:* sed neque in Orientis ecclesiis habetur hic sermo."

* Strype's *Annals*, i, 348, ed. 1725; Strype's *Whitgift*, ed. 1718, and a letter by Hooker in the preface to his *Ecclesiastical Polity*, cxi, sec. 8, Keble's edition.

† *Annals of Reform*, i, 348, ed. 1725.

‡ *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?*

The ominous silence of antiquity seems decisive against the article having been a matter of belief in the Church for four hundred years after Christ. But the force of this evidence is utterly broken by the indisputable fact that many other doctrines which were never questioned, all scriptural, and now most heartily believed, were omitted from many or from all of the ancient creeds. The Nicæno-Constantinopolitan Creed omits the phrase the "communion of saints," and is silent on the procession of the Holy Ghost from the Son, which doctrine is also omitted in the first copies of this creed recited by the Councils of Ephesus and Chalcedon.* The Nicene Creed, the first ecumenical creed published, omits the expressions the "Church," the "communion of saints," the "resurrection of the body," and the "life everlasting." The Council of Chalcedon, A. D. 451, omitted nearly every thing in the final formula of faith adopted at the fifth session, except what pertained to the Eutychian heresy. And thus we might go through the list of the creeds published during those stormy periods when the Church was battling against the manifold heresies which threatened to destroy her, but the only result attainable is this: that the omission of any article of faith in any conciliar creed is *per se* no evidence that such an article was not held as a matter of faith by the Church universal.

The Church has, for the most part, affirmed only those points of belief which were the subject of attack; and in opposition to the Apollinarian heresy, that the divine nature was the substitute for the rational soul in Christ and that he had no other, this article of the *descensus* was in all probability formulated and incorporated in this ancient creed. This last statement I am well aware is opposed by Neander.† "In astronomy I would not differ from Newton," but the reasons on which the great historian bases his statement that "the opinion . . . is assuredly without any foundation, that the opposition to Apollinarianism led to the adoption into the Apostles' Creed of the article respecting the design of Christ's *descensus ad inferos*," are to me wholly unsatisfactory. Apollinaris, says Neander, did not deny the *descensus;* but the simple fact is that he did deny it, in conformity

* The term *Filioque* was first added in the Latin form by the first Council of Brescia, A. D. 411, and then by the third Council of Toledo A. D. 589.

† *Church History*, vol. ii, 433, Torrey's translation.

with his theory that Christ had no real soul, when, as Neander says, "he considered this *descensus* as constituting a part of the pain and anguish of Christ's death." Christ, having no rational soul, could not at death go anywhere, for there was nothing to go, nothing to descend; hence the popular faith of the Church must be understood as signifying the agony of death. In this theory Apollinaris antedated John Calvin.* Further, the peculiar collocation of events is of some value in this case. It is said that this article was first brought to light by Ruffinus, in his Exposition of the Aquileian Creed; but it was during this period—the middle of the fourth century—that the Apollinarian heresy met the stern resistance of the Church. This doctrine was condemned by several provincial councils of the period; at Alexandria in 362, at Rome in 375, and again in 378, when Apollinaris was deposed from the see of Laodicea.

But, it is argued, the article under consideration is not mentioned by Polycarp, Clemens Romanus, or Justin Martyr; to which it may be replied, that many other articles are also omitted by these writers, for none of the apostolic fathers have handed down a complete rule of faith. Bishop Pearson,† however, says, and many refer to him, "But that which is material in this cause is, it is not to be found in the Rules of Faith delivered by Irenæus, Book i, chap. ii; by Origen, περια ρχῶν, *in proem;* or by Tertullian, *Adv. Prax.* c. ii; *De Virg. Velaud*, c. i; *De Præscript. Adv. Hæret.*, c. xiii." To this I would reply: Nor does Irenæus mention the procession of the Holy Ghost either from the Father or the Son, and he also omits the communion of saints. Origen says nothing of the forgiveness of sins, the Church, or the communion of saints, and inserts other articles not contained in other creeds or confessions. And as to Tertullian, although in the creed referred to by Bishop Pearson he says, "This rule of faith has come down to us from the beginning of the Gospel," yet he has omitted the conception by the Holy Ghost—of the Apostles' Creed—the Church, the communion of saints, the forgiveness of sins, the resurrection of the body, the life everlasting, and other articles. The fragment of the creed in *De Virginibus Velandis*, c. i, is not as full as the previous reference; nor is the summary of the creed or rule of faith in *De Præscript. Adv. Hæret*, c. xiii, any more to the

* *Institutes*, Book ii, chap. xvi, sec. 10. † *Exposition*, art. v.

point than those cited, because of its omissions, and I am at a loss to understand why the learned bishop should have thought these fragmentary creeds of evidential value against the antiquity of the *descensus Christi*, seeing that they are just as valuable against other articles which are older than these fathers themselves. It can be shown, as it will be, that the doctrine was among the contents of the primitive faith of the Church* by the testimony of Ignatius, Hermas, Polycarp, Justin Martyr, Irenæus, Tertullian, Eusebius, and others.

But we desire first to present in briefest form the biblical grounds for the belief in the doctrine of Christ's descent to hades, beginning at the Old Testament and tracing the doctrine through the books of the New Testament in their usual order, and then to hear the witness of the early Church.

I. Psalm xvi, 10.

Because thou wilt not forsake my soul to sheol, לִשְׁאוֹל, nor give thy Holy One to see corruption. (Lit. trans. Septuagint.) Because thou wilt not leave my soul in hades, εἰς ᾅδην, nor give thy Holy One to see corruption.

Notwithstanding the philological criticisms of Rosenmüller on שַׁחַת, this psalm is wholly Messianic, and in no sense relates to David, as is demonstrated by Peter's sermon on the day of Pentecost. Acts ii, 29–31. The words were quoted by the apostle as proof in prophecy that the Christ should rise again. But in proving that fact from this psalm this other underlying fact, that the soul of the Messiah entered sheol, hades, orcus, is just as clearly proved, for it rests precisely upon the same evidence. What proves one proves the other; and such is the nature of this testimony that if both statements are not true neither of them is. But some interpreters, in order to avoid the plain meaning of the passage, take *nephesh* in the sense of *body, corpse, carcass*, and render *sheol* by the *grave*, or sepulcher. The only question that need detain us here, then, is the signification of לִשְׁאוֹל, *sheol*, and ᾅδης, *hades*.

1. *Sheol.* While this word, used as a common noun, frequently denotes the grave, yet, as a proper noun, it invariably

* Sometimes the German Homers nod: "Die Höllenfahrt eine spur desselben findet sich zuerst bei Marcion, weiter in den symbolen der semi-Arianer, in der Kirche in einem symbol des Cyrill von Jerusalem."—Carl Beck, *Christliche Dogmengeschichte*, s. 186.

signifies the collective place of the departed spirits, קֶבֶר *gebber*, and not שְׁאוֹל, being the appropriate term for grave. Not one of all the ancient versions render sheol by "grave." The Seventy and all Greek translators translate שְׁאוֹל by ᾅδης, and the Peshito-Syriac,* in every instance, renders it by the equivalent *sheol*. Thus, Parkhurst:† "קבר denotes the *grave* or *sepulcher*, properly so called, שְׁאוֹל signifies that which is common to all, the common receptacle of the dead." Leigh:‡ "That which is common to all, and so it differeth from קֶבֶר, which is a *grave*, artificial and proper." Dr. George Campbell:§ "Again, let it be observed that *keber*, the Hebrew word for *grave* or *sepulcher*, is never rendered in the ancient translations ᾅδης, but ταφος, μνημα, or some equivalent term. Sheol, on the contrary, is never rendered ταφος or μνημα, but always ᾅδης; nor is it ever construed with θαπτω, or any verb which signifies to bury, a thing almost inevitable in words so frequently occurring, if it had ever properly signified a grave." Joa. Simonis:‖ "שְׁאוֹל et שְׁאוֹל com. locus subterraneus in quo mortuorum umbræ (manes רְפָאִים) congregantur . . . ᾅδης *orcus*, *tartarus*." Castelli:¶ "שְׁאוֹל, locus *mortuorum* tam piorum . . . quam impiorum." Suicer,† summing up the statements of C. Schottineus, who seems to have denied that either sheol or hades signified the place of the damned, *pro carcere damnatorum*, says, "On the contrary, both Jews and Greeks affirm sheol and hades to be a place: *contra* Judeos et Græcos consule uno respondebunt omnes ore שְׁאוֹל et ᾅδης esse *locum*."**

2. *Hades.* By this word ᾅδης, the Seventy have translated the word שְׁאוֹל *sheol* in our text, and throughout the Old Testament. It is the exact equivalent of sheol. It is never used for the *grave*, but always of the place after death. Thus, Dr. Knapp: "שְׁאוֹל and ᾅδης, are the names given to the kingdom of the dead, where the righteous and the wicked both abide after death."

* Comp. Murdock's and Etheridge's *Trans. of the N. T.* † *Lexicon.*
‡ *Critica Sacra*, in the margin. § *Dissertations*, Dis. vi, p. 2.
‖ *Lexicon, Edidit*, Dr. G. B. Winer, Leipsiæ, 1828. ¶ *Thesaurus Eccles.*
** See also Gesenius, *Thesaurus Lex. Pentaglotton Heb. Chal. Syr. Talmudic*, etc. Selikovitsch, *Le Scheol des Hébreux et Sest des Egyp.* Bruston, *Discours sur l'idée de Immortalité . . . chez les Hébreux*, Montauban, 1878. Stade, *Ueber die Alttestamentlichen Vorstell. vom Zustande n. d. Tode*, Leipz., 1877. Spiess, *Entwickelungsgeschichte v. Zustande, n. d. Tode.* McClintock and Strong's *Bib. Theol. Encyclopædia*, art. "Hell."

Dr. Whedon, Comm. on Luke xvi, 23: "In hell, or *hades*, or the great unseen, that is, the invisible place or region of disembodied spirits."

That sheol and hades in this psalm indicate place is now too clear to need further argument. The preposition לְ *lĕ*, implying *motion to a place*, is used, and not בְּ, *bĕ*, signifying *rest in a place, or condition.* The antithesis is also to be observed. The *soul* of the Messiah is in *sheol*, but the *body* is locally in the *grave*, where all bodies become corrupt. In the Seventy the same antithesis is marked: "The ψυχη (נַפְשׁ) will not be abandoned, εἰς ἅδου (לִשְׁאוֹל) to hades, nor ἡ σαρξ, *the flesh*, to διαφθορὰν (שָׁחַת, *schachath*) *corruption.* It will be also noted that εἰς = Heb. prep לְ, is employed, and not εν = Heb. prep. בְּ.

2. Psalm lxviii, 18.

"Thou hast gone up to the height; thou hast led captive captivity." This is recognized as a Messianic pæan of victory: the Christ-song of triumph. It alludes to the Messianic conquest of hades (שָׁבִיתָ שֶׁבִי, *duxisti captivam captivitatem*, שֶׁבִי, from שָׁבָה, *he took in war*), which, as the apostle Peter says (Acts ii, 27), was not able to hold him. That this psalm, then, teaches a *descensus Christi ad inferos* is very evident,* for in order to overcome Hades, or the king of death, the Messiah must enter the kingdom of death and prevail there, the proof of which is made manifest to all worlds by his descending there and rising again, and dragging hades in his train, not literally but figuratively, after the manner of conquering kings.

3. Matthew xvi, 18.

"The gates of hell shall not prevail against it." When the Redeemer said that the gates of hades (πύλαι ᾅδου) should not prevail against his Church, he certainly meant more than the bare words would signify. At first glance it might seem that there was nothing in this passage pertinent to our subject. But a close study of all the ideas involved—the inability of hades to destroy the Church (*a*) by attacking it, as the result of deliberations and councils (gates being in Oriental cities the places of judgment and council), or (*b*) by retaining its members within its awful power without hope of resurrection—will show

* See, also, Eph. iv, 8.

that the doctrine of Christ's descent is not foreign to the thought of our Lord as here expressed, but is a natural deduction from it. The victory of the Church lies in these two particulars, but, as Meyer says, "This victory presupposes faith on the part of the *καταχθονίων* (Phil. ii, 10), and consequently the previous *descensus Christi ad inferos.*"

4. Matthew xii, 40.

For as Jonas was in the belly of the whale three days and three nights, so shall the Son of man be three days and three nights *ἐν τῇ καρδίᾳ τῆς γῆς, in the heart of the earth.*

The question here is, What did Jesus mean by "heart of the earth?" That the heart of the earth does not mean a *grave* dug out of the earth, but the abysmal depths—hades—seems to be the natural meaning. The words conformed to the prayer of Jonah, "I cried in my affliction to the Lord my God, and he hearkened to me; to my cry out of belly of *hades*, *ἐκ κοιλίας ᾅδου*=Heb., מִבֶּטֶן שְׁאוֹל, *from the belly of sheol.*" This the prophet calls "*the depths of the heart of the sea,*" *βάθη καρδίας θάλασσης*, Heb., בִּלְבַב יַמִּים; and this again is called the abyss, *ἄβυσσος*, Heb., תְּהוֹם.* See Meyer, Olshausen, and Alford, which last distinctly affirms that not the tomb of Joseph Arimathea could be meant, but sheol, for the *Son of man* could not be said to have been in the grave. Irenæus, *Adv. Hær.*, Bk. v, c. xxxi, devotes an entire chapter to the same thought.

5. Luke xxiii, 43.

And Jesus said to him, Amen, I say unto thee, To-day shalt thou be with me in paradise.

In these words of our holy Redeemer is contained the fact that the *descensus Christi* is not only a doctrine of apostles and evangelists and ancient prophecy, but is also the clear teaching of Jesus himself. According to Hebraic views Jesus uses the word paradise, which among the Jews of his time signified the place of holy delight and peace in sheol, and was synonymous with the phrase, "Abraham's bosom," the home of felicity.† So Bloomfield, Wesley,‡ Meyer, Rosenmüller, which last remarks:§ "Das Paradies, Gan Eden heiszt später bei den Juden

* Comp. Gen. i, 2.

† Comp. Luke xvi, 22.

‡ Comp. Notes on Luke xvi, 22.

§ *Scholia* in N. T., tom. ii.

der liebliche Ort, welcher die Seelen der verstorbenen Frommen aufnimt, welche daselbst bleiben, bis sie wieder mit Körpern vereingt werden, welcher Ort bei den Grichen unter den Namen der Elysischen Gefilde Vorkunt* welches des Josephus und der Pharisäer Meinung war." Parkhurst† says: "Παράδεισος is in the New Testament applied to the state of faithful souls between death and the resurrection." So Schöttgen, Lightfoot, Adam Clarke, Campbell,‡ Suicer,§ the scholiasts in *Critica Sacra* and *Synop. Criticorum*, and the majority of exegetes of all schools.

Paradise, then, is a locality in sheol or hades, and, according to our Lord's own word, he went to that place. De Wette raises a question‖ on this passage, the answer to which must be suggestive as regards Christ's activity in hades between his death and resurrection. He says: "It is clear that Jesus, according to Hebraic views, expected at death to descend to sheol; but it is questionable whether 1 Pet. iii, 18, agrees with this passage. For according to Peter, Jesus went to the place of the unsaved in order to preach; according to Luke, he went to the place of the holy ones." The learned exegete makes a difficulty where none exists. Those whom Peter mentions may not then have been in the hell of hades; they were "*formerly* disobedient," that is, before death overtook them in the flood, but repented when the awful convulsions of nature proved too well the truth of Noah's preaching. But this is not the only answer. What was there to prevent Christ from visiting every recess of hades, both the flowery meads of paradise and the dismal vestibules of Gehenna, beyond the gulf impassable to all but him, the Conqueror of hades!

6. Acts ii, 27–31.

"Because thou wilt not leave my soul to hades, nor wilt thou give thy Holy One to see corruption."

The apostle Peter, in both these verses—one of which is quoted—mentions two distinct facts, the rising of Christ's soul from hades and the rising of his body from the grave. Words cannot be plainer. No philological nor exegetical manipulations

* Josephus de, *Book of the Jews*, iii, 85. † Lexicon.
‡ Dissertations. § *Thesaurus Ecclesiæ.*
‖ *Kurze Eklarung den Evv. des Lukas und Markus.* Leipzig, 1836.

can explain away this evident truth.* The Syriac-Peshito reads: "Thou wilt not leave my soul in shiul, nor give thy Saint to see corruption.† Dr. Murdock‡ gives a slightly variant rendering. Instead of "*shiul*," he writes "*grave*," but gives the original in the margin. Bernstein§ defines the word thus: "*shiul*—שְׁאוֹל, *orcus, inferi*, locus inferiorum augustus et tenebricosus in terral inferioribus."‖ Omitting Acts xiii, 36, 37, we come to

7. Romans x, 6, 7.

"Thou mayest not say in thy heart, Who shall go up? that is, Christ to bring down, or, Who shall go down to the abyss? that is, to bring Christ out of the dead." With the full interpretation of this passage our subject has little to do. The one fact to which attention is called is, that the apostle recognizes the *descensus ad inferos*. That "*abyss*," ἄβυσσος, here signifies hades cannot be doubted. See Luke viii, 3; comp. Rev. ix, 1; ii, 11; xi, 7; xviii, 8; xx, 1, 3. The Syriac reads, "Or, who descended to the abyss of ܫܐܘܠ, *shiul?*" And this version stands as witness to the *descensus Christi;* the value of its testimony will be appreciated by those familiar with the early history of the Eastern Church.

8. Romans xiv, 9.

"For because of this, Christ both died and rose again, and lived again, that both of the dead and of the living he may be the Lord."

Let us suppose that Christ did not enter sheol. In what sense, then, could the apostle speak of him as Lord of the dead? The apostle says Christ both died and rose again, and *lived* again—ἵνα, *so that, to the end that*, he might be Lord of both worlds, having purchased the one and conquered the other. Meyer takes "ἵνα" in its usual signification of *purpose* (Professor Stuart of *result*), and remarks thereon that the purpose in the divine councils, in the death and resurrection of Christ was

* See Meyer, Amer. ed., and Olshausen. The criticism of Professor Kendrick has been already met. See defense of sheol.

† *The Apostolic Acts and Epistles.* From the *Peshito, or ancient Syriac.* J. W. Etheridge, M.A., London, 1849.

‡ *The New Testament, translated from the Syriac-Peshito version.* By James Murdock, New York, 1855.

§ *Lexicon Syriacum.* ‖ Comp. Castelli, Lex. curavit J. D. Michaelis.

"the establishment of his *munus regium*, and that over the *dead* (in sheol, Phil. ii, 10) and living."

9. Ephesians iv, 8–10.

"Having gone up on high, he led captive captivity and gave gifts to men. And that he went up, what is it but that he also went down first to the lower parts of the earth? He who went down is the same also who went up far above all heavens, that he may fill all things."

The interpretations of this passage are very numerous and very interesting. A nose of wax could not be more plastic than some have endeavored to make this Scripture. It will be allowed to mean any thing except the *descensus Christi*. It is stoutly affirmed by some, in the teeth of the Septuagint form of the same idea, that τὰ κατώτερα μέρη τῆς γῆς signifies nothing more than the grave. Others, as Bloomfield, Grotius, Storr, Meyer, Harless, Hofman, Baumgarten, Crusius, Beyschlag, take the phrase as signifying the incarnation and humiliation of the Christ in suffering, a view which falls far below the high reach of apostolic thought, and which for other reasons has, as Olshausen remarks, slight recommendation. The apostle says more, and means more, than these exegetes will allow. He says that Christ went down to the lowest—lower than which none ever went—and ascended to the highest—a fitting contrast to the lowest, and higher than which none ever went, it being the throne of the Eternal. In this setting and rising of the Sun of Righteousness, this *Umschwung* of the eternal brightness of the Father, he touched all realms of being in the universe of God, "that he may fill all things," not *persons*, as Bloomfield reads, but places and worlds with the power of his presence. But the apostle could not have said this had Christ not been in hades, nor could he have said "that in the name of Jesus every knee shall bow, of heavenlies, and earthlies, and those under the earth (καταχθονίων)." Phil. ii, 10. The phrase κατώτερα μέρη τῆς γῆς, *lower parts of the earth*,* is the equivalent of the Hebrew formula תַּחְתִּיּוֹת אֶרֶץ, *terræ inferiora orcus*, *inferi*—sheol—hades. And when it is said that Christ descended to the lower parts of the earth, we should understand it as mean-

* The best editors omit πρωτον, *first*, and μερη, *part*. See the subject fully treated in Meyer, *Com. in loco*, and De Wette, *Exeget. Hand-book*.

ing his descent to hades, and in this sense it is understood by Tertullian, Jerome, Erasmus, Estius, Olshausen, Lechler, Bleek, Baur, Delitzsch, Rückert, Ewald, Meyer, and Whedon, who excels them all, the perspicuity of his style reflecting the clearness of his thought.

The final text now used is

10. 1 Peter iii, 19, 20.

No one can look upon this passage without feelings similar to those which one experiences in looking over some historic battle ground. Generations of the best scholars in Christendom have been arrayed against each other on this *text of contention.* It recalls Kaulbach's "Battle of the Huns before the Gates of Rome" in the Berlin gallery; and, indeed, were it not so heathenish, we might sing the praises of the departed exegetes as Ossian did those of his Celtic heroes, who, from the land of clouds witnessing the deeds of their clansmen, reach for their swords, which, like fleeting mist, forever elude their grasp.

That this Scripture teaches a literal descent of Christ to hades is almost as plain as that he ever did any thing recorded of him in the gospels. A comparison of passages in which his acts are recorded with this text will strengthen the statement. Moreover, the Greek language was the mother-tongue of the early fathers; and the remarkable fact is, that the writings of the first century are unanimous, and in succeeding centuries even to Augustine practically so, in the belief that our Lord did, between his death and resurrection, visit the realms of the dead. This certainly was the belief expressed by Hermas, Irenæus, Clemens Alexandrinus, Origen, Athanasius, Epiphanius, and many others; and it is a rational supposition that, if there was any real difficulty in Peter's Greek, which gives modern interpreters so much trouble, those early teachers of the Church, whose mother-tongue was Greek, would have some knowledge of it. The Syriac-Peshito sustains our view. It reads, "And he preached to those souls which were detained in ܫܐܘܠ, *shiul,* (hades), which were formerly disobedient," etc. (Dr. Murdock's translation.) So also Etheridge's: "He preached unto those souls who were held in *shiul.*" By this same word the Syriac renders hades, or hell, in Luke xvi, 23: "And in *shiul* he lifted up his eyes;" also in Matt. xi, 23. Rev. xx, 13:

"Death and *shiul* gave up their dead." Illustrious names are arrayed against this interpretation of 1 Peter, but truth is not decided by majorities. However, many just as learned and just as loyal to evangelical religion, such as Delitzsch, Van Oosterzee, Weisinger, Bloomfield, Alford, Fronmüller, Huther, Shott, Bishop Horsley, Wordsworth, and Canon Cook, affirm, as does Van Oosterzee,* that this text admits of no other interpretation.

The principal texts bearing upon the subject have now been cited, but in the nature of the case not all has been said that can be said. This much is settled: the voices of Scripture, both of the Old Testament and of the New, are one in the doctrine that Christ went at death to hades, the kingdom of the dead. From this rash inferences must not be drawn. Eccentricity of belief is not always synonymous with soundness of learning. "Eternal hope" is eternal disappointment.

Second, the witness of the Church. The early Christian writers called "fathers" are not quoted as interpreters but as witnesses of the belief of their times,† and because, as Wesley said,‡ they "direct us to the strongest evidence of the Christian doctrine." Passing over the matter of Abgarus,§ we mention first IGNATIUS, bishop of Antioch (d. 116 A. D.). In his epistle to the Trallians, sec. 9, he says Christ "descended alone into hades but he arose accompanied by a multitude." The critic will object to this testimony taken from the Longer Recension, but the same idea is in the Shorter Recension, where he speaks of the crucifixion of Jesus.

POLYCARP, Bishop of Smyrna (d. 167 A. D.). In his epistle to the Philippians he exhorts them to bring forth fruit "unto our Lord Jesus Christ, who for our sins suffered even unto death, but 'whom God raised from the dead, having loosed the pains of hades.'" The words of Ignatius and Polycarp are important from the relation of these men to the apostle John.

HERMAS (160 A. D.). The *Pastor* of this writer may be quoted‖ because of the popularity it had not only among Athenian Christians, as Bunsen said, but also among the

* *Dogmatics*, ii, 560.

† But see extract from D. D. Whedon, in my *Outlines of the Doctrines of the Resurrection*," Note F, p. 406. ‡ *Works*, N. Y. ed., vol. v, pp. 705, 706.

§ See *Euseb. Eccl. Hist.*, book i, chap. xiii. ‖ See Simm. ix, 6.

Churches every-where in the first part of the second century. Here also might be introduced the testimony in full of the Syriac Peshito version of the New Testament, but we pass to JUSTIN MARTYR (110–165 A. D.). In chap. lxvii, Dial. c. Trypho., Justin charges the Jews with having cut out some passages relating to Christ from the books of Jeremiah, among which was this: "The Lord God remembered his dead people Israel, who lay in the graves; and he descended to preach to them his own salvation." See also the statement of Christ being as another man in hades.

IRENÆUS (120–202 A. D). Bishop of Lyons. "It was for this reason, too, that the Lord descended into the regions beneath earth, preaching his advent there also and the remission of sins received by those who believe in him." *Adv. Hæret.* See also c. xxxi, 1, 2.

TERTULLIAN (145–220 A. D.). "But what is that which is removed to hades (*ad inferna*) after the separation of the body; which is there detained; which is reserved until the day of judgment, to which Christ also on dying descended?" *De Anima*, vii, 55.

CLEMENS ALEXANDRINUS (153–217 A. D.). "Wherefore the Lord preached the Gospel to those in hades. . . . But how? Do not the Scriptures say that the Lord preached the Gospel to those that perished in the flood, or rather had been chained, and to those kept in ward and guard? 1 Pet. iii, 19, 20. See the entire chapter. *Stromata*, c. vi.

ORIGEN (185–254 A. D.). "They do not read what is written respecting the hope of those who were destroyed in the deluge, of which hope Peter himself thus speaks in his first epistle." He then quotes 1 Pet. iii, 18–21. *De Principiis*, c. v. This view is more explicitly stated *Contra-Celsus*, c. xliii, 1. See also his Homilies on 1 Kings xxviii; Hom. xv, on Gen.; Hom. vi, on Exod., Num. Select. in Psalms.

HIPPOLYTUS (170–236 A. D.). In his treatise on Christ and the Antichrist, Hippolytus says that Christ "was also reckoned among the dead, preaching the Gospel to the souls of the saints, and by death overcoming death. (Also chap. xlvi.) Hippolytus was a disciple of Irenæus, Irenæus of Polycarp, Polycarp of the apostle John.

GREGORY THAUMATURGUS (205–265 A. D.). In his fourth

homily Gregory represents Christ as saying "It becometh me to descend into the very depths of the grave (*τον ᾅδον, hades*) on behalf of the dead who are detained there."

LACTANTIUS (260–330 A. D.). This father, the teacher of Crispus, son of Constantine, recognized in his *Divine Inst.*, book iv, chap. xii, the *descensus* as of faith. "Christ," he says, "also suffered death that he might overcome and lay open the other world (*inferos resignaret*) also, and thus at length, rising again, he might proceed to his Father borne aloft on a cloud." See, also, chap. xviii.

I have now come to the Nicene period, an epoch when Christianity at last became triumphant, when the servants of Jesus are no longer the despised and hated of the earth, and when it could no longer be said, "Not many mighty, not many noble, are called." The religion of Jesus, surviving ten fiery persecutions, has spread from the Orontes to the Nile, and from the Thames to the Ganges. A Christian emperor sits upon the throne of the world, and the Council of Nice, the first representative body in history, is convened. Among all the principal writers of this period from the days of the holy John the apostle there is a consensus of belief in the descent of Christ to hades. To the number already quoted might be added Pamphilius, Julius Firmicus, Hilarius, bishop of Poictiers; Athanasius, bishop of Alexandria; Gaudentius, bishop of Brescia; Theophilus, bishop of Alexandria, A. D. 385; Gregorius Nazianzenus; Basil the Great; Cyril, bishop of Jerusalem; Gregory of Nyssa; Philastrius, bishop of Brescia, 387; Ambrose of Milan; Amphilochios, bishop of Iconium; John Chrysostom, Epiphanius, Jerome, and Augustine—all severally representing the original Churches of Palestine, Arabia, Egypt, Asia Minor, Italy, North Africa, and Gaul. It is to be hoped that the expunged article will be restored to its rightful place in the Apostles' Creed as taught by our own Church, the mirror of the Ante-Cyprianic Church of the Pre-Nicene period.

R J Cooke.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

WAS Adam Clarke, the eminent commentator, rationalistic in his interpretation of the Scriptures? Were he living now would he adopt the canons of higher criticism, and espouse the destructive theories of Kuenen and Wellhausen? We raise these questions because it has been hinted that the works of this Wesleyan scholar indicate a propensity to independent and heterodox thinking, and that he was on the highway to the final conclusions of those who propose the reconstruction of the Bible and the emasculation of its doctrines. If there were any foundation for this suspicion the negative critics would make the most of it; but after a careful examination of his writings we cannot concede any tendency to rationalistic aberration in Dr. Clarke, or any ground for alleging that he was the forerunner of destructive criticism in biblical investigation. On the contrary, he is so specific in his statement concerning the problems at issue in the discussions of to-day, and antagonizes so many positions of the rationalists, that it is difficult to understand how any one acquainted with his teachings could attribute to him an unorthodox spirit, except on the general principal that errorists usually are extravagant in their claims as to the number and character of their adherents, and the widening extent of the work they are doing. On no question is Dr. Clarke more explicit than when he considers the Mosaic authorship of the Pentateuch. He says: "Every believer in divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses." Of those opposed to this view he says, "They are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever willfully closed against the light." Frequently, in his introduction and prefaces to the five books, he speaks of Moses as the writer of the Pentateuch. In his preface to Joshua, referring to events in the wilderness, he says: "In that wilderness he (Moses) wrote the book of Genesis, as well as the others that bear his name." He is equally emphatic as to the authorship of the book of Joshua, for he says it "is as truly his (Joshua's) work as the Commentaries of Cæsar are his." From such utterances we conclude, that, accepting the Pentateuch as of Mosaic authorship, he unconsciously rejected the theory of the Hexateuch, and furnished facts and arguments confirmatory of the former and destructive of the latter.

Passing to the prophetical books, Dr. Clarke occupies an unequivocal position on the questions they suggest, as well as on the subject of prophecy itself. He writes, that "the prophet was by office not only a declarer of events still future, but the general preacher of the day," his preaching

being based upon the constituent elements of his prophecy. Some critics hold that prediction was the result of preaching, and occupied an inferior place in the prophet's mind, whereas preaching was the natural result of prediction. In this respect the critics find nothing in the commentator to comfort them. He also accepts the theory of a "double sense" in prophecy, and insists that the New Testament writers interpreted the Old Testament prophecies from the double view-point, and thus found a literal and a spiritual or allegorical meaning in them. If the New Testament writers really held to a double sense, the theologians of the present day, also, may justly interpret the prophecies in accordance with that rule. To the theory of a double sense, however, the critics are firmly opposed; but Adam Clarke does not sympathize with them. As to Isaiah, he says that the "return from Babylon is the first, though not the principal, thing in the prophet's view," which, as it enlarges, anticipates the Messiah and culminates in the triumph of his kingdom. The two views are given by the prophet, the one being natural and literal, the other spiritual and Messianic. Most orthodox critics accept the double sense of the prophetical writings. As some contemporaneous writers held that Isaiah was exclusively indebted to natural gifts or influences, the commentator wrote: "I had rather look to his *inspiration* for the correctness of his language and the dignity of his sentiments than to those very inferior helps," suggesting his belief in verbal inspiration. As to a double authorship of Isaiah's prophecies, he is ignorant of such a theory, and sees no difficulty in assigning the whole to one writer. The want of chronological order in Jeremiah he explains in a very natural way, but does not find the book to be composite or unreliable. The book of Daniel, he says, was "undoubtedly written by himself." He does not remand it among the *hagiographa*, nor does he attempt to degrade it or in any way criticise it; but he does pay the prophet a tribute for "his great and conscientious accuracy," and declares that his predictions were literally fulfilled. Thus, whenever he speaks, it is as if with set purpose to express his opposition to the views of the destructionists. The only exception to this statement is his admission that writing was unknown prior to Moses, which some critics will indorse; but as inscriptions carrying us back of the times of Moses have been found in Phœnicia and Babylon, and, therefore, establish the habit of writing anterior to his day, the critics are not warranted in jubilating over this discovery. We submit that when a shining example of rationalistic faith, or of disturbed mental equipoise, is wanted to cheer the disconsolate leaders of errant criticism, it will be well to pass by the fathers of Methodism and look elsewhere.

Theory has played a conspicuous part in science, philosophy, and religion. It has stimulated to research, discovery, and re-adjustment of established conclusions; and when not urged as a substitute for facts or final truths it has guided the thinker to results, either negative or positive, that were of value in the settlement of controversial questions and obscure teachings. The theorist should always remember his limitations,

and avoid assumption and the rashness of a conjectural affirmation. The atomic theory of the universe, as well as the undulatory theory of light, can claim recognition, not as solutions or truths, which would destroy them as theories, but as tentative statements of facts difficult of explanation. Science hitherto has been the playground of the theorist. Within a century geology has proposed eighty theories that are now extinct; chemistry, too, has modified its laws of affinity and proportion as new facts have been successfully discovered; physiology is also undergoing a radical transformation; and all other sciences are emerging from theoretic conditions into positive realities. The scientist is getting weary with working hypotheses: he wants facts. Philosophy likewise has passed through a variety of theoretic changes, and is still speculating on the problems of matter, life, and mind, with some expectation that it will finally reach a conclusion. Idealism is as much a theory as materialism; one is the natural reaction from the other; both are doomed to a deserved oblivion.

While the theorist is at home in science and philosophy he is equally a familiar figure in the sphere of religion. He stalks abroad with notions, explanations, and announcements concerning every truth and doctrine propounded in theology or the Holy Scriptures, and is never at a loss to account for every thing in antiquity or to explain the darkest problem of human history. He is useful because there are some things that can have only a theoretic explanation, as the mode of creation, the nature of atonement, and the physical aspect of the resurrection. Nevertheless theology has lost caste because it has employed speculative arts on biblical truths. The critical mind is now disposed to reject some of the truths of revelation because they are proposed as theories, or are explained only in a hypothetical way. The intelligent man demands truth, not speculation; he seeks facts, not sentiments. The Bible should satisfy him, for *it is not a book of theories*. Its writers were not speculators in the field of inquiry; and, singularly, there is not one theory in the Book offered in elucidation of a problem. The theoretic spirit is strong in Eliphaz, Bildad, and Zophar, who, in contending with Job, hold that calamity is a proof of sin; but the Book does not teach that doctrine. There is no theory of creation in the Bible; no theory of evil; no theory of inspiration; no theory of prophecy; no theory of incarnation; no theory of atonement; no theory of resurrection; no theory of the future life. The biblical teaching on these subjects is in the form of a revelation of truth, and in no instance in the form of a theory. The Bible writers were truth-tellers, and the truths they taught should be re-taught as truths. Exegetes, theologians, and critics analyze, theorize, modify, and agree or disagree; but the Book is a book of truth, and the Spirit that inspired it will guide the disciple into truth.

Is man in a state of probation in this life? Arminian theologians usually answer this question in the affirmative; but Professor C. A. Briggs, in his *Whither?* repudiates it as unscriptural and un-Calvinistic. On page 217

he says: "The doctrine that this life is a probation was not known to the Reformers or the Westminster divines. It is a doctrine that is inconsistent with Calvinistic principles." On page 218, acknowledging that the doctrine has some standing in Calvinistic bodies, he says: "It is really a provincial and temporary freak in theology, which has already been abandoned by thoughtful British divines, and which will soon disappear from American theology." He also denounces it as "contra-confessional," and, besides being opposed to fact, is pregnant with errors that the Church cannot afford to encourage. With its alleged irreconcilability with original Calvinism we have nothing to do, except to say that it furnishes another argument, if one were needed, for the revision of the incoherent system, and its adaptation to the true position of man under the Gospel. The reasons assigned for the elimination of the doctrine from theology in general induce us to give them the formal consideration to which they are entitled, for it is neither a Calvinistic nor a Methodistic question in itself, but one large enough to concern the whole race. It seems that in the view of this teacher the race "had a probation once for all in Adam;" but as Adam failed to honor his opportunity, so he and his descendants forfeited the right to another probation, and are now under condemnation, to be redeemed, if at all, according to the sovereign pleasure of God the Father. He holds, therefore, that the race is a lost race; it is under a curse, and without probationary privilege either under the law or the Gospel. Then follows divine sovereignty, and the unpalatable doctrine of election and reprobation. The mere statement of the Professor's historical and doctrinal view of man carries its own condemnation. If a denial of the doctrine of probation is necessary to the vindication of the doctrine of election, it is easy to discover on what an insufficient foundation the latter is resting. Probation and election, according to Professor Briggs, are incompatible. Instead of rejecting election as the solution of the difficulty he rejects probation and has saved *his* Calvinism. In this he has made it a Calvinistic question, which robs it of general interest. When, however, he affirms (page 217) that "the doctrine of a probation after death depends upon the doctrine of a probation in this life," he aims to connect a general truth with a particular error, which cannot pass unnoticed. He more than once, though not in any logical way, associates the doctrine of probation, as held by certain evangelical bodies, with the Andover heresy, as if in this way the Calvinism he represents can be saved from extinction. On page 218 he says: "If this life be a probation, then there is no ground in the Scriptures or in the Westminster symbols, or in sound reason, why this probation should not be extended into the middle state for those who have had no probation here." On page 220 he says: "The doctrine that this life is a probation leads inevitably to the position that the middle state is a still larger field for probation, for the vast majority of our race who have had no probation here." As for those who take a different view, "they cannot hold probation here without following the Andover theory, and holding probation there." This bit of assumed logic is overthrown by the fact, that, of all the antagonists

of the "Andover theory," Methodist divines, who hold rigidly to the doctrine of probation, are the severest in their denunciations, and most invincible in their arguments, against it. In our view one probation cannot imply another probation without losing its identity or character as probation. The doctrine acquires validity in the limitation it prescribes for its operation, and loses force by repetition or attenuation. There is as much reason for asserting a third probation, if the second should fail, as to assert a second because the first failed; and this logic opens the door to successive probations until the whole race shall be saved, which is Universalism. When Professor Briggs attempts to ground heretical dogma in the evangelical doctrine of probation, which is allied with the doctrine of human responsibility, he mistakes the connection between them, and injures the cause he seems anxious to defend. The doctrine of one probation is neither unscriptural nor unscientific, and it is likely to abide in the theology of the Church.

The long-established belief that the family was the original social unit is now seriously controverted by antiquarians, some of them holding that the tribe was the first organized human institution, from which society, with its domestic and civil laws and customs, has descended. Mr. Lewis Morgan, tracing the progress of the early races from barbarism to civilization, is emphatic in the assertion that the tribe preceded the family; and Dr. Emil Reich is equally certain that the "polygamous and polyandrous family preceded the monogamous family," and that the "monogamous family is of very recent origin." These assertions revive the theories of historians, theologians, and scholars generally who have maintained that, as taught in Genesis, marriage was the primal institution, the family was the first social organization ordained of God, and society, whatever its developments or disintegrations since its establishment, originated in a divine order, and is typing itself after it. The cases cited by these authors of tribes without families prove that the family institution had disappeared, and that the tribal condition was a lapse from a former better condition. They certainly did not establish the precedence of the tribe any more than the doctrine of papal infallibility establishes the precedence of the papal hierarchy in the history of Christianity. Nor because polygamy or polyandrous conditions have been discovered among degraded and ignorant peoples are they proof of the precedence of polygamy as the type of the marriage relation. In our study of these social questions we must grasp the facts from the beginning, and recognize the degeneracy of mankind in intellect, religion, and social life. The prevalence of polygamy, and the authority of the tribe, are rather signal proofs of social disintegration than evidences of original institutions. The family was first, and made the tribe possible; monogamy was the primary institution and suggested polygamy. The skillful reversal of history on these points will excite inquiry, and in the end vindicate the scriptural teaching of the origin of the human family, and that monogamy as a divine idea was introduced into the world in the pristine days of paradise.

CURRENT DISCUSSIONS.

THE HUMAN QUANTITY IN THE HOLY SCRIPTURES.

As a general proposition, the Bible may be considered a supernatural book, or a book whose chief reference is to supernatural agencies, methods, and results, and whose origin must be attributed, in whole or in part, to supernatural impulse and direction. The assumption of its supernatural character warrants the conclusion that in one respect the book is unlike others, so that it is not subject to the common laws and tests of literature. Whatever its association with the natural, whether in the realm of the physical universe, or human history, or biblical truth, the supernatural evidently does not lose its identity nor forfeit its authority; is in no sense amenable to lower law or order, and never appears as the slave of natural influence. So far forth, then, as the Bible is a supernatural book, it is not a human book, nor is it bound by canons of law, or open to the ordinary *á priori* tests and processes of human intelligence.

We are confronted with the fact, however, that the alleged supernatural book appears in the form of a human book; it makes use in these days of type, paper, ink, language, punctuation, chapters, binding, title, 12mo or quarto sizes, as, in ancient times, it made use of parchment and the simple apparatus of writing; in this particular it is not distinguishable from other books. The outward dress of revelation compels its assignment to the level of other books, and justifies its examination in the same way as other books are examined, without any regard to its supernatural content or origin. Keeping before the mind the distinction between the supernatural character and the literary form of the book, it may be studied, tested, and compared with other books from both view-points, and without danger to either. It is only when the literary form is pushed to the front, and the supernatural element is held in abeyance, that criticism may be damaging, and the order of study be subversive of established results. We should always remember that a one-sided view of the Bible, however devout or intelligent, is detrimental to an appreciation of its highest excellence, and the discovery of its richest significance. To ignore the literary aspect of the Bible is as narrow in spirit and as prolific of error as it is to forget that the Book is supernatural; and the reverse is equally true.

In discussing the question before us we do affirm the existence of a human quantity in the Scriptures, and propose to interrogate it as to its importance and relation to revelation. We must apprise our readers, however, that the discovery of human elements in the Bible is not at all recent, nor due to the genius of critics, nor that it is the result of the inspiration of some teacher in Israel. Any attempt to show that the discovery of the human side of revelation is modern, and that the Church owes much to the discoverer, is enough to make the sacred writers arise from their graves and dispute with the fabricators. It is not *new* that the writers

of The Book were men; it is not *new* that they wrote in their native or adopted language, employed figures of speech, and varied in style one from another; it is not *new* that some of them were unsurpassed historians, others unexcelled poets, others keen-eyed prophets, others competent biographers, and still others profound and superior theologians, and that they wrote according to temperament, environments, and necessity. The human element is as old as the book itself, and it is folly to pretend that only recently has it received proper recognition, or that its virtue is just now being appropriately defined. Dogmatism in the past may have been too much absorbed with its investigation of the supernatural foundations; but it could never doubt, nor did it ever formally deny, the association of the human and the divine in the mechanism of revelation. It is true that at the present time many critics, infatuated with the human quantity, extol it as the chief fact, teach that it is the key to the forms of revealed truth, and is explanatory of the origin of the biblical books. To this extreme view we object, and propose such a valuation of the quantity as will to no degree compromise the supernatural standing of the Bible.

As a distinct postulate of discussion, we affirm that the Bible is the word of God; we also affirm that it is the word of man. It cannot be said that it is in part the word of God and in part the word of man, for in that event we should be at liberty to put into exercise all our powers for the discovery of the divine and the human; we should seek for the line of division between them; and this would lead to an acceptance of that which to one's thinking is inspired and to the rejection of that which is supposed to be uninspired. The human and the divine are so necessary to a divinely communicated truth, and so interwoven with each other in expression, that we cannot say where the divine ends and the human begins, or where the human ends and the divine begins. We hold to both factors, but cannot distinguish one so completely from the other as to be able to separate the book into divine chapters and human chapters. The human pervades the divine, and the divine overshadows the human, and both indissolubly combine in the one revelation.

Our first impression is, that the Bible is a record of an historical revelation, and it therefore has an historical character. However incomplete the revelation, it is not continuous or prophetic of supplemental revelations, but in its historical limitations it is sufficient for its purpose and open to the fullest investigation. As a revelation it is supernatural; in historical form it is human; and many of the usual historical tests may be applied to its constructive forms and teachings. In general, revelation is a history; in particular, it is a specific history of divine agency in human affairs, and therefore involves both. The specific history, as well as the historical form of revelation, is subject to analysis, proof, and criticism. If, according to Rénan, Old Testament history is mythical, and, according to Strauss, New Testament history is mythical, it is difficult to apply historical tests to either Testament. The mistake of such critics is in not applying mythical tests to myths, and historical tests to history. They invert the order when they apply mythical rules to historical phenomena, and historical

proofs to acknowledged myths, and obtain results entirely incongruous with the methods employed and with the subject-matter of investigation. Not all of the historical element in the Scriptures is human and to be submitted to historical analysis, for many of the principal events in patriarchal history and in the subsequent development of the Hebrew people were supernatural in origin and character, and can neither be affirmed nor rejected by the usual historical method. In such cases the supernatural factor must have recognition; but some critics reject it, and either reduce the event to human proportions or pronounce it a myth. Neither method is justifiable, for the result is either the elimination of the so-called supernatural factor or its transformation into a legendary influence. The human element in biblical history, therefore, must not be elevated into too great prominence, nor be allowed to usurp the functions of the supernatural, for in such case it plays havoc with the contents of revelation. The literary form of biblical history, however, is human, and may be studied as one studies the annals of Babylon and Nineveh. Whatever goes to make up the record, such as authorship, dates, names of persons, description of particular events, figures, the results of battles, the plans and motives of leaders, or any thing of material significance, must be subject to the surveillance of the historical critic, and answer the tests he applies to them. If biblical history cannot endure this investigation and establish its credibility, we must eschew the human element entirely, or reject the historical books as a collection of myths. In such an emergency the most conservative critic would be compelled to join Rénan and Strauss in their conclusions.

We again trace the human factor in the mechanism of revelation in the language in which it is embodied. It is not a supernatural language, though Professor Mead (*Supernatural Revelation*, pp. 67, 68) inclines to the theory of the supernatural origin of language; but admitting such origin, the language itself is not supernatural—it is the language of men constructed on such grammatical principles as inhere in a natural speech, and may be investigated as may any other language not used in making supernatural communications. It were vain to claim for the Hebrew and Greek tongues any divine significance as instruments of revelation, or to clothe them with a supernatural hue, or endow them with a supernatural function. Not a few chapters in the Old Testament, especially in Daniel, are written in Chaldee, and fall not behind the chapters in Hebrew for excellence and majesty of expression. We have learned to revere the two languages because they were used as vehicles of the divine purpose, but we should be careful in granting to them any interior supernaturalism. The Hebrew language is realistic as opposed to the speculative, and objective as opposed to the subjective. It is not, therefore, the language of theory, philosophy, or fiction, but rather the language of fact in its simplicity, of truth in its majesty, and of divine movements in their magnificence. It is the language of the sublime, the terrific, the great, the holy, the divine. Even so are the Arabic and the Chaldee, but not so extensively. The prophets of old spoke and wrote in Hebrew because it was adequate to

the expression of the divinest thought that possessed them. Equally useful was the Greek tongue when the New Testament writers were ready to give to the world the revelations of the Master, with accompanying annotations. The characteristic of the Greek language is its elegance of phrase, or a positive beauty of expression that found a rivalry only in the perfect forms of Greek sculpture. It is the language of illumination, ecstasy, perfection; it is the language of theology, speculation, philosophy; it is the language of Plato, Aristotle, and Pericles; it is the language of combat and repose, of polished terror and self-centered equipoise. In these respects it was the language for Peter, John, and Paul. There was fire enough in it for Peter, rhetoric enough for John, logic enough for Paul. We speak of the two languages as human because similar in structure to cognate languages, and in no sense supernatural merely because they served a supernatural purpose. We are able to trace the human development of both tongues, showing that whatever their origin, they became what they were when used by the sacred writers by ordinary natural methods of philological development, and are to be studied to-day as natural languages. We have reason to believe that Ezra introduced the square Hebrew character, and that the Massoretes introduced the vowel points of existing Hebrew; but that each letter of the alphabet or every word in the Old Testament has a secret meaning, and contains a divine sense, we do not believe. As respects the Greek, there is no trouble in tracing it through its different stages of growth and decline, or to determine the character of the Greek used by Christ and the apostles. Hence, the verbal structure of revelation is as much the subject of analytic and synthetic research and exposition as revelation itself. Questions of orthography, etymology, syntax, and prosody belong to this department; and indeed they are so important that it is doubtful if the philological aspect of revelation does not precede nearly all other questions involved in biblical literature. If it is a secondary question it is only so because revelation itself is primary.

The close examiner of the Bible will readily discover in it not only the traces of human workmanship in its historical form, and in the language by which it is expressed, but he will also discern in it human systems of chronology, genealogy, science, philosophy, government, and religion. So manifest is the human content that, unless he is in search of the divine plan of teaching, he may at times forget the latter in his concentrated contemplation of the former. In a similar way it often happens that the mind, engrossed with the supernatural, forgets the presence of the natural, and may for the moment deny its existence. What is human in the Scriptures in the sense now intended is conspicuously human, but without overlapping, obscuring, or displacing the supernatural. The chronological system of the Bible is no more supernatural than the chronological systems of Babylon and Egypt. It is the system of men, with all the imperfections of a man-made system, and as subject to revision and correction as the Ptolemaic system of astronomy or the Hindu system of cosmogony. The Hebrew system of chronological computations, of a hebdomadal division

of time, and of the beginning and ending of a day, is not a supernatural system, though the patriarchs may have had some divine instruction on the subject. We do not stand in awe before it or regard it as perfect in its details, for the Copernican system has modified it, and in great measure civilization has passed beyond it. Both in its wholeness and minutiæ the ancient system, so prominent in the life of the Hebrew people, is properly the subject of study and criticism. With that system before us, it is difficult to ascertain when the Exodus occurred, and all dates prior to that phenomenal event are the merest conjectures, because of insufficient data and an insufficient system of chronology. Jeremiah is unchronological in his prophecies, and Matthew equally so in his gospel; but in these we have a proof that spiritual truth is not dependent for its communication on perfect systems of chronology. The genealogical system of the Jews, as recorded in the Scriptures, is also a source of perplexity to the annalist and ethnographer. The breaks in family lines are so numerous that it is almost impossible to trace the pedigree of a single family, or outline the history of a king or prophet; and in the case of the Messiah, while the lineage is apparently preserved, many Jews from insufficient reasons regard it as uncertain and unsatisfying. No one will assert that such a system is supernatural, or claim for it any thing more than that it is a human system, with errors and confused data, and yet that it occupies a place and serves a purpose in the scheme of revelation. In like manner the science of the Bible may be shown to be immature and provincial, its errors all the more glaring and confusing because found in a supernatural book. However, in some respects it contains the germs of true science, and is prophetic of laws, facts, and discoveries that give to it the dignity, if not the quality, of a supernatural affirmation. Nevertheless, no one holds that the Bible is a teacher of scientific truth, or that it furnishes the outline of a single science. Neither astronomy, geology, chemistry, physiology, psychology, biology, nor botany is taught in its scientific import in the sacred book. On the contrary, it is believed that its writers knew little of science, and incorporated in the body of their teachings the general and erroneous notions that prevailed on these subjects in their day in the countries of the East. Hence, many of the scientific statements or allusions in the Bible are said to be contradicted by the results of modern research. We have shown that revelation did not require, and did not employ, a perfect language for its expression; we now see that a perfect science was not, but spiritual truth was, the sole purpose of revelation. The Bible, therefore, must be judged from its own standpoint. As an instructer in spiritual truth, it meets the case; as a teacher of science, it fails. If the purpose of revelation were wholly or in part scientific it would be manifested in correct scientific teaching, just as, professing to set forth spiritual truth, we find it in great variety and abundance. The divine Master might have corrected and improved all the ancient systems of chronology, astronomy, and geology, and revised the Old Testament hints on general science, but he did not, as this was not his object. He saw that Newton, Kepler, Copernicus, Galileo, and others would

ppear in due time, and waived his privilege to make a scientific revelation, referring to confine his teaching to spiritual phenomena. Thus human ystems, with their errors, were admitted into the Scriptures, but in no such ense or degree as to invalidate them. Philosophy, also, had recognition y some of the sacred writers, but they originated no system, developed o theory, but on the contrary appear to have adopted some of the gross llacies of pagan writers. Christ did not correct the Platonic system, nor id Paul overthrow Epicurus. Pagan religions, too, with their enfeebled dolatries and superstitious sacrifices are mentioned, not as divine but as uman institutions, and more than any thing else, except sin, are antag-nized by the writers, because contrary to the true idea of religion. ertainly it is not difficult to account for human systems of thought in sociation with supernatural teaching, or to see that the former, with all heir prominence, in no way affect the validity of the latter or compro-ise the integrity of the alleged supernatural communication. In our xamination of the Bible, therefore, we frequently come in contact with uman ideas, human systems and institutions, without a jar to our faith r the least disturbance of the foundations of revelation.

Perhaps there is no feature of biblical literature more prominent or im-osing, and therefore more appropriate as a subject of inquiry, than the ersonality of its writers. The Bible is in no sense an impersonal book, or was it the divine intention to send forth a revelation without human testation. While the authorship of some books is unknown, or is a latter of conjecture, the authorship of the principal books in both the ld and New Testament has been accepted as practically settled. We pproach these books, therefore, with the expectation of finding in them he personal impressions, convictions, and undisguised characteristics of heir authors. We also expect, because there are many authors, to dis-over differences in their style, in the breadth of their intellectual life, in he purpose for which they write, and in the general value of what they ave written. We also shall not be surprised if we strike eccentricities, nbiguities, literary infelicities, and all the proofs of human infirmity in he books they wrote. We are prepared to view them as altogether uman, and to find that as mere *littérateurs* the authors were as defective nd as improvable as their contemporaries or later authors.

The biographical element is conspicuous in the Scriptures. Is it a uman or a supernatural element? Professor Rawlinson asserts that "in he four later books of the Pentateuch we have an actual, though not an ntentional, autobiography" of Moses. It was impossible to write the xodus and leave Moses out. Thus revelation sends through an auto-iographical channel certain truths to all the ages. The books of Samuel re the biographies of Samuel, Saul, and David; and the idyl of Ruth a biographical gem admired by all students of literature. The four ospels are biographies, and the book called the Acts is after the same attern. Shall it be said that the biographical element is supernatural, ndependent in its structure of human skill, and without the insignia f the human spirit? Nay; it is so thoroughly human that Xenophon

might have written one portion, Homer another, Josephus another, and Herodotus another. It is human in form, spirit, substance, and ranks with other literature of the same class, and is subject, therefore, to its tests and applications. We do not obscure or underrate the supernaturalism in Scriptural biography by admitting the concrete humanism that underlies it.

It may be assumed that every biblical book was written to subserve a distinct purpose, closely related to the general purpose of the whole. What the special purpose of a particular book was, however, we may or may not be able to state; it may have been purposely withheld, or it may be transparent in the contents; or the author may have obscurely affirmed his design, leaving to the study and inference of his readers a clearer interpretation. What we wish to consider is, whether the occult, disguised, or open design of a book is human or divine. Did every author write from a supernatural design, or were the motives that governed him perfectly and intelligibly human? The question illustrates its force when applied to such a book as Ecclesiastes. What was the governing purpose in its preparation? Ewald says it was written to teach that enjoyment of temporal good has divine sanction; Davidson holds that it was intended to restrain sensual skepticism; the common theologian views it as an inquiry concerning the uses of life. Whose inquiry was it? Was it a human or a supernatural inquiry? The book of Job, also, precipitates a profound study of evil, and is suggestive of the limitations of a theodicy, but it is important to know whether the speculation is human or of supernatural origin. The Acts of the Apostles is not without a specific purport, though Heinrichs thinks Luke wrote in a miscellaneous way, without any plan or purpose. Hälein, however, discovers in the book the purpose to show that Gentiles as well as Jews are heirs of salvation; and the Tübingen school of critics, with Baur as leader, undertook to prove from the book a great conflict between Paul and Peter, or the two so-called types of Christianity. It is not so much whether the design is patent or not as whether it is that of the writer, or originated entirely in supernatural superintendence. Was it Matthew's original idea to write a gospel for use among Hebrew Christians, or was he prompted to do it by the Holy Spirit? Did John deem it necessary to refute the Gnostics, and so on his own account prepare the polemical gospel that bears his name, or was he a divinely appointed instrument? Why did James write his epistle? Hug says he wrote it in opposition to Paul; but, incorrect as this supposition is, we are led to ask if the governing motive was personal, human, natural? Luke states positively that he wrote his gospel to establish the "certainty" of facts of which he had heard, showing that *he* had an object in writing the third gospel. Every book of the Bible raises its own questions, some of which conduct us into the human sphere, and others lead far away into the supernatural. Sometimes it is most difficult to pronounce the motives of the writer; sometimes they are as clear as sunlight, and do not differ from motives that have governed uninspired men, such as Cicero,

Seneca, Epictetus, and Marcus Aurelius on similar themes; sometimes the design is evidently of providential cast and suggests a divine origin. Whatever may be the conclusion as to the design of a single book, we must allow the play of human motives, sanctified by the Spirit, in the preparation of the books, for in this way we may account for results and apparent forms of teaching that we would not credit to supernatural agency. Just as the Holy Spirit employed an imperfect language and an imperfect science for the communication of certain truths, so he employed human purposes, motives, and prejudices in the same way, and secured the permanent commitment of truth to a recognizable human form, with his own sanction engraved on its surface.

In no single particular is the human spirit more impressively manifest in biblical literature than in the style of the individual authors of the books of the canon. Whatever of divine luster has been added to the rich and fervid utterances of prophet and evangelist; whatever of divine majesty is apparent in the stately accounts of historian and apostle; whatever of unattainable dignity and ideal beauty there may be in the parallelism of the sacred poets and the enigmatical visions of the apocalyptic writers; it must be allowed that in their work the literary individualism of the writers had fullest expression and a license of thought and form that betrays itself even in the most exalted of the revelations of the Great Book. Hence the variety of style in the biblical books, and the imperfection of many of their writers. *The style is human, but it was employed, assisted, and intensified by the Holy Spirit for the accomplishment of the ends of revelation.* In the most general sense we may say that David's style is poetic, Moses's style is historic, Isaiah's style is prophetic, and Paul's style theologic; but human or natural as the style certainly is, it was touched and unfolded by the quickening power of the divine Spirit, so that the human and the divine blend in the literary result. Perhaps in not a few instances the human factor may be isolated, or at the least separated from the higher or supernatural incorporation that gives both dignity and authority to the biblical books. Was it not an eccentricity, or a grammatical whim, in Daniel to speak of himself in the first six chapters of his book in the third person and in the other six chapters in the first person? Ezra plays the same grammatical preference. Xenophon, too, sometimes wrote in the same way, as have some modern writers. We are not inclined to attribute the tenses, modes, person and number in the sacred writings to supernatural suggestion, but rather to individual scholarship, taste, and requirement. Nor are other peculiarities of writers the result of supernatural sanction and origination, though they bear the marks of divine intensification and employment. The peculiarity of Isaiah as a writer conspicuously appears in the second division of his prophecy. Rückert, more than fifty years ago, discovered that it consists of three sections of nine chapters each, suggesting a systematic arrangement in composition. Ewald also confirms the general classification. It is equally observable that each section is divisible into three trilogies of three chapters each. Was this literary

arrangement divinely suggested, or was it the product of Isaiah's literary taste? We attribute it to the latter. The triadic feature also characterizes the book of Job, showing that it was native to Oriental literature, and that in these cases it was not the result of divine inspiration. The self-evident egotism of Nehemiah as well as the lofty tone of Joel; the ecclesiastical spirit in Chronicles as well as the classic finish in Luke's gospel; the unique terminology of Paul as well as the incisive rhetoric of James; the dialogistic logic of Micah as well as the antithetical method in Proverbs—are in all probability the outcome of human resources under the holy discipline of the Spirit. It is true the critics are not unanimous in their conclusions, based upon a study of the styles of the biblical writers; but the general position of this article is not affected by the dissimilarity of their estimates. Stähelin declared Deuteronomy to be Jehovistic in style and material, while Gesenius alleged otherwise. Bishop Kennicott discovered Chaldaisms in the Song of Solomon, but Gesenius assigned it to the golden age of Hebrew. Whatever differences of style the writers exhibit, and misleading as are some of the interpretations of the critics respecting the relation of style to inspiration, certain it is that the Bible contains the best models of general literature, as it also represents the closest association of divine influence with human thought and expression.

So intimately related are the foregoing observations to the subject of the authorship of the books that it cannot be altogether omitted in this discussion. Some of the books have reached us in an anonymous form; others are attributed to the authors whose names they bear; still others are in dispute as to their genuineness and authenticity. For our present purpose we may say that it is immaterial who wrote them, only that they were written by men, and have, therefore, a human as well as a divine origin. The human does not compromise the divine; the divine does not extinguish the human. We shall not now discuss individual authorship, as our purpose is merely to quadrate the fact of human authorship with divine inspiration. It is of great value in understanding the Bible to accept the fact of human influence and human culture in its preparation. On no other hypothesis, indeed, can it be explained as literature, and as a supernatural revelation it was as dependent on the human form of expression as on the divine agency behind it. The literary imperfections of the Bible, such as arise from incomplete languages, limited and incorrect scientific data, abbreviated historical phenomena, and the personality or individualism of the writers, as manifest in eccentricities and the indescribable peculiarities of style and thought, have no solution except on the theory of human instrumentality in the recorded deliverances of the ancient men of God. It required inspiration to reveal the doctrine of justification by faith, but it was an intense humanism in Paul that led him to request Timothy to bring to him the cloak that he left at Troas. Daniel reaches supernatural heights when he visions the resurrection of the race, but it must have been a natural impulse that prompted him to record the scanty fare of pulse and water for himself and comrades in the palace of

the king. Peter was in a divine spell when he outlined the conflagration of the world, but if he committed plagiarism, as Reuss says he or some other writer did when the second epistle, so-called, of Peter was written, we must view the act as human, and estimate it accordingly. Whatever the authorship of the books, the human element is conspicuously significant, and is essential to a correct appreciation of divine revelation.

What are the conclusions? The first conclusion is, that in the communication of a supernatural revelation human instrumentality was necessarily employed. The second conclusion is, that notwithstanding the imperfection and limitation of the human instrument, revelation is adequately expressed. The third conclusion is, that whatever of imperfection attaches to the Bible, as a whole, it belongs to the human form of revelation rather than to the revelation itself. The fourth conclusion is, that the human quantity is not incompatible with the supernatural origin and character of the Holy Scriptures. This is the only critical point in the discussion. Negative or rationalistic critics employ the human element against the doctrine of divine inspiration, and refuse to believe in their co-ordination in the biblical result. They magnify the one at the expense of the other; they sacrifice supernaturalism on the altar of the human intellect; they assert that inspiration is impossible in a human production. They first reject the supernatural, and then reject the Bible because it is as supernatural as it is human, and can have no explanation without both factors. Others, restrained by an inherited faith, so elevate the human influence as to degrade the supernatural, and yet wish apologetically to acknowledge its existence and presence in revelation. They hold that the Bible is in some sort a revelation of truth, but its inspiration is an unimportant condition of faith, and no longer necessary to the integrity of the biblical structure. With neither class of critics are we in sympathy, since the Bible is not merely a revelation. To the student Algebra is a revelation of mathematical principles, but it is not an inspired revelation. It is not truth merely that is wanted but divine truth, and this the Bible adequately furnishes. It is not furnished, however, after the manner of scientific or profane truth, from which in that event it could not be distinguished in its special character; but it is made known in a particular way and with such authentication as common truth never obtained. Divine truth is not on a level with natural truth. The distinction between them is as obvious as the fact of two kinds of truth. We recognize the human quantity, but it is not the only quantity in the books. We recognize hydrogen in water, but hydrogen alone is not water. Oxygen is more important than hydrogen in water or nitrogen in air, but it is associated with the other elements, and such association is necessary to water, air, life. So in a supernatural revelation the human is an ever-present factor, but it derives its highest value from co-ordinate association with the divine force that quickens human thought, gives vividness to truth, and compresses divine plans and conceptions into the forms of human intelligence and for the purposes of final human elevation and redemption.

JAMES ARMINIUS.

It is too late to write the obituary of the Dutch theologian who disturbed the Calvinistic bodies of Europe nearly three centuries ago by his initial break with them on the doctrine of sublapsarianism. We are in time, however, to record the resurrection of the Arminian interpretation of the Scriptures in those American Churches that, under the leadership of Jonathan Edwards, have held to dogmas which a Christian civilization will no longer tolerate, and that an enlightened Christian judgment is in process of repudiating. It must not be forgotten that Arminius himself was originally a Calvinist, and accepted all the teachings of the Genevan school until, employed to refute an assault upon them, he was providentially led to vindicate the side he had hitherto opposed. This change in attitude toward his ancestral faith was as intellectual as it was spiritual, and proved to be a turning-point in the development of theological thought in the Church. To be sure, he was antedated by a superficial sentiment respecting human freedom and moral agency, which so-called heretics now and then avowed; but it was committed to him to organize a definite expression against the iron-cast system of the Genevan doctors of sacred theology. He assumed his position with manly courage, and defended his views with a winning sincerity and a manifest ability that were recognized by the faculty of the University of Leyden, as well as by the scholars of the day in all countries. He lived long enough to produce an agitation that survived the persecutions of his times, shaped the dogmatic conflicts of the Churches for three centuries, and is to-day reaping its just result in a tacit triumph in all the schools of Christian dogmatics.

The specific points which the great leader urged as fundamental to a true theology are few in number and easily defined. In exchange for the hard and cruel doctrine of unconditional election and reprobation, he brought forward the logical and exegetical doctrine of *conditional* predestination, which relieved God of infinite arbitrariness and made man the decider of his own future destiny. It is needless to say that this interpretation has passed to the front rank in the thought of the world, and that the reaction from the oppressive ultraism of the old school has been well-nigh complete. Until the doctrine of predestination was so modified as to harmonize with justice in God and common sense in man, there could be no progress in thought, especially in the territory of religious truth. So soon as Arminius conquered the difficulty, he was ready to announce modification along all lines, and to represent the basal idea of hermeneutics in different and more congenial aspects. After his repudiation of the arguments of the ministers of Delft, in support of the old school, a new theological system seems to have dawned upon his illuminated intellect, and scriptural truth came forth tinged with the rich individualism of a new conception, and emitting a divine glow as though it was born of God. His study of Jesus Christ as the Saviour resulted in the announcement that, though atonement was made for all, only those will be permitted to share the glories of the eternal life who accept its benefits and follow the Master

to the end. Conditional election involves conditional salvation. Arminius, in taking the first step, was compelled to take the second; and he took it. In insisting that divine grace was offered to one as it was offered to all, and to all as to one, but in any case it may be resisted and overcome, he took the third step of departure from the Genevan circle, and he could not do otherwise and be consistent with his first principles. He was an experimental believer in the doctrine of regeneration by the Holy Ghost, the line of division being less distinct between himself and his early teachers respecting this doctrine than that which separated him from them on other teachings. Holding to this doctrine, he apparently yielded to the Calvinistic view of the perseverance of the saints; or rather, taught that it was in the plan of God to assist believers to continue without apostasy to the close of life. If viewed by itself, it may be said that he did not abandon his inherited ground at this point; if viewed in its relation to the system he was building, he could not be quoted as a teacher of the Calvinistic doctrine. However, it would be strange if, abandoning the faith of home, country, school, and professorship, he would not carry with him as heirlooms some ideas of his affiliations with the old system. Luther did not entirely eschew Roman Catholicism in his reformation of religion, nor did John Wesley ever formally renounce certain perverted teachings dominant in the Church of England when he proceeded in the work of establishing a new Christian society. Even less than these was Arminius affected by the old system from which he separated himself.

While the foregoing constitute the main points of divergence on the part of the Leyden Professor from the Gomarists who were the exponents of the current faith, they by no means exhaust the catalogue of doctrine, or represent the data of the body of divinity known as Arminianism. Arminianism, in its inceptive stage, was chiefly distinguished from established Calvinism by its interpretation of predestination as taught in the Scriptures; but in the course of its development it broadened in its proportions, employed the working apparatus of a system, and attained the dignity and authority of a conquering theology. In its final form, as it prevails in the Churches at the present time, it is justly viewed not as a mere defection from Calvinism, but as a system of truth inherently in harmony with the Scriptures, and as affording the better solution of the most difficult problems in exegetical literature. Whatever final estimate we may place upon Arminianism, we must first study it in its relations to the Scriptures as well as an opposing system to Calvinism. If it have no other justification than that it defied the old faith and modified it, the question of its harmony with truth remains to be settled. It does not prove itself true by being able to show that some other faith is false; it must demonstrate its own exact consonance to divine revelation before it may expect an acknowledgment of its supremacy. Here, as we understand it, its apologists have rested the case. The point which constitutes its chief bulwark of defense is not whether Arminianism is more logical in its argument, or broader in its conception of divine sovereignty, or acknowledges with greater readiness and acuteness the moral capabilites, resources,

and responsibilities of man, than Calvinism, but whether, from the teachings of the Scriptures, it can be maintained as true against all other theories as false or fallacious. Calvinism presumed to rest itself upon divine revelation, but Arminianism undertook to rescue the Scriptures from the perverted interpretations of the scholars of that creed. In its early stage the question between the two systems was a question of scholarship, of exegetical acquaintance with the Scriptures, and of a devout purpose to place the truth upon logical, and, therefore, safe foundations. It must not be supposed that the controversies suggested by the new system of Arminius were feeble or deficient in logic, rhetoric, and all the appliances of great conflicts; rather, they involved all the scholarly resources, rhetorical skill, and intellectual acumen of the giants of the period. Arminius was a match in the arena for those who differed with him; Barnevelt added sagacity to courage and gave a martyr's blood to the truth; Episcopius drafted a Confession that embodied particular doctrines of the anti-Calvinists, and Grotius relieved the system of the prevalent charge of Socinianism. The separation of Arminius from the old school was grounded in a most scholarly apology for the new faith he had espoused, and furnished the key for the future defense of the system.

In our attempt to value the Arminian system in its concreteness and wholeness, we have been struck with the consideration that Arminius himself did not present a new problem to theology, nor demand attention to some truth outside of the Scriptures. The problem was an old one; older than Calvinism; as old as Plato; as old as the race. From the beginning thoughtful men have inquired concerning the Supreme Being, his nature, prerogatives, relations to the universe, and whether he in any way communicates with the creatures who for a time live, move, and then pass away. They have also inquired into man's capacity, his relation to the infinite, and whether there is a future life. They have reasoned of fate, chance, law, mechanism, nature, the supernatural, and the termination of cosmical history. Socrates and Cicero were as much interested in these problems as were Methuselah or Abraham, and all men have looked up with inquiring eyes for the outcome of the natural system. These problems were not new to Calvin; they were not new to Arminius. Neither precipitated a new question in theology. Each presented a new solution of some of these problems; Augustine conceived the doctrine of election but not that of reprobation, Calvin logically affirmed both, if either, and was more consistent than the ancient father. Arminius rejected both dogmas as inherently untrue and scripturally unfounded, and heralded a conditional salvation, without the horrible decrees. We amplify not this solution; we merely say it was new to the age to which it was proposed.

As to the merits of the Arminian resolution of predestination there is a difference of opinion, even among those who in a general way adopt and proclaim it. As between the two solutions, it does not take long to decide; but, while one may reject Calvinism, it may not be clear that he should immediately gravitate to Arminianism; in other words, if Calvinism be false, it is not certain that Arminianism is true. Rejecting the

one, we may accept the other, because there is nothing else temporarily to do, and not because it is susceptible of the clearest demonstration. There are those among us who hold that Arminianism, as a solution of the great question of the relations of God and man, is as unthinkable as Calvinism, and must in time be succeeded by a more definite exposition of those relations. There is certainly room for a great theologian at this time who shall improve the Arminian conception, or originate a system that shall master all difficulties. Without affirming that Arminianism is the final theology, we may affirm that of those proposed or established it is the best, because it solves more difficulties than any other, and prepares the way for still broader achievements in the realm of mystery.

Viewed in its structural character the Arminian system appears thoroughly, intuitively, and scripturally logical, and, therefore, able to stand and resist all encroachments of adverse thought. In like manner Calvinism also presents itself to its supporters as a system distinguished for logical completeness and perfection, and able to cope with opposing inquiry. Yet the logic of the one is undermining the logic of the other. The starting-point of the Calvinistic thinker is an error, or a misconception of scriptural facts and relations; but the course of his thought is, except where it breaks over its limits, consistently logical. He reasons from point to point, passes from dogma to dogma, in a most philosophical manner, adjusts the most obscure as well as the most transparent paragraphs of Scripture to his theoretic prepossessions, and at last enjoys the consciousness of a complete intellectual achievement in the verbal theology he has established. To outsiders the system appears unique, strong, valid, but out of proportion in its provisional features, and resting upon sand rather than upon rock. The Arminian discovers antinomies in the fundamental propositions of the Calvinist, and wonders that intelligent men can embrace them. When the Calvinist insists that divine foreknowledge implies divine fore-ordination, the Arminian laughs at such logic, and smites it with the trip-hammer of a mammoth major premise. When the Calvinist reasons in favor of infant damnation, the Arminian forges a vulcan bolt of intellectual wrath against the inhuman syllogism, and summons the New Testament to help him. When the Calvinist declares that God, having fore-ordained sin, is nevertheless not the author of sin, the Arminian declares that such nonsense is unworthy of the human mind, and proceeds by unanswerable arguments to demolish the whole system. Calvinism is a good specimen of logic, but it is also the most notable example of illogical weakness in human thought. It would be presumptuous for the Arminian, who believes he can laugh the antinomies of Calvin out of court, to claim that his system is logically sound in all its parts, and free of all intellectual aberration. As to its fundamental propositions, he may claim that they are scriptural; as to the argument for the system, he may claim that it is solid and unimpeachable; as to its superiority as a fulcrum for the moral elevation of society, he can justify it by the facts of history; but he should hesitate to proclaim that it is unimprovable, or that it is equally strong in all its conclusions.

In respect to its relation to other theological systems, Arminianism, though perhaps not the final result of theological evolution, must be regarded as the consummation of all antecedent religious expression, and as the recovered force of primitive Christianity. Nevertheless, the old systems which have been supplanted should not be underrated, nor treated with any other than the profoundest respect. Differing as the Arminian does with the Calvinist, the latter has not held to an unmeaning or a feeble theology, and deserves not the persecution he inflicted upon the former when he first announced his espousal of the new faith. Under Maurice, the Prince of Orange, Arminian divines were condemned as heretics; but the followers of Arminius are not disposed to condemn the followers of Calvin as heretics. Neither are heretics; and James Arminius has his revenge in the process of repudiation of Calvinism going on at the present time in the Calvinistic Churches of this country. With its contradictions, intellectual tyrannies, and oppressive theological tendencies the world owes much to Calvinism, and parts with it now with sympathy yet loud hallelujahs. It has stimulated learning, produced a vast literature, resisted Roman Catholicism, and, systematizing scriptural doctrines, made them accessible to devout scholars, and gave authority to the Protestant idea of the Christian Church. It magnified God, but did not make him honorable; it degraded man, and blamed him for his degradation; it recognized a relation between God and man, with all the advantages on the side of God; and it compelled by its tyrannies a revision of the scriptural teaching of the great factors in redemption, and especially of the position and rights of man under the Gospel of Jesus Christ. Calvinism was a system adapted to the people who first received it, and accomplished a work germane to the great purposes of the Gospel. If it was not so valuable for the teachings it enforced, it proved its worth in suggesting the necessity of a modified predestination and of a liberalism in soteriology unknown since the third century. It is not renounced as a heresy, but as a broken staff upon which man can no longer lean; it is abandoned as a sinking vessel, once useful, but no longer available.

In this treatment of Arminianism we have not mentioned its modification and development under Wesleyan or Methodist leadership in England and America, because in essential doctrine the differences between its earlier and later forms are not conspicuous enough to require separate discussion. The origin of Arminianism in England, its incorporation with the Wesleyan movement, and its introduction into American Methodism, are subjects of imposing interest in our ecclesiastical history; but there is no single point more valuable than the Arminianizing of John Wesley. Where did he get his theology? Who taught him the specialties of the Holland divine? In what sense was Wesley an Arminian? Evidently there was no bond of sympathy between the Arminians of Holland and the Wesleyans of England, though they held primarily to the same categories of faith, and resisted Calvinism by the same course of argument. Richard Watson was undoubtedly a student of Hollandic literature; but it is not so certain that John Wesley, in his early life, was molded by the Dutch

theology. Even before Arminius thundered his philippics against some of the teachings of Calvin, English thought, by its own ferment, was bringing forth the germs of a new theology, and was preparing the ancestral Wesleyan line for its reception. Latimer and Hooker were liberals in the Church of England, and later, Cudworth, Jeremy Taylor, Chillingworth, Stillingfleet, and Whitby entertained Arminian conceptions, and gave currency to a seemingly indigenous theological liberalism that the Wesley family embraced and advertised to the world. Is it too much to say, that in this floating Arminian but unorganized Christian sentiment in England were the seeds of truth that finally lodged in the Wesley family, and germinated in the sunshine of a rich Christian experience, producing the real theology that has governed the Methodism of the world? It is susceptible of proof that John Wesley imbibed the doctrine of justification by faith from his mother, neither Luther nor Arminius directly influencing his judgment or enlightening his understanding in this doctrine; but where did Susanna Wesley get the doctrine? Not from the Thirty-nine Articles, but rather from the latent Arminianism in public thought, or from the testimony of her spiritualized consciousness, which was far better. Doubtless John Wesley was indebted to Zinzendorf for some notions, for, having conversed with him at Herrnhut, he records the salient points of the Moravian teacher, with his dissentient opinions. For his ideas of the doctrine of Christian perfection he was indebted, according to some of his reviewers, to Fénelon and Macarius. While his indebtedness can be made out to his mother, to the Church of England, to a growing liberalism in the English mind, to the Moravians, and to distinguished writers of different sects, it is difficult to trace an early connection with the Holland teacher, though the pregnant ideas of the controversy between Arminians and Calvinists were known to him.

It is quite certain that, in the progress of his theological development, he came in contact with the Hollandic spirit, and was influenced to a courageous declaration of Arminian principles by the discovery that Arminius had announced the fundamental ideas of a new theology.* What we doubt is the influence of Arminius upon him in the early or formative period of his religious life. Wesleyanism was properly, therefore, the beginning of a new theology in England, as Arminianism was the beginning of a new theology on the Continent, and the former proved to be the counterpart of the latter. We often speak of Wesleyan Arminianism, meaning by it a development of the Arminian principle by John Wesley and his followers. Arminius was the original fountain-head of true Christian thought to Europe; Wesley was the exponent of a broader though not different system, and has won the direct leadership of Methodism. Arminius checked, but did not overcome, Calvinism; Wesley shouted the truth, so that the isles of the seas have heard it and the hills skip like lambs for joy on account of it, and the ultraism of Geneva tears its robes and asks for the simple garments of the sons of God.

* *Vide* Wesley's *Works*, vol. vi, pp. 132-134.

THE ARENA.

THE ROMAN CATHOLIC POPULATION—STUDIES IN SADLIER'S CATHOLIC DIRECTORY FOR 1890.

THIS is the fifty-eighth annual publication. It is a small octavo, in paper, containing, with advertisements, nine hundred and twenty-five pages.

This issue has full official reports of all dioceses, vicariates, prefectures, etc., in the United States, Canada, British West Indies, Ireland, England, and Scotland, Germany, Austria-Hungary, and Australia.

However valuable and interesting the statistics of the Catholic Church of Rome may be as to other countries, this article will confine itself to the facts concerning the Catholic Church in the United States. They are as follows: Population 8,277,039. [This is presumably an estimate by Sadlier, and of this sum 1,476,375 are given by him as "conjectural." Concerning these "conjectural" cases, the editor appends the following foot-note: "The figures with asterisk (*) are conjectural, and certainly low. The Catholic population must exceed ten millions."] Priests, 8,332; 7,523 churches and 3,302 chapels—of both 10,825. Thirty-five theological seminaries, with 2,182 students; 102 colleges, 635 academies, 558 charitable institutions, 3,194 parochial schools, with 633,288 pupils; 13 archbishops, 73 bishops, 13 archdioceses, 66 dioceses, 5 vicariates apostolic, and one prefecture apostolic.

Crane's *Universal Atlas*, 1889, says: "The Roman Catholics claim to have 6,370,588 adherents of that faith in the United States (Roman Catholic Directory of 1882), but church membership is not reported." This statement is an admission of inexactness in his own figures as to the Catholic population, and if not so of all of them certainly of those which are marked "conjectural." If he had had the exact figures as to population, and had given them, then the Catholic population in his directory must have "exceeded ten millions." Not having these he estimated them, and of these estimated figures he indicates nearly 1,500,000 adduced by him as "conjectural."

All the foregoing figures from Sadlier, except those giving the Catholic *population* (not members, observe), seem to be *counts* of statistical figures taken from authentic sources, as church records, or school registers, or from reliable minutes of charitable or other institutions. Taking all the figures as exact, except those as to Catholic population, the estimate of the Catholic population seems large and quite out of proportion to the other facts cited. Take a few detailed examples as furnished by Sadlier:

The archdiocese of Cincinnati has a quoted Catholic population of 189,500. The churches and chapels are given as 231; priests, 226; average audiences for each church, 820; average parishioners for each priest, 838.

Diocese of Cleveland, O.: Catholic population ("conjectural"), 209,325; churches and chapels, 323; priests, 208; average congregations for each church, 648; average parishioners for each priest 1,006.

Diocese of Detroit: Catholic population, 125,000; churches and chapels, 209; priests, 145; average congregations to each church, 598; average of parishioners to each priest, 869.

Diocese of Syracuse, N. Y.: Average of audiences to each church, 704; average of parishioners to each priest, 1,333.

Archdiocese of New York city: Catholic population, 800,000; priests, 500; churches and chapels, 408. Average of audiences to each church, 1,600; average of parishioners to each priest, 2,000.

In these five examples, the average audience to each church is 874, and of parishioners to each priest is 1,409.

Taking the aggregate Catholic statistics, estimated and exact, each church would have an average seating capacity of 764, and each priest would have on an average the care of 993 parishioners.

Assigning to the 16,000 Methodist Episcopal ministers as many parishioners, relatively, as the Catholics assign to their priests, the Methodist Episcopal parishioners would number 15,888,000.

Assigning to the 22,106 Methodist Episcopal churches an average seating capacity equal to that of the Catholic churches, the congregations of the Methodist Episcopal Church would aggregate 16,890,000.

Let us take another form of comparison. The ministers of the Methodist Episcopal Church number 16,300. The Catholic priests number 8,332, or only about half as many of the latter as of the former. Yet the Methodist Episcopal Church, with almost twice as many ministers as the Catholics have, has by count 2,265,201 members, less than one third the number of members the Roman Catholic Church has; and an actual average of 150 parishioners to each minister, as compared with the 993 parishioners to each priest of the Roman Catholic Church.

The Methodist Episcopal Church has 22,106 churches, almost twice as many as those of the Roman Catholic Church. Yet an average seating capacity of 103 in each Methodist church would seat all her 2,250,000 of members.

Two things would modify this comparison:

1. The congregations of Protestant and Catholic Churches, alike, contain many who are not members of any Church.

2. The Roman Catholics, it is alleged, count all their children as members. The Methodists count as members only those who are enrolled as such upon their personal application and upon the profession of their faith.

Deducting, therefore, from the 8,277,039 of the estimated Catholic population three fifths for the children, the adult membership of that church would be 3,310,824. Deducting one tenth of this alleged estimate for attenders who are not members, the actual *adult* membership of that Church would be 2,979,742; add three fifths for Catholic children, and you have as the probable and proximate adult and infant membership of the Catholic Church in the United States, 4,766,386.

From all this it is concluded that Sadlier's estimate of the Catholic population is excessive.

T. H. Pearne.

Springfield, O.

OUR INDIA THEOLOGICAL SEMINARY.

There is only one Methodist Theological Seminary among the 250,000,000 of souls in India. It was founded in 1872 by the gift from Rev. D. W. Thomas, of the North India Conference, of $20,000. It has so far turned out 165 native missionaries, and 44 Christian teachers. The importance of this seminary to mission-work in India cannot be overestimated. Bishop Foster, on looking over the work, pronounced it the most important enterprise in the Indian field. Bishop Thoburn said, in his address to the Central Conference: "Our theological seminary at Bareilly has become more than ever a necessity to our work, especially in North India. The present demand for more anointed preachers of the word in India is more imperative than it has ever been before. We need a hundred men at once to enter the doors now open before us." Such is the demand. Ultimate victory depends on native evangelists and pastors. This seminary should be made a real West Point for the missionary war in India. Foreign missionaries can initiate the campaign, but a native ministry must carry it to completion. Too much importance cannot be attached to the training of the men. If ministers in America, notwithstanding the aid derived from Christian civilization, from the Church, and the Christian home, need the training of the theological seminary, much more by far do our candidates brought in from paganism and Islam. The call for native pastors and evangelists is great. Converts are numbered by the thousands annually. They are scattered in at least a thousand towns and villages. They must be organized into circuits under pastors. This work is rapidly spreading, and pastors and evangelists must be multiplied. Calls constantly come to the school for preachers. The demand is already far beyond the capacity of the school. The present year 60 are enrolled in the theological seminary, and 24 as normal students. Some 45 women, the wives of the students, are also pursuing a course of training for mission-work, thus making an attendance of 129. For this important institution and its pressing need a paltry endowment of only some $50,000 has been got together, with buildings valued at about $12,500. All this is much below the demands of the case, and is not worthy of the great Methodist Episcopal Church and its missionary enterprise. We have been pressing this subject on the attention of Secretaries and Board and Church, with patient persistence —faint, at times, over the delay in raising this institution to a plane of efficiency and usefulness equal to the opening. Not ignorant of the fact that Methodism has many men of wealth, who could with small effort and but little of self-denial lift us at once to a place of far greater power as a missionary institution, we sometimes sigh out the query, O Lord, how long? For want of money our disabilities are great. The staff of teachers is not what it should be. Here we have all the demands of a theological seminary in any land. The principal is able to give his entire time to the work, but only half the time of another foreign missionary can be secured, with the partial time of two native teachers for

the seminary. The institution should now have money enough to command the full service of at least two foreign missionaries, with the required native assistants, in the course of theology. We should have ample funds to supply liberally teachers of the classic languages of the East—Persian, Arabic, and Sanskrit. These are so connected with Oriental learning that it becomes very desirable that some of our men, who show aptitude in this direction, take these up. We are not able to give the attention to Greek and Hebrew demanded, simply for want of a larger faculty: still something is done in these languages, with encouraging results. The theory of religious instruction requires that religious teachers teach from the original text of their sacred books. It is the taunt of the Moslem, flung in the face of our native preachers, that they know only translations. The Moslem, indeed, generally imagines that the original is lost. We must have more teachers to supply this want. Besides all this, an ample endowment would help us to many appliances now wanting, as maps, charts, books, furniture, etc. Precious time and strength, that are more than gold in teaching, are spent in correspondence, calculations, planning, economizing, begging, etc., trying to build up a deficient endowment, and fit it to a demand far beyond the fund in hand. We have faith to believe that if the ear of Methodism can be gained this state of things will not last.

T. J. Scott.

Bareilly, India.

THE SOUTH—SOME SUGGESTIONS.

From a study of these questions for years I am convinced that two steps toward pacification could be taken which would involve no sacrifice of principle and might do much good.

1. All of the denominations involved might make one concession. The names of Conferences are often a source of needless irritation. For instance, in the State of Arkansas the Methodist Episcopal Church, South, has three Conferences—the Arkansas, the Little Rock, and the White River. When we re-entered the field, we called our work the Arkansas; and when, by separation, that became a white Conference, the colored brethren took the name of Little Rock. With the great increase of colored population in that State, our Little Rock Conference may become as large a body as is the white Conference of the Methodist Episcopal, South, which took the name long before our own Church used it; and the confusion, now irritating, will become worse. These two Churches could at least agree so to change the nomenclature of their Annual Conferences as to avoid such irritation, and no one be hurt an atom.

2. The second suggestion is entirely different, and has to do with the two great Methodist Episcopal Churches in the South. In each Church are ministers who are broad and true. Often these men are, by reason of health or environment, hardly at ease in their present section of country. Suppose that twenty good men were practically transferred from each Church to the other. What would result? An amelioration of environ-

ment, possibly, for the change should not be made without a probability of this outcome. Each man would make a center of influence. If he were true, that influence would be salutary, modifying. We predict that within five years the score would become a round hundred, and a better sentiment prevail. There are many Southern preachers who would be most welcome in our pulpits, and possibly the reverse is true.

Anita, Iowa. ALFRED NOON.

RACIAL SUPREMACY.

The fact has abundant historical proof that a spirit of pride, vanity, and self-exaltation has characterized all the leading families or nations of the earth. It is now claimed that the Anglo-Saxons are the imperial race, destined to overshadow and subdue, with their language and civilization, the world of mankind. And we of the States of America boast our free government, our enlightened institutions, our broad domain, and our brilliant future as a great commonwealth. Without any adequate preparation for the supreme crisis, we even dare to claim that our country shall be Christianity's decisive battle-ground, and the hottest fight in the Mississippi valley!

May it not be possible that we have underrated the virtues and the ability of other races? If the quality of a people is in some manner attested by its age, what shall we say of the Methuselah among the nations who to-day occupies that ancient seat of empire on the eastern slopes of Asia? The mental power of the Japanese, according to intelligent European observers, is simply marvelous, "especially in the deeper problems of philosophy and metaphysics." In the great imperial University of Tokio, eight thousand students are daily plodding their way into the wider realms of knowledge. No class of mind has evinced a keener perception of many of the fundamental principles of learning than the sages of India and China. Western enterprise is developing the physical forces of nature, and in military prowess has given the Occident ascendency over the Orient; but, if "knowledge is power," and if the keen, subtle, unwearied intellect of the East should develop unlooked-for and unlimited capacity of acquiring what we know, and of pushing investigation into other fields of research, who can foretell the result?

And what if the Asiatics should take into their political, social, and commercial life a genuine faith in Christianity, with a spirit of sincere obedience to divine law and practical conformity to all the conditions of true national greatness! Might not the star of empire hasten on its western course, until it shall once more shine, but with new and added luster, over the cradle of the human race? L. N. WHEELER.

Fort Atkinson, Wis.

THE ITINERANTS' CLUB.

THE WORK OF PREPARATION.

THE young minister is continually engaged in a work of preparation. Even though he has finished a "college course," and after that a "theological course," and after that a "post-graduate course," and then a "course of special study abroad," he must begin his ministry with the pressure of a perpetual "preparation" upon him. He must organize his church. He must begin to find and to find out his people. He must begin to prepare sermons. He must prepare lessons for the younger members of his flock—Sunday lessons and week-day class lessons. There are no "old sermons" on hand. The few that have grown during his years of general study are soon given to his eager flock, and he must "work up" new sermons. Ah, if they could only *grow!* Favored youth! Mind disciplined by years of careful study, under skillful and learned professors, in association with ambitious class-mates, in the stimulating atmosphere of college and seminary, with the broadening and quickening effects of crossing the ocean and traveling the Continent; and there is the inspiration of foreign university, of professors, and of fellow-students from all parts of the world! Favored young pastor! But all this preparation is to be followed by—more preparation. The very largeness of the world the accomplished student has entered, and the very loftiness of his ideals, makes his work the more difficult, as he sits down in his study during the early weeks of his pastoral term. But he has his hands full—what with calls to be made and callers who come at the wrong time, and who tarry too long at a time; what with social acknowledgements and returns on which his young wife insists; and what with the papers and magazines and the correspondence, and the plans for some co-operative church work, in which all the pastors of the place are interested, and—the two sermons for next Sunday! Poor fellow!

Here is another young minister who never finished and, *sotto voce*, who never began a college course, who never saw a theological seminary in his life, and to whom "post-graduate" courses are an impossibility, and who thinks he will never see the ocean, and who is in another and a neighboring church of the same town where the college and seminary and post-graduate and educated-abroad brother is located. He is a pastor too. And he has a flock. And the flock want a success in pulpit and pastoral service. And the fellow married early, and there are children to be fed and educated, and the salary is not large, not so large as that of the gifted, cultured brother in the granite church yonder. Then our uneducated minister is refined and sensitive and ambitious. He wonders, both before and after preaching, how on earth he ever assumed such an office—so high, so holy, so full of responsibility. One answer always comes: "God calls you!" He had tried to get out of it a hundred times. His face burned and his heart palpitated as he realized the greatness of

his work and his own unfitness for it. But that voice, "God calls you!" he could not stifle. And he said: "By God's help I will make what preparation I can."

He had some preparation, of course: a good high school training, a delight in books, power to fix attention, ability to think, and to find thoughts—some of which he afterward recognized in other men's books, and some which he never found anywhere; an unflinching faith in God and in the Bible as God's word, and in Jesus Christ as a personal Saviour, and in the Holy Spirit as an indwelling Comforter and giver of strength; a real interest in people; in all kinds of people; an interest in them as immortal beings, and as present neighbors, as citizens of a great republic, and as parents of little children. Thus it will be seen he had some preparation. He was very much such a man as Dwight L. Moody, in his spirit of consecration and in his personal power, with more education at the beginning. While he looked on with a sort of envy (not a thread of selfishness in it), as he listened to the well-educated pastor of the other church, this same brother, favored by the schools, looked on with very much the same feeling as he listened to the fervor and force and divine unction and common sense of his uneducated brother in the ministry of Jesus Christ. Both men had to engage in the work of preparation.

Perhaps the untrained man ought to leave the ministry for a time and enter at least a theological school. Or he ought to begin at the beginning and go through college. Many men who prematurely enter the ministry ought to do that. But once in a while a man, although he tries, cannot do it. His brethren discourage it. His conscience forbids. The voice says at midnight: "God calls you!" Somehow he dares not disobey it. But he must make preparation. And he does. The odds are against him, but he has purposed, and, with a will like a sword, he hews a straight way through every difficulty. He tries and wins. And how does he go to work? It is to tell this that we take pen in hand.

First of all, he takes a sort of an inventory of his intellectual and literary life. What has he done in the way of study? What books did he take in the beginning? And who were his teachers? How much time has he given to study in his life? So many years at school; so many teachers; so much work finished. Here are the books he has diligently read. Take all the books that have helped to make him and put them over here on this shelf and on that. How little he has done! How little he knows! But away with that! To-morrow, not yesterday! A little retrospection is wholesome, but one can thrive better on a very little of it.

To do his best he must be at his best, physically. He must sleep soundly, eat wisely and regularly, exercise much, breathe the fresh air, and keep cheerful. The brain is a part of the body, and a sound stomach is a great help to the brain. He must be systematic. And he so purposes in his heart.

But what work has he to do? The "pastoral visiting." That he puts down on his list of "demands upon my time." "Sermons for the next Sunday." Alas! what time they will take! "Conference studies."

Alas! what time is left for them? The fellow deliberately writes down as the fourth item—"Help and good cheer for Mary and the children." He has the idea that a minister is still a man; that the professional responsibilities do not release him from the duties of husband and father; and that, although the "visits" must be made and the "sermons" prepared, and the "studies" pursued, the wife of his youth and the children of his love must receive from husband and father "help" and "cheer."

Our unprepared young minister has struck the true key-note of Christian life to begin with. To preach he must study, but to preach well and to visit he must BE. "Life" is the secret of ministerial power. "Use" is the end of life. He who resolves to be and to help is on the highway which leads to largest success.

The next wise thought that came to the young candidate was this: Somehow I must unify the diverse services of pulpit, study, pastorate, and fireside so as to get help from all for each. I must make home life with my wife and children help me in pastoral work and in the preaching of the Gospel. I must make pastoral work help me in the pulpit. I must connect my work of preparation on the Conference course with my pastoral, pulpit, and domestic life, so that every service I render will contribute to success in the examination I must pass. How he did this we shall see later on.

One fixed resolve he formed: I will be in my study every morning from 8 o'clock to 12:30. Stewards, class-leaders, visiting brethren, shall not disturb me. I must serve my people in the pulpit. I must, therefore, cultivate my mind, explore fields of truth, prepare wise words for Sunday, and master the studies prescribed by the Church as conditions for my full admission into the ministry. What I must do I WILL do!

There is a sequel.

LAW PARLIAMENT.

This series of questions and answers on Church letters, from 1 to 7, are by Rev. S. G. BLANCHARD, of California; from 8 to 10 by Bishop Merrill.

1. *Question.* Who have a right to church letters?

Answer. Acceptable members who actually intend removing their membership from one charge to another.

2. *Ques.* Is a vote of the church required in giving a church letter?

Ans. No; the pastor is authorized to give letters to members in good standing.

3. *Ques.* May a pastor refuse to grant a letter to a member intending removal?

Ans. He may for reasons in his judgment sufficient, *provided* he proceed at once in the trial of such member, if said member is willing to be tried.

4. *Ques.* What is a pastor's duty on giving a church letter?

Ans. To notify the pastor within the bounds of whose charge the person holding the letter has removed, if practicable.

5. *Ques.* What is the duty of a pastor on receiving a church letter?

Ans. To inform the pastor of the charge granting the letter that he may know that the responsibility of said member to that charge has ceased.

6. *Ques.* How long is a church letter valid?

Ans. Only one year from its date, unless renewed by the pastor of the church which granted it.

7. *Ques.* Is a person who holds a church letter still a member of the church?

Ans. Yes; a letter does not make him any less a member of the church while it remains valid.

8. *Ques.* When a person retains a letter a year without depositing it elsewhere, can he have it renewed after the year expires, or must all applications for renewal be made before the expiration of the year?

Ans. The letter may be renewed on application made after the year expires, provided satisfactory reason be given for not depositing it sooner.

9. *Ques.* If it is not deposited at all and no application made for renewal, does the person holding it still retain membership in the church that gave the letter?

Ans. He does; for it is not the receiving the letter that removes his membership, but the act of depositing it in another church. One cannot get out of the Church except by expulsion or withdrawal, the latter in writing.

10. *Ques.* When may a pastor report a member removed without letter?

Ans. After an absence of twelve months, and when his residence is not known.

HOW TO PREPARE FOR EXAMINATION.

Rev. R. H. Pooley, Appleton, Wis. On preparation of Harman on Old Testament, chapters xxi–lii. I would advise: (1.) Turn to the excellent page of *contents* for each chapter, and ponder well, almost committing. (2.) Turn to the chapter, and before commencing to read master in a similar way the *sub-heads* of content's headings. This will make the reader eager to reach the discussion and fix the author's answer. (3.) Take pencil and blank tablet, and after reading and digesting each *sub-head* write down in your *own language*, in the tersest possible form, the substance of each discussion. After handling each chapter thus compare *your* tablet answers with *contents again*, and *sub-heads* of authors.

Dr. James H. Potts, Editor *Michigan Advocate*, on Harman on New Testament, chapters i–xviii: Assuming that the design of the examiner *always is* to ascertain what the probationer knows about arguments of the book, I would advise the student, (1.) To thoroughly fix in mind the scope and plan of Dr. Harman's argument. (2.) To write out in the fewest possible words a statement of the errors which the author refutes, and a full synopsis of the arguments by which he refutes them. (3.) To also

put in shape for memorizing the positive proofs advanced by the author in support of the genuineness and authenticity of the four gospels. (4.) To keep in memory any salient points and important facts bearing upon any question of interest most likely to catch the examiner's eye in preparing for the examination.

DR. J. B. VAN METER of Baltimore, on Pope, vol ii: (1.) Let the student ponder the three topics of the volume, till their relation to each other is completely established in his mind and ideas begin to crystalize around them. He may test himself by undertaking to write an essay with these three topics as its outline. (2.) Follow a similar plan with the leading subdivisions of each topic—those in small capitals. (3.) Keeping this outline in mind read the whole volume in the fewest possible sittings, making no effort to retain details, but aiming at a comprehensive view of the discussion. Pause, however, on definitions of terms, which should always be mastered. (4.) Let him now study each section in the light of this comprehensive view, and in as much detail as time and abilities will admit. Made a careful analysis as he reads and note particularly where and why his own judgment refuses to range with the conclusions of the author. (5.) Review from this analysis and these notes. Re-examine differences. (6.) Forget all about Pope and his book as soon as possible, and look at the subjects studied simply as subjects, and weigh the proofs brought into argument independently of the force given them by the mind of the author, through which they were sifted.

DR. D. C. RIDGWAY of Kearney, Kan., on Pope, vol. iii: Taking the table of contents as an analysis, read by this each topic separately three times before touching any other. For example, take first, Regeneration: read through carefully, comparing as you read the text of the book with the author's analysis in the table of contents, and make notes of your own. On the second reading, disregard the author's analysis, and in this reading make an analysis of your own, which in the third reading you should compare with the author's and verify by the text of the volume. Then take up Topic II, Christian Sanctification, and treat it similarly, and so on *ad finem*.

PROGRESS.

A notable Itinerants' Club was held May 1–15, at Atlanta, under the management of the Faculty of Gammon Theological Seminary. The programme consisted of lectures on Practical Theology, Doctrinal Theology, Elocution, Conversations on Biblical Studies and the Conference Course of Study, and Lectures on General Topics, all interesting and instructive.

Several of the Spring Conferences appointed committees to report on the advisability of the organization of clubs, and in a majority of the Conferences clubs were established.

The movement is spreading, not because it is new, but because it is necessary to self-culture and a broader view of the ministerial life.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THERE is a universal cry throughout Europe for some means to protect youth from the evil influence of the vile sheets that are yearly leading them more and more deeply into an unfathomable slough of baseness. This cry has become more shrill than ever just now in France, from the fact that lately two young bandits were sent to the guillotine. A French jury would, almost certainly, recommend such to mercy on account of their youth; but, in the case of these, the cynicism of their attitude before the court was such, and the gravity of their crime so great, that the hearts of the jury were closed to pity.

The indulgence of courts and juries has at last wearied at the constant progression of crime among the young, almost reaching the merest infants. No daily sheet can be opened in any capital of the continent without the chance, yea, almost the certainty, of meeting the recital of some sinister crime committed by young villains, and most often in gangs. Not seldom, indeed, this is a mixed school, where young girls lend a formidable support to the precocious depravity.

The great community asks the grave question as to whence comes this fearful moral degradation. And people of preconceived ideas are quite ready to answer that the fault lies in the schools, with godless teachers and teachings, which now in some sections abound, while others declare the trouble to be the liberty, or rather license, of the press. It is beyond doubt that instruction void of the religious element, if it does not constitute a preparation for vice, is by no means a preservative against it. The danger of vile literature is so evident that it must share a large part of the responsibility for the fearful corruption of youth.

But unwholesome publications and immoral plays are often the auxiliaries and accomplices—the dissolving agencies—of an irresistible power. Here, alas! it is also the bad example of parents, their disordered life, or their indifference; there it is the absence of a home, or of all family life. Sometimes it is the conditions of their industrial life, which keeps from the home all day the father and the mother also, who are both obliged to earn their bread at the expense of neglecting the care and education of their children; elsewhere it is the vagabondage resulting from poverty. To these exterior causes one may often add hereditary predisposition to evil, especially that which proceeds from excessive use of alcoholic drinks, to say nothing of other vile instincts that are simply dormant.

But, whatever may be the real cause of the evil, its gravity is incontestable, and all minds and nations are searching for a remedy. It will be perceived that, as a branch of all discussions in the great labor conferences

of the hour, the degradation of childhood, in its various phases, is demanding attention, to the honor of our age and generation, and we are glad to perceive that, at last, in measure as the disease is growing is also the solicitude for its almost helpless victims; and the present emulation among nations in this good work is a gratifying spectacle.

I. RELIGIOUS.

AS THE GERMAN LUTHERANS SEE US!

The German Lutherans are now paying us their compliments in regard to their language in our schools. We quote from the leading Lutheran organ published in Leipsic:

"Our readers are already aware that native Americans in North America have declared war against the German schools. Their allies are the irreligious Germans, who blow the same trumpet because the war against the German language is considered as an attack on the schools of the German churches. . . .

"It is no longer to be concealed that these [American] laws aim at the suppression of the German tongue. Of the English papers, the *Sentinel* in Milwaukee and the *Tribune* of Chicago came out with this confession in the fiercest wrath. They dread the increasing power of the Germans, and are determined to meet them with repressive laws. Those two journals refer to the policy of the Imperial German Government in excluding the French language from the schools of Alsace-Lorraine. But we may add that the government schools, stand so low that they are far surpassed by the work of the parochial schools, which are constructed on the German models and thoroughly taught by well-trained teachers. One can have no conception of the superficial character of the peculiar Yankee culture. The people build great school palaces, and spend immense sums for their schools, and that is the whole of it. . . .

"But this nativistic fanaticism goes far beyond school legislation. That arch-enemy of the Germans, Senator Blair, goes at the Germans roughly. He demands that the candidate for naturalization shall be able to speak, read, and write English with ease, and must be able to carry on business in this tongue, and must be familiar with the principles of the Constitution of the United States, and the republican form of government. This is the direction in which the wind is blowing in school legislation, and it is no wonder that all German societies are entering their protest."

FROM RUSSIA.

Religious persecution in Russia is as rife as ever. The so-called "Department for Foreign Confessions" has just made a report on the special subject of the Lutheran faith—that is, the Protestant faith in Russia. The chief result of this report is the asserted unavoidable necessity of a change in the theological faculty of the University of Dorpat into a

theological school, with its seat at St. Petersburg. The animus of this movement is the fact that the University is, or was, a German school, and the only one in Russia. The aim now is to stamp it out as such by changing its character entirely, and placing it right under the shadow of the chief authority.

It is quite certain that this measure will be carried out, because it is in harmony with the drift of matters in this field. With this affair accomplished, the University of Dorpat will be the only one in a Protestant country in Europe in which theology finds no place. The ulterior motive is to destroy the entire institution, so that the Protestant learning of the most of the students will entirely disappear. And this is in the face of, or perhaps because of, the fact that the number of Protestant students in the institution is on the increase, while the jurists and philologists are declining. The general report also recommends that the Protestant congregations all be placed under a strict control of the government. The respective churches still have the right to nominate pastors for vacant pulpits, but the ratification depends entirely on the decision of the Minister of the Interior. And, again, all synods are to be under a much stricter control than in the past, and for all foreigners in Russia the following orders are to be regarded: Churches and chapels must be built near all the gold mines, and the attendance on Sundays on the part of the workmen is compulsory. Schools must also be established in the regions of the sects; and in the Amoor lands no orthodox Christians shall be employed, and in these schools the Russian language is compulsory. And of the toleration of which the proclamation speaks, the following decree is a specimen: In the district of Riga a pair in mixed marriage were imprisoned for three months for having their child baptized in the Protestant faith.

SABBATH OBSERVANCE IN HUNGARY.

It is quite a sign of progress that the Minister of Commerce has sent to all corporations interested an address that contains six paragraphs in relation to the matter of Sabbath observance, that said bodies may express their judgment as to their character and feasibility: 1. On Sabbath all ordinary labor must cease, except that of clear necessity. 2. Sabbath rest is to begin at 6 o'clock in the morning and last twenty-four hours. Small manufacturers may work till 12 o'clock on repair of machinery. All stores in the city must close at noon, and in the rural districts at 5 o'clock. 3. The Minister of Commerce will co-operate with the Minister of the Interior and of Worship to denote the occupations for which exceptions may be made on account of the impossibility of the interruption of labor, or the necessity of the public, or for the purpose of public intercourse. Such exceptions are to be made for brewing and alcoholic distillation, and for certain processes in bleaching, dyeing, printing, and machine factories, etc. But even with these there must be a relay of workers, so that each squad may have monthly one whole or two half Sabbaths free. 5. Violators of these prescriptions will be fined from ten to three hundred

florins. 6. The law will go into operation two months after its publication. The ordinance is a supplement to imperial Austrian law. The operation of printing is forbidden on the Sabbath, so that the Hungarian journals will not appear on Monday morning.

The Hungarian Parliament is also now occupied with the matter of asylums for the protection of small children, in which there will be a total change in the administration. These protectories will be in some cases turned into summer asylums for children from four to six years of age, where they will be cared for and their bodily and mental development guarded. The minutiæ of all this reform is almost amusing.

THE WALLOONS IN HOLLAND.

In the Protestant Church in Holland the parties are quite numerous. The Church of the Walloons resembles the Reformed Church in France—they have also the Orthodox and the Modern Churches. Why these names is not very clear, nor why the "Liberals" should assume the name of "Moderns" is not easily determined. But the doctrines and the differences are quite in the line of the French Churches, which is natural, as most of their pastors come from France. Though the Orthodox spring from different schools, they preserve among themselves quite a unity of doctrine. The Moderns are less easily classified, as they go from moderate liberalism to advanced radicalism.

These tendencies exist legally in the Walloon Church, since the synodal regulations have been from time to time modified in a manner to permit all doctrines to co-exist with the same claim. Besides the celebrated formula, "A free Church in a free State," they willingly also place "A neutral Church in a neutral State." They forget that absolute liberty exists nowhere in any society.

In a numerical point of view the strength of the two parties is about equally balanced. But in the meanwhile the control of the Church is in the hands of the Moderns; they control the elections, and at their will form the Walloon Commission, which governs the Churches in the intervals of the sessions and serves as an intermediary between them and the Reformed Synod. This situation is not in harmony with the actual state of affairs, because the Orthodox pastors have been for several years in the majority. Why the Orthodox party has not been able to conquer the place that belongs to it results from various reasons. To specify two of these: The first is the weakness of the Orthodox party as an ecclesiastical body; for as such it is weak. The second is the fact that the members of the Walloon Commission form a part of the Re-Union, with a deliberative voice, without being delegated by the Churches. This anomaly, which exists in no other ecclesiastical assembly, falsifies the majority, and has more than once been sufficient to secure the preponderance of the Modern party. The truth is, that each party deceives itself on its own merits. The Moderns like to boast of their liberalism, and they form a part with the Orthodox in the Walloon Commission, and they always understand

how to regulate their generosity so as best to subserve their own interests. A confederation was recently established of the Churches, with the following declaration of principles: "We, the pastors and laity of the Walloon Churches, confessing our belief in the word of God as contained in the two Scriptures as the only foundation of salvation, decide to meet annually in fraternal conference. Heartily attached to our Churches and their institutions, we believe that it is proper for us to meet in the same faith."

THE OLD CATHOLICS IN BAVARIA.

Since the death of Dr. Döllinger the Bavarian authorities seem inclined to take more decisive action toward the Old Catholics, who, of course, are not regarded with pleasant eyes. The government has just issued an order to the Committee of the Old Catholics of Bavaria, informing it that all Old Catholics from now on are no longer on the part of the government to be considered and treated as members of the Catholic Church. They will, as other sects, not be molested in their private domestic worship, but they may not as Catholics unite for the practice of their religion.

From the various newspaper reports of the last few months it is learned how this ministerial decree came into existence. Orthodox Catholics considered it a grievance that the Old Catholics were regarded by the government as members of the Roman Catholic Church, and that Bishop Reinkens should be permitted to perform the service of a Catholic bishop of the country. For, notwithstanding the small number of Old Catholics, and the fact that no absolute injury would entail to the Catholic Church because of their existence, their presence is nevertheless considered a violence to Christian honor. The Orthodox party in the Parliament endeavored to crowd out the Minister of Public Worship for favoring them to a certain extent, and thus the affair has caused considerable feeling.

The principal side of this matter, and also some peculiar occurrences in regard to it, are of such special interest that it may deserve a closer examination. When the Old Catholic opposition to the decrees of the Vatican Council took form, this action was favored by many of the governments. But when one bishop after another gave up his original protest against the infallibility dogma, and the universal episcopacy of the Pope, the hopes of Old Catholicism were considered as destroyed. But nevertheless the Bavarian Minister of Worship protected the two or three Catholic priests who refused submission to the decrees, and were, therefore, excommunicated, because the royal *placet* had never been granted to the decrees, which therefore did not exist for Bavaria, and so not for those Catholics who had not submitted to them, and who were afterward, as before, members of the Church acknowledged and indorsed by the State.

This logic was received with great favor by the liberal element, and thus matters remained, even after the Old Catholics had elected a bishop and in many respects reformed the doctrine and worship. But, after all the bishops and the great mass of the people had submitted to the action

of the Council, it would have been unreasonable to violate the concordat with the Vatican. All opposition and hesitation were futile—they were forced to accept the actuality as it was. The Minister of Worship has since tried to ride two horses—he has favored the Old Catholics from his treasury, while he has indorsed catechisms which teach the dogma. The government now seems to think it is time to be consistent.

II. LITERARY.

THE JEWS IN PRUSSIA.

The increase of Jewish pupils in the higher schools of Prussia is becoming quite alarming and embarrassing to the authorities. No less a personage than the Minister of Public Instruction is calling the attention of the Chambers to the unpleasant fact.

In the lower schools they are able to make certain subdivisons so as to accommodate the scholars in certain demands, but in the higher ones this becomes troublesome, or almost impossible, and the Jews are crowding into these. In Berlin, for instance, it has been found necessary to stop the classes because of the celebration of their New Year festivals; it was not possible to retain pupils enough in the classes to make it worth while to go on with them. And, to add to this discomfort, it was necessary to see that Jewish pupils should not remain behind in their studies, for they had, according to their religion, the perfect right to remain away from them during their high holidays.

The trouble was still greater in Silesia and West Prussia. There it is not possible to keep up the schools on Saturdays with the stern ritual of the Jewish people. The educational authorities have been forcibly contravened by the Jewish rabbins, who have absolutely forbidden their children to attend any exercises on Saturdays, which are full days in the Prussian schools, their free period being the afternoon of Wednesdays; and because the Jews there are so numerous it has been necessary to completely change the order of studies.

In regard to this trouble the Minister expresses himself thus: "I am neither Semitic nor anti-Semitic, nor is the government, so far as I know; but in regard to a matter that so closely concerns educational administration, I am forced to explain my situation, as it is the duty of the authorities to have their eyes open and not shut. The gymnasia proper have no confessional division of the students; but in Frankfort-on-the-Main a division has been granted to the Jewish element because of its numbers. There is also, there, a scientific or 'real' school for the Jews alone. But even this is not satisfactory, for the Jews are divided into two camps because of differences in their religious opinions. Now if in Frankfort the Jews cannot be united among themselves, is it to be wondered at that they must be separated from the Christians?"

"In one gymnasium in that city, out of 402 pupils, 107 of them are Jews; and in a classical gymnasium of 334 pupils, 140 are Jews. Now

to this add the fact that other religions are penetrating into the school relations. The church festivals of the Catholics fall on different days from those of the Jews, so that they are obliged to use a number of days in a manner quite hostile to the regular programme. On account of this fact, we are forced to use some days for repetitions or reviews, that the pupils may not suffer at the advance of those who have been regular in their attendance. Thus we lose at least two weeks in the course of the year.

PRIMARY EDUCATION IN FRANCE.

An instructive statistical report of primary education in France has just made its appearance. At the present time there are about 87,000 of these schools in France and Algeria; about 16,000 of these are private schools. In these are employed 147,874 teachers of both sexes; the number of pupils amounts to over 6,000,000, of which 5,000,000 are in the public schools, and the remainder in the private schools; the expense for all these schools amounts to 173,000,000 francs, the share of this coming from the congregations amounts to 30,000,000. Besides these regular expenses, there have been expended in the last ten years about 527,000,000, and this mainly for erection of new buildings and the repair of the old. Since 1882 the increase in the public schools has been six per cent., and in the private schools seven.

As a result of the new school law in 1882 the decrease in the schools controlled by the Christian Brothers and the Sisters of Charity is about 22,005, but the public schools have increased to the same extent. This transfer in favor of the lay schools has affected only the public schools. In the private schools the relation has been totally different; the number of private schools kept by members or orders has increased by 1,500. The efforts of the statesmen of the third Republic to exclude the religious element from the common schools has, according to this, not been very successful: the majority of the republican journals conceal this fact; but the inexorable figures disclose the real state of the case.

It has turned out that whenever a secular teacher has taken the place of a religious teacher of the Christian Brothers a private school led by a congreganist has been opened. It has thus only been possible to the State in the years 1882–88 to gain from the orders through the public school the number of 85,000 pupils, while, on the contrary, the increase in the clerical private schools has been almost 100,000. The French freethinkers have therefore in this respect but little inducement to boast of their victory; for the peasants, now as formerly, as well as the working-men generally, send their children to establishments of the Christian Brothers and Sisters.

A STUDY OF VINET.

A book of deep interest at present, bearing the above title, has just come from the press of the French Protestants. The author displays a fine talent for analysis, and brings out into full light the complete unity

f Vinet's religious conception. This book is peculiarly opportune at he present time, when a decided reaction is appearing against his lofty nd fruitful tendency. One might understand this reaction if Vinet ere the object of some indefinable fetichism which would make him n indisputable authority. But he himself has taught us to use toward he most esteemed teachers that liberty of thought which endeavors not imply to repeat a lesson learned, but to draw from it the consequences f the principles laid down.

We may not hesitate to say that every tendency hostile to the spirit f Vinet, which is that of the great innovators in the evangelical theology n our epoch in every country, will only end in the most lamentable eturn toward ecclesiastical authority, if it were impelled to its ultimate equel—which is not yet the case in French Protestantism. It would ucceed in making only scribes or skeptics, perhaps both, for external uthority is the natural bond of these two classes of mind, which form in eality only one. It is very certain that this accusation of skepticism is o-day aimed at Vinet, and his defense is the duty of his admirers.

MADAME DE STAEL.

A distinguished German lady, known as Countess Leyden, has published beautiful work on Madame de Staël, in which she dwells largely on her ojourn at Weimar, the home of Goethe and Schiller. Nothing can be ore interesting and piquant than the anecdotes relative to this period, nd the impressions produced by that celebrated woman.

Schiller says of her: "The volubility of her speech is astonishing; one ust be all ears to follow her. She will explain, penetrate, measure every hing. She admits nothing obscure or inaccessible; and in the regions hich she cannot illumine with her torch there exists nothing for her."

harlotte Schiller says of her: "We are in a perpetual strain of mind hen she is with us; it is one continuous movement; she wishes to know very thing, see every thing, understand every thing. Whether at table or n the drawing-room she attacks the most insoluble problems, and even he greatest mysteries of the soul, which should, in truth, only pass be-ween God and man. Schiller used to lose patience with her, saying on er withdrawal, 'I feel as if I were rising from a bed of sickness.'"

The impression produced on Goethe was not less vivid. One day Iadame de Staël informed him of the arrest of General Moreau; then assing almost immediately to other subjects, she is astonished that her nterlocutor cannot follow her in this mental race. Goethe playfully re-lies: "You cannot seriously interest yourself in any thing; you attack ne without mercy, you strike me with a blow so rude and then expect that must pipe to your little song, and skip from one thing to another!"

And yet it was this same frivolous de Staël who made the most pene-rating observations and gathered the materials for her immortal book on Germany!"

PROGRESS OF CIVILIZATION.

THE word "millennium" expresses not merely the aspiration of human society for a peaceful state, but the final outcome of all the forces that constitute what is called civilization. It is a word with more than a religious meaning, for it embodies the expectation, crude or well-formed, spoken or merely latent, of the entire race. Fortunately, too, every great movement of nations, every social or civil revolution, every government reconstruction, seems, however obscurely at first, to be in its last analysis in harmony with the project of transforming the world, and adding to man's moral resources and his capability of exact and independent enjoyment. The great struggles of mankind usually end in human elevation; the great wars have been productive of great epochs of advancement; the birth of kingdoms has marked the beginning of permanent progress; and altogether, with all the drawbacks and shiftings, the outcome of history thus far made has been in the direction of the millennium. Divided into periods of five hundred years each, it is not difficult to see that from the time of Abraham the race has marched toward the goal, switching off at times into wildernesses, but eventually recovering the path, and going on, sometimes slowly, but often rapidly, toward the end. Especially since Herodotus has history recorded the variations in the struggle for development and redemption. Kingdoms rise and fall; heroes are born and perish; persecution and freedom fight their battles in hand-to-hand conflicts; truth and error smite each other with thunder-resounding blows; but what of it all? Onward marches the race, and onward it will march until the tramp of the nations will merge into the music of the millennium. It is interesting to note that atheists and materialists attribute this inevitability of historic development, or the fact of progress, to the principle of evolution, ignoring the personal or providential agency behind it that authorizes the progress that apparently issues from the operation of the principle. To this so-called law all the advances in social life and improvement in forms of government, the development of the various ethical systems of religion, and the broadening of religion itself, and its culmination in Christianity, are assigned with indifference to outside facts, and without discrimination as to the agencies involved in progress. The history of social statics, ethics, philosophies, and religions, unmistakably exhibits a growth of refinement and purification, and a tendency to completeness and a self-invested authority; but it also exhibits great lapses, apostasies, overthrows, which are contrary to the spirit of evolution, which does not provide for freaks or a single hiatus in its course of systematic development. Yet evolution is a fact, but not an atheistic or materialistic fact; it is a stupendous providential fact, signifying the development of a divine purpose in human history, and that its true fulfillment will be manifest only in the inauguration of the millennial order of life among men. Nevertheless, we do not object to scien-

tific or materialistic evolution, teaching, however blindly or mischievously or unwittingly, the doctrine of the millennium—which is as old as the Bible, and older than evolution itself.

Manitoba has spoken wisely on the subject of education. In her new school law she keeps step in the resistless march of the world's reform. This law, whose enforcement began on May 1, proposes such radical changes as the separate school system, and the gathering together of scholars of different races and religions under a single form of instruction. The enactment, in other words, is the refusal of the State longer to recognize and support denominational schools; and the requirement that all schools receiving public aid or recognition of any sort must be subject to the control of public-school boards, and, in general, to the Advisory Board of the Province. But this great step forward, as would be supposed, has not been taken without the protest and persistent hinderance of French Catholicism. The bitter opposition of this branch of the Romish Church, and its vigorous, though unsuccessful, appeal to the Ottawa Government for ultimate decision on the constitutionality of the law, have been in consonance with the malignant and changeless hatred of Rome every-where to the public-school system. In Manitoba, however, as elsewhere, the constitutionality of the law is in harmony with its wisdom and its beneficial application. Education is not a *religious* question. Protestantism, no more than Romanism, has the right to make the public school the medium for its theological teachings. Denominations, as such, must not put their hands upon the public-school funds and control such expenditures for personal ends; nor accord the great privileges of education only to those who accept their peculiar shades of faith. Education, moreover, is not a *race* question. The school-door should swing open freely for every shade of color and nationality. The Republic is under no greater obligation to furnish schools for its native-born children than for the Indian upon the frontiers, the children of European immigrants settled over our wide domain, or the blacks of the South. The 16,000 schools for colored children in this section of the land, supported by different State Governments at an annual cost of $5,000,000, are but a recognition of the black man's right to education. Aptitude and desire alone should bound the possibilities of acquirement, under our American system of common-school instruction. Nor is education a *political* question. The recent agitation in Manitoba assumed this phase; and evoked the emphatic threat, from the Protestant party, of secession from the Dominion unless the majority were granted the right of legislation. Education must be sacredly kept from the sphere of politics. Let the pseudo and short-lived statesmen of the day, in their selfish appropriation of the noblest means to their own low purposes, and in their prostitution of the highest interests of the commonwealth to party ends, touch not the American common-school system. Education is the right of all humanity to drink at the fountain of satisfying knowledge.

The disposal of the dead has long engaged the attention of scientists and humanitarians. Nor has the ultimate conclusion yet been reached. Not only the familiar custom of earth-burial, approved alike by ancient and modern nations, has its advocates, but also the yet experimental process of incineration, and the novel theory of desiccation, most lately proposed. The healthfulness of interment would seem a fact too well established for disproval. It is important to notice that a paper read before the Association of American Cemetery Superintendents at its last session, in Detroit, defended the existence of cemeteries within the incorporated limits of cities, and, in general, the healthfulness of earth-burial. The citation in this document of opinions from many eminent chemists, that the terrible effects of cemeteries on the public health are only imaginary, would seem strong argument for the present practice. But equally vigorous testimony as to the hygienic evils of ordinary interment is available. It is much that such high medical and scientific authorities as Sir Henry Thompson, Darwin, and Pasteur have spoken in antagonism to the prevalent practice of burial. Their words are vigorous and alarming. Similar also is the following statement of a prominent physician before the American Public Health Association, at St. Louis, in 1884: "We believe that the horrid practice of earth-burial does more to propagate the germs of disease and death, and to spread desolation and pestilence over the human race, than all man's ingenuity and ignorance in every other custom." If such investigators be no idle alarmists, their verdict should have the force of doomsday words, and some more desirable substitute should be found for the custom now so ancient and universal. Such a substitute must, first of all, present sanitary reasons for its adoption. The drift of scientific study is toward the hygienic improvement of the race. The church-yard must be banished from municipal and village life if it is proven a menace to the public health. Hygiene is of more importance to the living than head-stones and burial plots! Such a new method for the disposal of the dead must also be economically within the reach of the middle and lower classes. The dead of the poor are as dear to them as the dead of millionaires and princes. The "paupers' field" is a spot of sepulture established in necessity, against which the instincts and love of humanity have made their mighty protest through the ages. Such an ideal substitute for earth-burial must, moreover, accord with the tender and even hallowed sentiments of the bereaved. No method that is grewsome and shocking to the sensibilities is deserving of approval, or may hope for universality of adoption. Whether the process of desiccation, of late proposed as a substitute alike for earth-burial, cremation, and ordinary entombment, shall meet these tests depends upon future investigations and experiments. This theory claims, besides other excellences, all the advantages of healthfulness, economy, and attraction, that have been instanced. It contemplates, in a word, the passing of a current of air, from which the moisture has been sufficiently abstracted, over the person of the dead, the withdrawal by this means of all morbific matter and disease germs, and the arrest of decomposition in

residuum remaining. That desiccation is the process of nature is ued from instances sometimes found in the catacombs of Palermo, in ypt, in Peru, and in western mountain caves. Advocates of the new ory also urge that such a process will be found a substitute free from ny of the objections obtaining against our present customs; and will ve the ideal method for the disposition of the dead for which science l affection have long waited. The process is deserving the test of in-ligent and impartial trial. Nor should any mawkish and unreasonable timentality hinder such a wise investigation. Meanwhile the theory not yet passed its experimental stage.

The Emperor William stands as the exponent of important reforms in affairs of the empire. On the fundamental questions that have long tated Germany, and sometimes foretokened her disaster, he has assumed udicial as well as a popular attitude. His transfer of the coal mines of rmany, hitherto managed by army engineers, to the control of the nister of Commerce, representing his socialistic views, promises the rease of wages, the restriction of hours, and, in general, a liberal policy the part of the governmental management. The monopoly of nmissions in the German army, hitherto enjoyed by the nobility, has o been revoked by the emperor. The army is thus open to those of ddle, as well as noble, birth; while the reduction to $150 yearly of the come, additional to his pay, required of each German officer will vitably tend to the democratism of the German army. The speech of e emperor from the throne at the recent opening of the Reichstag was ually promissory of improvement in the conduct of German affairs. s pronunciations on Sunday rest, the general interests of the working-an, the restriction of women's and children's labor, the maintenance of ace with foreign governments, and the prudent administration of colo-al affairs seem both paternal and pacific. Has Germany found the man r the times? Castelar, the Spanish republican and orator, significantly ys that the emperor William is mad; mad as was Peter the Great; as rederick of Prussia, and as other European kings have been insane. In her words, the estimate of the Spanish critic is that the Kaiser is self-sorbed, and resolutely bent, at whatever cost, upon the execution of his rsonal projects. Nor are those lacking who see a prophecy of turbu-nt days for the Fatherland in such steps as the king's dismissal of Bis-arck, his Labor Conference, and his proposal to strengthen the German my. Such increase, in view of the fact that the field artillery of France xceeds the German by some eight hundred guns, and the French army rpasses the German by forty thousand men, is significant of William's ilitary purposes. Notwithstanding his assurances to Europe of a desire r peace, his preparations seem for war. It remains to be proven whether e man for the times has appeared in Germany. By his deeds must the ew emperor show his claims to the kingship. The divine right to reign an exploded theory. The great opportunities of the Kaiser measure is responsibilities; his successes shall mark the degree of his royalty.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE humanizing spirit of Christianity is very impressively exemplified in the very general sympathy of the prosperous classes of society with the sons and daughters of toil. These working classes are not now, as formerly, looked upon as parts of the machinery with which the wealth of nature is developed, nor as an unimprovable proletariat, but as human beings having just claims to fair treatment and to the fraternal regard of the so-called upper classes. This sympathy, easily traceable to the general diffusion of the Gospel, characterizes the discussions of the "Social Question" in the higher literary and religious periodicals of the times. Thus in the April reviews one finds four excellent papers, conceived and expressed in this kindly spirit. The *North American Review* discusses Socialism in Germany; the *Contemporary Review* treats the question of "Industrial Co-operation;" the *Andover Review* considers "The Rate of Social Progress," and in the *Quarterly Review of the United Brethren in Christ* the duty of "The Money Power" to the working classes is strongly set forth.

The first of these papers, while treating of German socialism in this humane temper, justly condemns those "social quack doctors" who propose to "remodel the present social order" and those unprincipled demagogues who seek popular favor and public offices by feeding the discontent of working-men. It shows that the present greatly improved condition of modern society, especially that of the working classes, is a result of the evolution of civilization during many centuries, and that the further development of social well-being cannot be achieved by violence, by sudden leaps, or by experimental legislation, but step by step through the operation of the beneficent principles now silently working out the elevation of the nations. The paper on "Industrial Co-operation" is written in the same spirit of kindly conciliation. It is a study of the facts which constitute the history of the co-operative movement, in which, its historian says, "the purchasers and servants take all the profits of the store, and in which the workmen and the customers take all the profits of the manufactory." There are in Great Britain fifteen hundred co-operative societies, which contain upward of one million workingmen and possess a capital of $105,000,000. An apparently fair analysis of the working and results of these associations shows that not much more than "fifty per cent. of the distributive, or than twenty-five per cent. of the productive, associations have attained success," though they have contributed to increased thrift, intelligence, and cheaper living in the case of many working-men. The conclusion of the paper is, that the co-operative principle, when more fully conformed to economic laws, may be measurably beneficial to many working-men, but that it is not the grand catholicon which its most enthusiastic advocates proclaim it to be. It is not the factor which is to solve the portentous labor problem. The writer of "The Rate of Social Progress" claims that there is "a growing agreement as

to the changes needed in the interest of social progress;" that "the energy of reform is passing over from politics to sociology; that our want is not better systems of government so much as better conditions of industry, education, morals, and religion, and that "the various stages of social progress are comprehensively included in the kingdom of God on earth." Very similar views are taught in the paper on "The Money Power," which insists that the great need of both society and the Church is the Christianization of the money power, which is now "in the employ of Satan." To set that great power free from the control of selfishness and to bring it into subjection to the law of Christian benevolence is to hold the key of the labor problem; provided, we may add, that the proletariat is also set free from that same selfism.

The *Quarterly Review* of the Methodist Episcopal Church, South, for April contains: 1. "Reminiscences of the Olden Time;" 2. "The Abyss of Darkness;" 3. "Two Anonymous Poems;" 4. "Walks in London;" 5. "Theism;" 6. "A Representative American;" 7. "What Books Shall I Buy?" 8. "The Land of the Montezumas;" 9. "The Witness of the Spirit;" 10. "John Wycliffe;" 11. "The Origin of the Myths;" 12. "Historical Memoranda, Methodist Episcopal Church, South;" 13. "Editor's Table." The first of these papers contains a spirited sketch of the Rev. Dr. Few, of whom its author, Dr. Samford, says: "No grander native Georgian was ever born within her limits." "The Abyss of Darkness" is a curiously speculative article, which is more able than orthodox. Its "abyss" is the doctrine of "total depravity," or the fact of original sin, which it finds, not in the offense of Adam, but in that decay or corruption of natural objects which existed in the pre-Adamite earth! This decay, it says, was evil, was "impersonal sin," was, indeed, "the original sin which passed, *by the commandment of God*, into the rational and moral world," where it is "but the *revelation* or visible exposure, through the law, of previously existing physical or natural evils . . . for the purpose of its eradication from that creation." This fanciful theory, stripped of its ambiguous verbiage, implies that God is the Author of sin, which he forced into the life of humanity as an instrument of holiness; or, in plain language, that sin is goodness behind an ugly mask! In the fifth paper Dr. Tigert forcibly dissects Anselm's ontological argument, that because God exists in human thought he must exist in fact. Having shown the fallacy of this much-contested argument, he examines the Cartesian argument, that "God is the only sufficient source or cause of the idea of God," and accepts it as an *a posteriori* argument from effect to cause, and one of the weightiest of its class. He next briefly presents the historical argument from the "universality of religious worship" and "men's instinct for worship." This is a very able and discriminating paper. "A Representative American" is biographical. It portrays the Virginian rector, Rev. Devereux Jarratt, who for a season was a warm friend of early Methodism, but

whose friendship for it waned after its organization into a Church. The "Editor's Table" contains a fine historical paper on the Paulicians, or Albigenses; an exegetical examination of "Agrippa's Reply to St. Paul," which defends its translation in the Authorized Version as being more correct than in the Revised Version; also an essay on the causes of the Civil War, which chiefly illustrates the failure of its writer to comprehend the spirit of our Northern people. Much of it belongs to the category of "words better left unsaid."

The *Universalist Quarterly* for April contains: 1. "The Abyss, or Chaos, of the Ancient Cosmogonies;" 2. "Vitality of the Tariff Issue;" 3. "The Resurrection of Christ;" 4. "Giordano Bruno;" 5. "The Scientific Study of Miracles;" 6. "Five Theories Concerning Morals." The first of these papers is archæological. It claims that heathen cosmogonies located chaos, or the abyss, in the sky, regarded as a celestial sea, centering in the region of the celestial pole. The second article is a lucid historical survey of our tariff legislation. It reasons forcibly against higher tariffs than are required for revenue. In the third paper we find a fine analysis of the evangelist's account of Christ's resurrection, bringing into high relief their evidence of the reality of that most wonderful of the miracles of Jesus. The fourth article outlines the career and opinions of Giordano Bruno with skill and historic impartiality. The sixth paper is an excellent exhibition of Scripture miracles as facts worthy of scientific investigation, and susceptible of a scientific defense on the ground that they illustrate the working of "*spiritual* law in the *natural* world." It shows that it is unscientific to deny the action of God in the government of nature. The paper on "Five Theories Concerning Morals," after discussing the political, selfish, utilitarian, evolution, and intuition theories of morals, commend the last as grounded "on a *primitive instinct* in the constitution of human nature—in the *ought* which goes with the expedient, but which is not it."

The *Presbyterian and Reformed Review* for April discusses: 1. "Christian Art and Theology;" 2. "Church Discipline;" 3. "The Fatherhood of God;" 4. "The Church and Doctrine;" 5. "College Comity;" 6. "The Date of Genesis xii;" 7. "Historical and Critical Notes;" 8. "Editorial Notes." The first of these papers is an archæological study, tracing the development of theological ideas and of art, as "twin sisters in the service of religion," the former being addressed to the intellect, the latter to sentiment. The second paper vehemently denies the precious doctrine of the all-fatherhood of God, claiming that, because man does not possess the same nature as God, he cannot be his son, except by adoption through faith in Christ, his *only begotten* Son. The prophet Malachi destroys the ground of this fallacious argument by asking: "Have we not all one Father? Hath not one God created us?"—a question which predicates fatherhood of the creative act which originated humanity. The sixth paper shows, by a scholarly array of archæological and extra-

ical facts, that the genealogical tables in the tenth chapter of Genesis have been composed as early as the time of Menephtah I. and Moses. ionalistic critics, who try to bring their theories of the Pentateuch harmony with these facts, will find themselves "gnawing a file." In editorial note, by Professor Morris, the question of the salvation of nts is frankly discussed. It concedes that the dogma of infant nation was more or less positively held and taught by many Calvinistic logians "from the age of Calvin down nearly to the close of the teenth century." Since then that horrible concept has been so modi- that to-day most Calvinistic teachers hold that "all who die in ncy are saved through the mediation of Christ." This concession so ches the fundamental principles of Calvinistic theology as to affect "system" at many other points, as is evidenced by the wide-spread nand for a revision of the Westminster Creed. Thus Arminian the- gy is leavening the Calvinistic lump.

The *Quarterly Review of the Evangelical Lutheran Church* for April has: "The Reflex Influence of Foreign Missions;" 2. "Waldenstrom and Teachings;" 3. "The Sabbath-School as a Factor in Religious Train- ;" 4. "Jesus the Son of God;" 5. "Family Worship;" 6. "The nders of Providence in the Light of the Scriptures;" 7. "Child-Saving titutions;" 8. "An Answer to the Liturgical Question;" 9. "A Practi- Answer to the Liturgical Question;" 10. "A Liturgical Riddle." Of se papers, "Jesus the Son of God," and "The Wonders of Provi- ce" are the most thoughtful. The three articles on "Liturgical estions" show that our Lutheran brethren are not a unit in opinion on rgical forms.

The *Bibliotheca Sacra* for April discusses: 1. "The Resurrection of rist a Part of Christianity;" 2. "Is Soul a Baseless Hypothesis?" "Notes on Riddle's edition of Robinson's *Harmony of the Gospels;*" St. John Chrysostom;" 5. "Divine Limitation;" 6. "The Country urch;" 7. "Primeval Chronology;" 8. "The American Board and cent Discussions;" 9. "Have the Quakers Prevailed?" 10. "Critical tes." The first of these papers claims that the doctrines and practical cts of Christianity *presume* the resurrection of its Author, and there- commends that great miracle to the respectful attention of the ostic mind. The second article is a philosophical demonstration that phenomena of consciousness cannot be harmonized with the material- c theory of the physical nature of mind. In "St. John Chrysostom" find an admirable bit of condensed biography, which emphasizes the that Chrysostom's theology was substantially at one with that of thodism. "Divine Limitation" is a specimen of strong and bold nking. It is thoroughly anti-Calvinistic in its view of divine sov- ignty, in that it claims that God is limited by his own moral law. He nder obligation to observe it. Its assumption that miracles were not ought by divine volition only, but by the operation of natural laws,

seems to reduce them to mechanical processes. Nevertheless, as a whole, this is a grand article. "Primeval Chronology," by Professor W. H. Green, furnishes good evidence from the Scriptures themselves that "the Mosaic records do not fix, and were not intended to fix, the precise date either of the flood or of the creation." If critics of the Bishop Colenso type cannot disprove Professor Green's theory their chronological objections to the Bible are left groundless. The eighth paper defends the position taken by the American Board respecting missionary candidates, on the ground that the great body of its constituent Churches are not in sympathy with the "new theology." In the ninth paper, Dr. Briggs credits the Latitudinarians of the Church of England and the Quakers with "opening up the doctrine of the universal salvation of children, and the partial salvation of the heathen." In 1689, the Quakers, in the person of George Keith, contended for this doctrine against the Calvinistic ministers in Boston, who then denied it with emphasis. But the doctrine, having found entrance, lived on, gradually displaced the opposite dogma, and, says Dr. Briggs, is now the common doctrine in Presbyterian and Congregational Churches.

The *New Englander and Yale Review* for April has: 1. "The United States as a Land Purchaser;" 2. "The Heroes of the *Iliad* and the *Odyssey* Compared with the Living Heroes of Fiji;" 3. "Some Criticisms on French Landscape Painting;" 4. "Is it True that Farming is Declining in New England?" 5. "Combinations and Trusts;" 6. "What Did the Apostle Paul Mean?" Of these papers, which are all valuable, we note as of special interest the fifth, which treats of those unlawful combinations known as Trusts. The occasion, the principle, the methods, the probable results, and the illegality of those fungoid economical growths are therein stated clearly, intelligently, and broadly. It merits wide circulation. The sixth article discusses the question raised by Paul in the ninth chapter of Romans. It is noteworthy because it explains the sovereignty of God, not as John Calvin did, but in substantial harmony with the view of James Arminius.

The *African Methodist Episcopal Church Review* for April has over twenty articles, which discuss a variety of topics—practical, theological, and literary. One of its writers discusses "Negro Problems" with discriminative ability, manliness, and Christian temper. He feels, but does not exaggerate, the disabilities, political and social, which handicap the colored man. But he is confident that his future is full of promise. "We are now," he says, "on the upward trend of a newer and higher civilization . . . Proscription has done its work . . . The sunlight of fraternity is breaking through in many unexpected places." To the pessimists of the race he commends the words of Marshal Blücher: "Patience, gentlemen, and forward!" Under such leaders the Negro will surely see his rights recognized.

The *Catholic World* for April treats various topics, of which we note as of special interest to Protestants: "The Anti-Catholic Laws in New Hampshire;" 2. "The English Language in Catholic Public Worship;" 3. "The Mexican Hierarchy;" 4. "The Josephites and Their Work for Negroes." The first of these papers justly condemns the laws which many years since punished Quakers and Papists in New Hampshire; but it fails to note that those laws were the results of ages of papal teaching of the dogma that persecution for opinion's sake is a Christian duty. Is simply a case of Catholics being "hoisted on their own petard." It also suppresses the fact that the Papal Church claimed political supremacy over the State, as it still does, and that to punish overt acts of that claim is not persecution, but righteous defense of liberty. Romanists of to-day will do well to study this distinction, for Americans will never admit the right of Rome to dictate their legislation. The article on the use of "The English Language in Catholic Public Worship," by contending that the ritual should be read in both Latin and English, tacitly admits that Catholic public opinion is beginning to perceive the use of a dead language in public prayer to be, not intelligent worship, but irreverent mummery. The third paper, while sorrowfully confessing that political freedom has "sounded the death-knell of ecclesiastical supremacy" in Mexico, is yet vainly hopeful that better things are "in store for that republic." The fifth paper, on the Josephites, after admitting that "the Catholics of America have seemingly held aloof from the Negroes," faintly predicts that the order of "Josephites" may yet win many of them to Romanism by means of schools conducted by its "sisters" and specially trained priests, who, by the way, are taught that St. Joseph, the husband of Mary, was "the first foreign missionary, when, by order of an angel, he took the Child and his mother and went to heathendom!"

The *Fortnightly* for April opens with a critical analysis of James Shirley's dramas from the pen of Algernon C. Swinburne. Campbell calls Shirley "the best of our old dramatists;" Hallam says "he has no force, little pathos, and less wit." Swinburne puts his plays into three categories, of which "those in the first class are very good, those in the second very fair, and those in the third very poor." The valley of the "Karun River," in south-west Persia, is intelligently described, with historical notes, by the Hon. G. N. Curzon in "Leaves" from his "Diary." "The London stage," says Mr. Oswald Crawford, "is in a state of decadence. It offers the public, not works of genius, but very poor melodramas, "bad literature," and "impossible farce-comedies." He pleads for its reform, which is a vain plea, since to eliminate earthly and sensuous features from the stage would rob it of its charm for the earthly-minded people who are its principal, and ought to be its only, patrons. An essay on "Literature Then and Now" treats of books in "preprinting times;" of the period when authors depended on patrons; of the "Grub Street" age, when genius toiled hard for small pay; of men who found literature a profitable profession; of reviews and reviewers; of the superficiality of

recent books; of the modern interviewer, and of the need of reorganization in literature. A spicy, suggestive, somewhat pessimistic paper, "The Sweating System," discusses that cruel feature of our present industrial methods by which subcontractors gain large profits by paying starvation wages to people whose necessities compel them to toil for less money than is sufficient for their healthy sustenance.

The *Edinburgh Review* for April discusses: 1. "Lord Melbourne's Papers;" 2. "Bury's Later Roman Empire;" 3. "Lord Chesterfield's Letters to His Godson;" 4. "Henri de Rohan and the Huguenot Wars;" 5. "Mr. Swinburne's Lyrics;" 6. "Correspondence of Princess Lieven and Earl Grey;" 7. "Catholic Democracy in America;" 8. "Velasquez;" 9. "Talleyrand and Napoleon I.;" 10. "Confederation or Independence." The first of these papers skillfully analyzes the character and political career of a patriotic British statesman to whose judicious counsel Queen Victoria was very deeply indebted, and under whose administration England greatly prospered. In the second paper we have a brief review of T. B. Bury's history of the Later Roman Empire, which it describes as "erudite, carefully executed, and going far to restore the later Roman Empire to its true position and importance in European history." The third paper treats of a series of letters from Chesterfield to his cousin's son, to whom he was godfather. These letters have recently come to light. Their chief value is in their charmingly classic style and in the light they throw upon eighteenth century manners. In their moral tone and in their maxims they are superior to Chesterfield's famous Letters to his Son. The fourth paper outlines the heroic deeds and high character of a distinguished Huguenot leader who flourished in the early part of the seventeenth century. In the fifth article Swinburne is assigned a very high standard as a lyrical poet "when he is at his best," which, says his critic, is very seldom. His style is often too turgid and exaggerated to secure for him "a permanent and high place in English poetical literature." The seventh paper is an historical sketch of the progress of the "Roman Catholic Democracy in America." Though written in apparent sympathy with that aggressive body, it yet professes "amazement" and "unbounded astonishment" at the success of the "ecclesiastical despotism" under a government so utterly repugnant to it as ours confessedly is.

The *North American Review* for May discusses: 1. "The Hatred of England;" 2. "Soap Bubbles of Socialism;" 3. "What Shall We do with Silver?" 4. "The Typical American;" 5. "A Few Words on Colonel Ingersoll;" 6. "Audacity in Women Novelists;" 7. "Mississippi Floods;" 8. "Why Cities Are Badly Governed;" 9. "Protection in Canada;" 10. "Some Questions Answered." Of the above ably written papers we note Archdeacon Farrar's "Few Words on Ingersoll," which will effectually silence the latter gentleman if he has wit enough to perceive that he is so beaten in argument as to appear like a pigmy in

the grasp of a giant. Worthy also of special notice is a paper among "Notes and Comments," by Dr. T. B. Neely, in which Dr. Julius H. Ward's innuendo on Methodist bishops, in the February *North American*, is crushed beneath a millstone of facts authenticated both by Scripture and ecclesiastical history.

Our Day for April has: 1. "Recent Reverses of Mormonism;" 2. "A New Biography of Jonathan Edwards;" 3. "Safe Solutions for Southern Problems;" 4. "Life of the Earl of Shaftesbury;" 5. "Boston Monday Lectures, Fifteenth Year;" 7. "Questions to Specialists;" 8. "Vital Points of Expert Opinion."——The *Theological Monthly* for April has: 1. "The Story of an Ancient Battle-Field;" 2. "Why We Suffer;" 3. "Names of Christ; an Essay in Biblical Criticism;" 4. "Unfulfilled Prophecy;" 5. "The Resurrection of Christ;" 6. "The Book of Common Order, or Knox's Liturgy."——The *Century Magazine* for April is fully up to its usual high standard both in its illustrations and letter-press.——The *Missionary Review* for May has: 1. A very valuable paper on "Japan in 1889;" 2. "Shadowings of Messiah in Heathen Systems;" 3. "The Importance of Medical Missions," etc.——The *Gospel in All Lands* for April is largely devoted to "Mission Work in India."——*Christian Thought* for April has, among other excellent papers, "The Use of Retaliation in the Mosaic Law," "Men of Literary Genius and Christianity," "Is There any Scientific Evidence of the Creation of Matter?" etc.——The *American Catholic Quarterly* for April is more Romish than American.——The *Wesleyan Magazine* for April is an interesting number. We note as of special importance: "Christianity and Amusements," "Lutheranism and Methodism," and "Recent Discoveries as to Nebulæ."——The *Treasury* for April has a sermon on "Christ's Example of Courage and Steadfastness;" an essay on "Law and Persuasion;" "Christ's Testimony of His Divinity in the Gospel of John," and other suggestive papers.——The *Chautauquan* for May is, as usual, filled with articles on various topics admirably adapted to the needs of its reading circles.——The *Methodist Magazine* for April is finely illustrated, and filled with papers fitted to instruct, to entertain, and to stimulate one's aspirations after ethical and spiritual excellence.——The *American Antiquarian and Oriental Journal* for March has original papers on "The Religion of the Indians of Puget Sound," "Cliff Dwellers and Their Works," "How Shall We Tell What are Native Myths?" etc. This is an exceedingly interesting number of a periodical which records the results of inquiries concerning prehistoric America.——The *Vierteljahrsschrift* for April, May, and June contains for its leader a very scholarly article from the pen of Dr. M. J. Cramer, based upon the four proofs for the existence of God as elaborated in the great work of Dr. C. P. Fischer. The first proof is ontological; the second is cosmological; the third is physico-theological, and the fourth is ethical. Dr. Cramer also furnishes a biographical article on Theodore Christlieb. The magazine, under the combined editorship of the Rev. R. Jäckel and Dr. Cramer, is acquiring high rank.

BOOKS: CRITIQUES AND NOTICES.

THE LITERARY SPIRIT.

THE relation of books to literary culture is specific and indispensable. The student must read, ponder, and digest if he would be informed and take rank among the cultivated classes. The Egyptian author was nearly correct who, in giving advice, wrote, "Love letters as thy mother; it is a greater possession than all employments." To stimulate the love of letters is one of the purposes of this department. Whatever other books may be worth in this respect, the following will excite the literary spirit of the reader: *Solomon: His Life and Times*, by Rev. F. W. Farrar; *The Servant of the Lord*, by Dr. John Forbes; *Illustrated History of Ancient Literature, Oriental and Classical*, by Professor John D. Quackenbos; *The Life of Bishop Matthew Simpson, of the Methodist Episcopal Church*, by Professor George R. Crooks, and *Imago Christi*, by Rev. James Stalker.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Solomon: His Life and Times. By Rev. F. W. FARRAR, D.D., F.R.S., Archdeacon and Canon of Westminster, and Chaplain in Ordinary to the Queen. 12mo., pp. 217. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

Dr. Farrar never writes in a sluggish manner or without due forethought of the significance of his statements. He certainly is an unsurpassed rhetorical writer, for he clothes the most commonplace thought or fact with a foliage of words that beautifies if it does not transform it, and discourses of the highest truths with such majesty of spirit and in such exquisite taste in expression as to relieve the subject of ambiguity and the reader of weariness or dislike. The criticism usually pronounced upon him is his excessive use of words, but it cannot be made against the present volume. He writes of Solomon, his work, character, and times, in a most reflective mood, compressing rather than expanding the historical materials that the subject furnishes, and presenting the whole with that picturesque likeness to fact which attracts, informs, and satisfies the inquirer. As preliminary to the life of Solomon he appropriately considers David's last years, and the condition in which he leaves his kingdom to his son. In orderly succession he then exhibits the development of the Jewish kingdom under the rulership of its new king, describing the army, the capital, the court, the building of the temple, the extension of commerce, the increasing wealth, the acknowledged wisdom of the king, the introduction of social evils into Jewish life, the literature of Solomon, and his decline, with the accessory events and influences of his long reign, both on the nation and on the surrounding peoples. The narrative is marvelous for clearness, and includes all the details furnished by the sacred historians. In its completeness it is as instructive of the Jewish period as it is of Solomon himself. The reader passes alternately from

biography to history, from history to literature, from literature to commerce, from commerce to architecture, from architecture to civil government, from civil government to religion, and from religion to individual apostasy and death. Related to the kingdom as Solomon was, we yet are able to separate it from him, and view the people and the various changes and growths in their history without reference to the wise king. It is this double feature that gives the book its permanent value. We do not always feel safe in relying upon Dr. Farrar's judgment of historical or literary matters. He is reliable as to the facts, but his inferences are subject to revision. In analyzing the character of Solomon he perhaps is none too incisive or specific; but his interpretation of Solomon's wisdom is not exactly satisfactory. Concerning the biblical books that bear his name, or have been attributed to him, the author adopts from no new reason the later critical views, holding that a northern Israelite wrote the Canticles, an unknown author wrote Ecclesiastes, and Solomon wrote a portion of the Book of Proverbs. In this department he is pleasant in statement, observing the narrative style, but he is neither logical nor historical nor original. We do not write this criticism to disprove what he says, but merely to indicate his conclusions, and to show the invalidity of his literary judgment. The book belongs to a class that is almost indispensable to a complete understanding of the times of the Old Testament, and it is as valuable as it is forcible, being rich, dignified, and serious.

Isaiah: His Life and Times, and the Writings Which Bear His Name. By Rev. S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. 12mo, pp. 214. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

We are far from implying that Dr. Driver's *Isaiah* is an obscure book when we write that in order to be understood it should be carefully and patiently studied. In style it is elegant, and so transparent that even a common reader will have little difficulty in following him from the beginning to the conclusion. With definite ideas on the great subject, he has endeavored to express himself without ambiguity, circumlocution, or hypocrisy of sentiment. As a study of the prophecy it is profound, elaborate, instructive, and in many particulars entitled to reverent consideration. As a portraiture of Isaiah it is minute, analytical, and psychological, presenting the prophet in his uniqueness and general bearing in a most delightful manner. As a panorama of the ancient period in which he lived, it perhaps is correct and complete; it is at the least attractive and impressive. To the psychology, history, and prophecy of the book we do not make objection, but rather offer our most cordial commendation. When we come to grasp the plan and purpose of the author, and take into account the conclusions which he has reached by most careful processes of inquiry and long meditation of the principles involved in biblical criticism, we are compelled to pause. Whether the conclusions are justified by the facts, or may be overturned by a broader application of historical laws, we must take time to consider them.

Dr. Driver evidently wrote the book to destroy the historic faith respecting the single authorship of the prophecy of Isaiah. This is a grave charge, but if he have any other object we have failed to discover it. It is true that other purposes are subserved, and other ends are gained by the discussions of the author; but they are related to the dismemberment of the book, and in adroit ways are made tributary to the result. Dr. Driver does not hold that prophecy has an historical basis merely as a principle; he holds it in order to apply it to the theory of the duplex authorship of the prophecy. He does not discover two styles in the two parts of the prophecy as mere facts; he develops them into proofs of two authors. He does not allege two chronologies of the two parts as simple facts; they, too, are used to support the rationalistic conclusion. Whatever the preliminary statements and discussions, they have a bearing upon the final conclusion, and are used in defense of it. It is therefore absolutely necessary to read the book with care, and to understand the import of his preliminary observations. In a most skillful manner the author prepares the reader for the acceptance of his theory, and withal writes so sincerely, and with such devoutness, as to win the reader's sympathy in advance of the capture of his judgment. He is not hypocritical; he is simply shrewd and skillful: he is an expert in rhetoric. He pleases while he poisons the reader. Quintilian, more than Aristotle, has taught him the art of speech. In the use of logic he is dexterous, but he is not a master; and it is by tracking his logic that the reader will find him limping, and at last unable to walk or move. In other words, the theory he has woven falls to pieces under the sturdy blows of remorseless fact. The superstructure is marble, but the base is sand.

We have not the space to indicate the fallacies of his logic, or to puncture the theory he has labored to build. It is enough to say that the theory is not original with him; he is an echo of Germany, not a few of his arguments assuming the stilted forms of Teutonic skepticism. He has written a suggestive book. It will deceive some, it will undeceive others. It will provoke replies, and Isaiah will be vindicated from the doubt that some Christian thinkers have cast upon his name and work.

The Prophecies of Jeremiah. Expounded by Dr. C. Von Orelli, Basel, Author of *Old Testament Prophecy, The Prophecies of Isaiah*, etc. Translated by Rev. J. S. Banks, Headingley College, Leeds. 8vo, pp. 384. New York: Scribner & Welford. Price, cloth, $3.

Jeremiah was the prophet of tears. His language is the terrific outburst of a most pathetic soul intuiting doom; his sentences are thunderbolts, and his prophecies are the consuming flames of divine wrath toward a disobedient and almost God-forsaken people. Jeremiah was fitted to his task. He was the messenger of proclamations that were tinged with the hue of his pathos and bore in their verbal form the stamp of his great and grieved nature. No commentary on his prophecies would be apposite or proximately correct that did not recognize the personality of the prophet and his relations to the prophecy. They are

inseparable; he is the key to them. Dr. Orelli, having fully studied the character of the prophet, has constructed his expositions in harmony with the tender conscience of Jeremiah as well as the historical situation of the Jewish people. He saw, too, that, more than Isaiah or Ezekiel, or any other prophet, Jeremiah reveals himself in his prophecies, bringing to the surface his subjective life, and disclosing it in its widely diverging potencies—the impulses of humanity and the boundless strength that comes from communion with God. His individual history is involved in the prophecies he utters; hence, they are more personal or individual than those of others. Though the negative critics have assailed the genuineness of several books of the Old Testament, the Book of Jeremiah, with the exception of a paragraph here and there, exhibits so many of the literary characteristics of its author that it is not under general suspicion, and is able to maintain itself against all attacks. Jeremiah was too profound a scholar, too intense in his devotion to the fortunes of Israel, and too sincere in obeying the summons of the Spirit, and the instincts of his nature, to offer a plagiarized prophecy to the attention of his people, or to permit another to speak and write in his name for the edification of Israel. Baruch may have been his secretary, but he originated none of the manuscripts of the prophet. Many scholars will agree with Dr. Orelli as to the superiority of the Greek-Alexandrine text to the Hebrew-Masoretic text which is generally followed in translation; but the two are so similar in contents as to satisfy us that even in the Authorized Version we have the substantial work of Jeremiah.

As to the author's expositions, we do not overstate their character or worth by saying that they are wonderfully incisive and penetrating in painstaking discovery, brilliant and elegant in rhetorical form, and in exact correspondence with the temper of the prophet and the historical environment of the times in which he lived. The author recognizes the unchronological feature and other blemishes of the biblical book; but he does not consider it his duty to explain every thing, remove every difficulty, or minister to the pedantry of every mischief-making questioner. He makes free use of the Hebrew, answers criticism with argument, and defends his constructions with the resources of scholarship. Underneath the volume are the devout spirit and the reverent faith of an evangelical student; and he has executed his task in so sincere and spiritual a manner as to impart to his readers the strengthening influence of his own intelligent convictions and holy experiences.

Imago Christi. The Example of Jesus Christ. By Rev. JAMES STALKER, M.A. Author of *The Life of Jesus Christ*, *The Life of St. Paul*, etc. Introduction by Rev. WILLIAM M. TAYLOR, D.D., LL.D. 12mo, pp. 332. New York: A. C. Armstrong & Co. Price, cloth, $1 50.

The example of Jesus Christ is an inspiring theme; yet few writers have elaborated it fully, or even seemed to catch its meaning. Since Thomas à Kempis, no theologian or scholar has dwelt upon it minutely, or set it forth in its independent characteristics. Readers of pious books have

gone back to the *De Imitatione Christi* as the very best that was written, and found comfort and enlightenment in its glowing pages. The author of this small volume is the à Kempis of this generation. He has not only devoutly studied Christ as an historic character, but with keen insight into the governing qualities of his life, and a scholarly appreciation of his teachings on social and moral questions, he has discovered him to be the truest representative of humanity in its ideal condition, and, therefore, insists that he shall be followed in all the intricacies, conflicts, and ambiguities of temporal existence. So thoroughly has he examined his subject that Christ appears in his hands as a suitable example in all relations and in all conditions, a proof that his religion was as powerfully taught to the world by his conduct, methods of action, and the spirit of his career as by the truth in didactic or analytic forms. However, nowhere is the attempt made to obscure Christ the Teacher in the gentler figure of Christ the Example; but rather by a skillful combination of the two—the example being but the fulfillment of the teaching—the author represents him as the perfect man, to be ever kept in view as the image of human possibility and attainment. We shall not undertake to detail the contents of the book, but commend it to our readers as a superior delineation of Christ in society and in the moral and religious work of life. In controversy, in philanthropy, as a student, a worker, a sufferer, a preacher, a teacher, and a friend, he appears in wondrous beauty, and proves himself to be the way, the truth, and the life.

God in His World. An Interpretation. 12mo., pp. 270. New York: Harper & Brothers. Price, cloth, $1 25.

The anonymous author of this work is of that scholarly temper that qualifies him for introspective research into recondite problems and the sober discussion of fundamental issues. He evidently breathes mountain air, and holds fellowship with the celestial orbs apparently within the touch of his hand. He is transcendental in spirit, and invests all his inquiries with a halo of fictitious sentiment and the beauty of a mystical fervor. He appears in this volume as the interpreter of the divine presence in the universe, so disengaging his thought from the common theological form as to arrest attention, and by a rare expression, as well as by choice conception, compels the reader to listen while he speaks, and partly, at the least, to believe what he teaches. In some aspects he is a puzzle. He may not be a pantheist, but Spinoza certainly aided him in representing the contact of God with the world. He may not be a disciple of the naturalistic school, but he sympathizes with some of its conclusions. He may not assume allegiance to the mystics, pietists, and emotionalists, but Jacobi and Schleiermacher seem to have suggested to him certain forms of thought, and a specific rehabilitation of doctrine. This, however, is speculative, and should not be read to the disadvantage of the ably written book. As to its merits, it must be confessed that while it restates with clearness the mysterious problems of life, religion, incarnation, and divine fellowship, it does not approximate a satisfactory

solution. It illuminates without explaining the mysteries. It rejects some superannuated conceptions and theories, without, however, replacing them with substantial developments of the doctrines of faith. It heightens the interest in the great themes it handles, but it leaves the reader much as it finds him—confirmed, but not enlightened. Some of its statements are open to criticism, and indicate an uncertain state of mind. To say that "the Christ of the Gospel is wholly natural" is misleading, as is the still stronger statement that "there was something in our Lord's nature, then, which was to be overcome, to be reconciled to the very kingdom he came to establish." He almost bruises our faith when he writes that "there is no supernatural revelation," and he shakes theology when he boldly says "there is no need of an atonement to reconcile God unto man." The spirit of the book is not indicated by these exceptional statements, which, though they are symptoms of an independent mind, harmonize with an exalted view of supernaturalism. It is sufficient commendation to say, that, while there is a natural underground of thought which, emphasized too much, may engender the very skepticism the author would rebuke, there is also the exhibition of the necessity of the radical principles of religion, and of faith in the resurrection of our Lord as the stupendous fact in human history. The adornment of gospel facts and teachings, joined to a reverent faith in the divinely revealed outcome of human possibilities, and the advocacy of intimate fellowship with God, as the natural and necessary consequence of man's existence, combine to enlist the reader in the investigation of truths he has left too long in the hands of a particular class for examination and development. The book, therefore, fulfills a purpose even broader than that of the author.

The Struggle for Immortality. By ELIZABETH STUART PHELPS. 12mo, pp. 245. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

There is always room for those books which discuss the responsibilities of existence, the divine revelation, the mysteries of the future, and kindred subjects. Whatever the author's treatment, the very dignity of such themes puts to shame the great mass of meretricious literature falling from the prolific press, and, at the outset, wins our favorable audience. Miss Phelps has thus the advantage of an exalted subject in her present volume. She writes of those things concerning which men most *need*, though they may not always most *wish*, to hear. Her very subject claims our hearing. It will not be possible to scrutinize in detail the miscellaneous essays which make up the present book, and which are in part reprinted from the *North American Review* and *The Forum*. By her own representation Miss Phelps is not a theologian, and does not write as such to theologians. In a sensible, vigorous, and every-day style she, however, puts her pen to the discussion of some of the great questions of theology. Her argument that God is good, notwithstanding the miseries of existence, in the provision of everlasting life, seems both logically and theologically correct. We must dissent from her positions, taken at different places in these essays, that inspiration is a growth, that Matthew

and Luke were not skilled as genealogists, and that a disbelief in an eternal hell is so wide-spread as her claim. The author's plea for conditional immortality is a fallacious argument for a doctrine in disharmony with Scripture, and against which the consensus of Christian scholarship has thrown its weight. A call for the exemplification of some of the virtues which shone in the life of the Master is vigorously made in the chapter on "The Christianity of Christ." It is a practical essay on Christian ethics. As a whole, the book is cast in a large mold. Miss Phelps never writes flippantly. If sometimes she is dogmatic and seemingly irreverent it is but the protest of a sturdy soul against the old formulas, and its conscientious search for the truth.

The Servant of the Lord, in Isaiah xl–lxvi. Reclaimed to Isaiah as the Author from Argument, Structure, and Date. By JOHN FORBES, D.D., LL.D., Emeritus Professor of Oriental Languages, Aberdeen. 8vo., pp. 256. New York: Scribner & Welford. Price, cloth, $2.

Dr. Forbes, at the age of eighty-seven years, after most careful study of the prophecy of Isaiah, and in refutation of the position of negative critics, undertakes to establish the Isaiahan authorship of the second part of the great prophecy. He is not deterred from the undertaking by the fact that a majority of the biblical scholars of Europe are against him, because, as he fully and ably shows in this work, they are wrong, and the historical belief of the Church is right. He is no sciolist in the exposition of biblical problems, nor is this his first attempt at an interpretation of the Isaiahan prophecies. He brings to the present task a well-informed mind, a Hebraistic culture, a reverent regard for church teaching, and special preparation, from long experience as a professor, for the study of the critical question raised by the rationalistic school of thinkers. In the defense of the orthodox position he resorts to no special pleading, employs none of the arts of sophistry, invokes none of the aids of sentiment; but he advances arguments as scholarly in texture and as biblical in strength as any of his opponents may care to antagonize. He is their equal, and cannot be pushed aside by contemptuous ridicule.

In the second part, he finds five arguments that conclusively point to its Isaiahan authorship; arguments that, if not new to critics, have not been answered by them. The argument the author founds on the decree of Cyrus (Ezra i, 1, 2, Isa. xliv, 27, 28, Isa. xlv, 1–3) is as impregnable as the later argument he constructs on the fact that Israel would not have accepted the prophecy had there been a well-grounded suspicion that it was not Isaiah's. Critics profess to believe that the effect of the prophecy on Israel would have been the same though Isaiah had not written it; but Dr. Forbes shows, with great force, that inasmuch as false prophets were numerous, the great prophecies influenced Israel because they were known to be written by the prophets whom they knew and in whom they believed. A second Isaiah would have been at a discount. Dr. Forbes also shows, what seems to have escaped the discovery of the critics, that the writer of the second part identifies himself with the writer of the first

part, proving either a fraudulent attempt on the part of a second Isaiah to pose as the original Isaiah, or that the two writers were the one Isaiah. In other words, if there was a pseudo-Isaiah he was a fraud, and his prophecy is a fraud. To this conclusion the facts irresistibly point. So in every particular the argument for Isaiah is absolutely unwavering and impossible to break. Evangelical believers may content themselves with the results of Christian scholarship in the sphere of criticism. The rationalistic school is not gaining; Moses, Isaiah, and Daniel are winning; and Christian faith may challenge the doubters to do their worst.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Illustrated History of Ancient Literature, Oriental and Classical. By JOHN D. QUACKENBOS, A.M., M.D., Adjunct Professor of the English Language and Literature, Columbia College. Accompanied with Engravings and Colored Maps. New Edition Revised and Corrected. 12mo, pp. 482. New York: Harper & Brothers. Price, cloth, $1 50.

Lord Bacon observed, that "the history of the world without the history of letters would be as incomplete as a statue of Polyphemus deprived of his single eye." The history of literature is a greater desideratum than the history of philosophy, poetry, science, langugage, or any single department of human thought. The student must not only understand the literature of his times, but of all times; not only of his country, but of all countries, if he would be in command of resources. He must trace the law of literary development among peoples of different climes, environments, and temperaments, if he would discover the unity of human culture and the fundamental principles of psychology. Professor Quackenbos understands the literary problem, and has wrought it into a most acceptable solution. He sees more in the literary life of the world than a Roman poem or a Grecian fable; more in its growth than the sporadic forms of Egyptian philosophy or the mystical incoherencies of Brahminical doctrine. He has studied literature, not only for its contents, but for its underlying and impulsive principles, alike governing the Assyrian in his ratiocinations, the Hebrew in his inspired cogitations, the Grecian in his academic interrogatives, and the Roman in his ethical aspirations. It is the discovery of this undercurrent of the world's literature, and the interpretation of its force, direction, and influence that constitutes this a volume of rare worth and of exceptional usefulness. Too many of our writers in their expositions of literary questions confine their investigations to Greece and Rome; Professor Quackenbos discerns in the ancient Semitic writer, whether Chaldean, Persian, Hebrew, or Chinese, the symbols of the best literary expression and the proofs of ripest thought. The literary machinery of humanity is the same, whether in use in Egypt, or the palaces of Rome, or the academies of Greece, or the *salons* of Paris, or the universities of Germany, or the offices of English-speaking thinkers. The author has discussed the writing of the ancient peoples and

made extensive use of researches in the field of comparative philology, so that the book embodies the latest acquisitions, and is as instructive as it is comprehensive. If intended as a text-book for schools, it is admirably adapted to the purpose; but we beg leave to say that it is so broad in its generalizations and yet so succinct in the manner of presentation as also admirably to adapt it to the necessities of the inquiring scholar and the aspiring student. It certainly deserves more than a cursory reading, and we trust it may have more than a limited circulation.

An Aid to Greek at Sight: Consisting of Classified Lists of the Chief Classic Greek Words, with their Most Important Meanings, with Discriminations of Similar Words. By E. C. FERGUSON, Ph.D., Professor of Greek in McKendree College, Lebanon, Ill. Author of *Questions on Cæsar and Zenophon.* 8vo, pp. 360. Chicago: John C. Buckbee & Co.

The opponents of the classics, especially Greek, make the points that the average student cannot read a page of Herodotus and Plato or Cicero and Horace without the aid of a lexicon; that, aside from the discipline he secures by close attention to the grammar, he has little knowledge of the languages and none of their literature; and that, even though he acquire a familiarity with their etymology and syntax, they are unavailable in practical life. With these objections the author has no sympathy, though the main purpose of his book is to aid the student in reading Greek at sight, and thus answer only the first objection. It is confessed that the student's ordinary acquisition of Greek is mechanical and innutritious; but it is as unnecessary as that his study of history or chemistry should be artificial and unavailable. Greek is studied as a *dead* language, and the spirit of death seems to invade the class-room of the Greek professor. He is dead; the texts-books are the parchments of the dead; and there is neither life nor health in the ghosts of antiquity that occupy the shelves, the chairs, and the niches in the walls of the recitation-room. To overcome this feature is in part the design of this book. It is to rehabilitate the language, or make it a living force in thought by making its acquisition possible. The plan of the author is admirable, though it is open to criticism. It is not to supplant the lexicon, but it is to incite the memory to the possession of the words most frequently used by Greek writers, and to such a familiarity with phrases and forms as that the reader will not stumble or hesitate in translating when he meets them. As an illustration of his plan he furnishes an alphabetical list of words occurring in the first three books of Zenophon's *Anabasis*, some of them being repeated over fifty times, others over twenty-five times, etc. Such words, the author claims, should be committed to memory. It is also in the plan to "show at a glance the number, meaning, and use of the compounds of each verb with a single preposition." In many ways he suggests the possibility of fixing the principal words of leading authors in the memory, so that the reader will not be at a loss for the right English word when he has a Greek book in his hand. While there is need of reform in the study of Greek in order to silence the anti-

classicists, the method proposed by Professor Ferguson is not the only method that should be adopted. In fact, his method is full of danger, and should be used with caution, as he himself suggests. He does not offer it as a new mnemonical system, but as a practical help in the ready absorption of the language into one's culture. He does not dispose of the aids in use, or attack existing systems of instruction. His method is supplemental, and, properly used, will accomplish its purpose, enriching the student with a language about which he seems to know nothing when out of the professor's sight. Give Greek a chance and it will thrive on the sepulchers of its fathers and in the reading-rooms of students who still believe, not only in the sculpture of Phidias, but in the language of Demosthenes, Plato, and Aristotle.

Pastels in Prose. From the French. Translated by STUART MERRILL. With Illustrations by HENRY W. MCVICKAR, and an Introduction by WILLIAM DEAN HOWELLS. 12mo., pp. 269. New York: Harper & Brothers.

The best example of the prose poem—a paradox apparently—is the Book of Job in the Old Testament. As Mr. Howells truly says in his admirable introduction, the Bible abounds in this rare style of composition, the prophets and apostles employing it in revealing the mind of God. In profane literature Tourguénief has the credit of installing it into prominence, and calling attention to its merits. Prosaic poetry is one thing; poetic prose is quite another. The former is inferior to the latter, inasmuch as the poetic expression loses by contact with, or translation into, prose forms; while prose, even gilded with eloquent touches, gains when embodied in a masterly poetic form. Either style of composition is irrregular, and should not be offered as a substitute for the other. If we were to express an opinion of the relative position of prose and poetry at the present time, we should say that prose is in the ascendant. Poetry, with all its beauty and ethereal essence, is losing in its power over the people. This little book is a collection of miscellaneous pieces, some of them as delicate as colors, others as fragile as flowers, written by various authors under the influence of the poetic impulse, but concreting their thought into prose. A few citations of subjects will illustrate the collection: Louis Bertrand writes of "Evening on the Water;" Théodore De Banville, of "Roses and Lilies;" Judith Gautier, of "The Shadow of the Orange Leaves;" Ephraim Mikhaël, of "Solitude;" Rodolphe Darzens, of "The Sad Season;" Charles Baudelaire, of "The Blessings of the Moon;" Emile Hennequin, of "A Dream;" Maurice De Guérin, of "The Centaur;" Catulle Mendès, of "The Swans;" and Henri De Régnier of "The Stairway." The prose writer would not indulge in these subjects; but the imaginative mind, with not enough of power to turn its thoughts into the rapturous forms of the poet, reduces them to the most delightful prose, and finds a grateful hearing. These prose poems are so expressive of feeling, and the finer fancies of cultivated thought, as to minister both to the strong intellects of the most prosaic of thinkers and to the delicate natures of those who love only the beautiful and the true.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Life of Bishop Matthew Simpson, of the Methodist Episcopal Church. By GEORGE R. CROOKS, D.D. Illustrated. 8vo, pp. 512. New York: Harper & Brothers. Price, cloth, $3 75.

Biography is that department of literature that reveals not only the exterior achievements of the subject, but also the hidden sources of character and the motives and principles that govern in its development. In the description of a famous career the biographer has usually an easy task; but in the analysis of the interior life, with its occult susceptibilities and invisible influences, he has a difficult as well as delicate duty to perform. Some lives almost write themselves, they are so open, so transparent in motive and actual results. But other lives are more subjective than objective, and are not so readily traced. Such a figure as Gambetta is less perplexing than that of Napoleon; such a scholar as Voltaire is less obscure than Sir William Hamilton. Some men are known by their deeds, others by their thoughts, and still others are a rare combination of quiet culture and mighty deed.

Bishop Simpson made his own biography, which is equivalent to saying that Dr. Crooks did not, like a novelist, manufacture the chief features, or construct a character that did not exist. He lived a life worthy of record, and afforded abundant materials for his biographer. He was the man of thought and action, impressing the Church with a life of devotion to the highest ends of the ministry, and achieving distinction for eminent worth and enduring services. He was transparent and occult, standing as the representative of the best purposes of Methodism, and at the same time possessing traits, powers, adaptations, and resources that, as they are contemplated in their accumulated form in this book, startle even those who supposed themselves acquainted with the great divine and leader. One point of great significance in this biography is, its bringing to light the ample scholarship and large preparation of the bishop for the high position he filled before the world. Few would suspect from his addresses and sermons that he was a man of versatility, broad culture, an adept in many languages, a wide reader of higher literature, and competent for any service, either in the nation or the Church. He is usually spoken of or remembered as the orator, in the lambent flame of whose imagination the truth shone with a divine brilliancy, and influenced the lives of millions. He was more than an orator; he was scholar, student, thinker, statesman, parliamentarian, and the spiritual disciple of the Lord Jesus Christ. Dr. Crooks, with the aid of the bishop's autobiographical papers, and such other documents as were in existence and accessible, undertakes to exhibit him in his many-sidedness, with enough of detail and the private development of his character to fasten the thought of his greatness and the magnificence of his life upon the attention of the reader. Without the characterization of the internal life of the episcopal leader, we should but half understand him. It is true that as the author unfolds his rapid ascent from obscurity into fame, from

his birth in Cadiz, O., through its vicissitudes of studentship, professorship, pastorate, college presidency, editorship, and episcopacy to the completion of his rounded life, with the great and permanent reputation that he secured, the reader is almost overawed with the graduated steps of progress he made, and wonders at the evolution in his history. Back of all this exterior achievement and renown, however, the author keeps before his readers the silent forces of education and religion ever at work in the development of his possibilities, and in the final consummation of his great manhood. It is the fault of too many biographies to magnify the external aspects of their heroes; it is the merit of this work that it exalts the forces behind the facts, and does not glorify results at the expense of the causes that produced them. No great life is an accident. It does not arise like a root out of dry ground; but it comes forth in obedience to natural laws, and expands according to the principles of growth taught in psychology and exemplified in the distinguished leaders and heroes of all ages. Bishop Simpson was not an accidental figure in Methodism. He was not a genius, or a better endowed son of Providence than many others; but he early caught the idea of life, and, hearing the whispers of the Spirit, gladly obeyed and walked in the ways of God.

Dr. Crooks has written a standard biography of the eminent bishop. He took his time in gathering materials, and fashioned them into a permanent volume. He betrays little of the partisan in the delineation of the wonderful career of his friend, though he by no means resists the inevitable reactionary influence of the long and intimate friendship that existed between them. He has written gracefully and vigorously, and arranged his facts in an historical, and therefore logical, order, making the book trustworthy in detail and comprehensive of the principal events and results of his life. The many questions that one would naturally ask respecting Bishop Simpson, such as his power of extemporaneous speaking, his oratory, his plan in sermon-making, his personal qualities as a teacher, his executive ability as an officer of the Church, and the supreme magnetism of his character and influence, are here answered, sometimes in the bishop's own words, and sometimes according to the mature judgment of the author. Every phase of his life is brought out in clear statement, illuminated by appropriate illustration, or exhibited as the result of a definite purpose or the natural consequence of antecedent conditions and preparations. The participation of the bishop in the slavery controversies of the Church; his relation to the lay delegation movement; his travels in foreign lands; his incessant activity in the years of war and in times of peace, and, lastly, his illness and holy departure from this world, are narrated with a generous fullness, and in a style that adds to the reputation of the author as a scholar, writer, thinker, and *littérateur*.

It is perhaps true, that, whatever the materials of a biography, it depends for success largely upon the skill and biographical tact and instinct of the writer. In this particular the task of constructing a life of the deceased bishop fell into competent hands, and the work has been per-

formed with a taste and judiciousness that must commend it without reserve to the readers thereof. The author may have felt the difficulty, when organizing his materials into this volume, of so presenting his subject as not to exalt him too highly, or, on the other hand, of depriving him of his proper place and rights. He must avoid extremes, unless the event to be described, or the trait to be characterized, was an extreme in itself; and then he must be true to fact. He knew, too, that it is a delicate thing to put a friend under the magnifying glass, or to take his photograph, as Cromwell said to the painter, with warts and all in the picture. A cold description of a diamond robs it of beauty, and a chemical analysis of one positively renders it valueless. The biographer must not destroy his subject in the act of dissection, or extinguish either its beauties or defects by the use of his *camera obscura*. Dr. Crooks has preserved the life of Bishop Simpson in the delicate and intricate task of taking him to pieces, and gives us the complete man in the complete analysis of the educational and religious forces that dominated his providential history.

Horatio Nelson and the Naval Supremacy of England. By W. Clark Russell, Author of *The Wreck of the Grosvenor*, *The Life of William Dampier*, etc. With the Collaboration of William H. Jacques, Late United States Navy. 12mo, pp. 357. New York and London: G. P. Putnam's Sons. Price, cloth, $1 50.

At last England's greatest admiral is properly represented in a biography. Others have attempted, but in a feeble and imperfect manner, to characterize his great services to his country and to bring into prominence those traits that constituted his worth and insured success in the hour of conflict. The present volume will supersede the sketchy, one-sided books that have appeared on the subject. Mr. Russell bent his labors to the production of a life of the hero such as will satisfy patriots and give his readers a true idea of the grandeur of human nature. We would not have him do otherwise than to pursue the orderly and familiar plan of a biographer, recounting the details of ancestry, parentage, boyhood, struggles, experiences in the world, and preparations for a naval life. With adaptations and qualifications for high position, the story of Nelson's inactivity and efforts to find something to do is really pathetic; and, having succeeded in gaining a foothold in the navy, it is equally sorrowful to learn of the accidents that befell him—an injured eye, the loss of an arm, and the infirmities of a sickly frame. We do not dwell long, however, upon these preliminary incidents or pathetic phases of his life, for the author hurries us to the contemplation of the splendid achievements of the officer and of the growing power and influence of the English navy. Minute enough in his references to battles, war-ships, French maneuvers, and various episodes in the Mediterranean conflicts, the author discusses, or at the least exhibits, the *policy* of Nelson in the conduct of the navy. Here he rises to the height of a true biographer. The reader wishes to know the facts, the historic aspects of decisive movements; but he also wishes to understand the principles that lie back of the facts and the spirit that governs the issue of battles. In the study of

the naval events of England to which Nelson was related we see his great mind at work and certain plans and ends ever in view. We have, therefore, an analysis of the motives and purposes of the admiral as well as a narrative of the events that made him famous. Nor is it of inferior consideration that, while Nelson is the principal figure in the great naval movements of England, the fact of the strength and supremacy of the navy is brought to the attention of the reader. In studying Nelson we study England, and in following him we are impressed with the magnificent equipment of Great Britain for conflict. Thus the book serves many purposes, while it has but one in view; and, while narrating its facts, it points to human greatness as possible under adverse circumstances, and to national development as the chief end and glory of empire.

Constitutional History of the United States. From their Declaration of Independence to the close of their Civil War. By GEORGE TICKNOR CURTIS. In two volumes. Vol. I, 8vo, pp. 774. New York: Harper & Brothers. Price, cloth, $3.

The Constitution of the United States is an immortal document. All intelligent students of American affairs must recognize the super-eminent wisdom with which the framers of this instrument wrought their allotted work. They were seers, foreseeing the many needs and perils of the coming Republic. For the greater future, even more than for their important present, they thus made provision. And like those who lay the foundations and raise the pinnacles of enduring cathedrals, they built for the long centuries. To have framed this Constitution was among the greatest honors granted the continental fathers; to write the story of its formation, to collate "those events and that public action" which have shaped its text, and to append the various amendments which necessity has added to the original document through one hundred years of national existence, is a work only less important than the first. Such a labor has been successfully undertaken by that erudite member of the legal profession, George Ticknor Curtis. So far as the employment of historic details is essential in a work on constitutional history, the present volume will stand the test. Through all the exciting history of the revolutionary government, which proved inadequate through the fact that it was a purely federative union; of the Articles of Confederation, with their defects and failure; and of the framing and adoption of the Constitution, covering the year of delay from 1787 to 1788, Mr. Curtis leads the student in intelligent guidance. Incidentally the virtues of such framers of the Constitution as Washington, Hamilton, Madison, Franklin, Gouverneur Morris, King, Pinckney, Wilson, and Randolph, enliven the treatise. But the yet more important qualities of judicial estimate upon the value of gathered historic facts and of their logical collation to show the successive stages in the development of the Constitution distinguish the author. Compilation and incident are but a part of his work. He illustrates, besides, that broad and philosophic synthesis without which no book of the sort is enduring. We can understand the reliance put upon the work, in its previous edition, by those who have had occasion to

construe the Constitution. With its companion volume, which traces the history of the Constitution through its amendments to the close of the Civil War, it may well be placed among the reference books of our higher institutions. Like all other volumes of its class, it must foster a more intelligent patriotism, as well as magnify that Constitution which shall continue to be the admiration of the world's jurists and statesmen.

Russia: Its People and Its Literature. By EMILIA PARDO BAZAN. Translated from the Spanish by Fanny Hale Gardiner. 12mo, pp. 293. Chicago: A. C. McClurg & Co. Price, cloth, $1 25.

The famous author is a lady of culture who, having studied social conditions in Russia, not however as an observer, but as a reader, and being familiar with the romantic and realistic schools of novel writers of Europe, undertakes in this volume to combine her tastes, reflections, and results of inquiry into Russian history. She has written a not unimportant book. In style it has all the attractions of Spanish imagery, and in breadth of thought it is comprehensive enough for her purpose. If she does not excel in description, it is because the lessons she would teach require a loftier form than that of mere narration. However, the reader will obtain in these pages a true characterization of the Russian race, with its various subdivisions, and the wide gaps between autocracy and serfdom. In her study of Russian literature, though chiefly limited to the great novelists, she employs her best faculties, and writes with the vigor and quality of a commanding mind. The Nihilist novel is defined, and its origin is clearly stated. The lyric poets, in particular Lermontof and Puchkine, are portrayed with sympathy, and their place in literature accurately declared. Russian realism, with Gogol, its founder; Turguenïef, its poet and artist; Dostoiëwsky, its psychologist and seer, and Tolstoï, its mystic and Nihilist, is ably discussed, the virtues of its exponents and leaders being minutely and charmingly represented and defended. In the light of its purpose, the book achieves a success. It may be read with delight because it is transparent, and with profit because it abounds in rare information.

Palestine Under the Moslems. A Description of Syria and the Holy Land from A. D. 650 to 1500. Translated from the Works of the Mediæval Arab Geographers. By GUY LE STRANGE. With Maps and Illustrations. 12mo, pp. 604. Boston: Houghton, Mifflin & Co.

The plan of this book is its greatest commendation. It is not a consecutive history of Moslem rule in Palestine, nor the narrative of a traveler in the East; but it is a translation of Arabic texts written by Moslem geographers and travelers during the long period of the reign of Islamism in Arabia and Syria. The author is a translator and a commentator, but scarcely an historian. In his selection of Moslem writers he has shown strong judgment and acute discrimination, and made a wise use of the material he found in libraries and in the hands of private antiquarians. To appreciate the contents of these old documents, one must

remember that for centuries the Moslems were in the ascendency in the East, both politically and religiously, and that they boasted of men of great scholarship and vast erudition. The parchments and books of the Arabic geographers were the product of learned men—of men who traveled with open eyes, and wrote after mature consideration of what they had seen. Hence, their descriptions are exact and minute. They were not poetic writers; hence, there is clear statement of fact, without coloring and without any intention to deceive. It is such documents that the translator has used in making up his account of Moslem supremacy in Palestine. In respect to the value of the work, it may be said that while it confirms many of the facts of history, it also corrects some impressions which have found their way into civilized countries from irresponsible or hasty travelers in that country. For example, Fergusson's theory as to the Dome of the Rock in the temple area in Jerusalem is utterly disproved. The long-disputed question of the identification of the various gates of the Haram area also seems to be settled in this book. Thus some established views are overthrown, while many new and important discoveries are made that will be of advantage in the future study of Palestine. To one who has visited the Holy Land the book is luminous, and with its details is instructive and helpful. It can not be less so to those who contemplate such a visit, or to those who prefer to remain at home.

MISCELLANEOUS.

Rupert Wise. A Poetic Romance in Eight Cantos. By H. M. DUBOSE. 12mo, pp. 151. Nashville, Tenn.: J. D. Barbee. Price, cloth, $1.

The author attempts in poetry to sketch the career of a victim of the intoxicating cup, and his redemption by the Lord Jesus Christ, with many lessons on heredity, personal deterioration, and the helplessness of humanity. The inspiration of Parnassus is here employed in singing the praises of redeeming grace over the brutal power of the particular evil that has slain its ten thousands. The argument, the lesson, the poetic frame-work, and the Christian spirit that influences the mind of the author are the features that commend this venture to the consideration of lovers of reform and haters of iniquity.

The Seven Churches of Asia; or, the Seven Golden Candlesticks. By the Author of *The Spanish Brothers.* 16mo, pp. 147. New York: Scribner & Welford. Price, 40 cents.

The author's expositions of the general characteristics of the seven churches, with his studies on the details of their social and religious life, are combined in this very important contribution to ecclesiastical literature.

Delicate Feasting. By THEODORE CHILD, Author of *Summer Holidays*, etc. 12mo, pp. 214. New York: Harper & Brothers. Price, cloth, $1 25.

A book on the gastronomic art, with practical observations on *menus*, *hors d'œuvres*, *entrées*, and instructions concerning paratriptics, the dining-room, and decorations. To housekeepers it will prove invaluable.

A Primer of Jesus the Christ and His Ministries. By CHARLES ADAMS, D.D. 16mo, pp. 71. Price, 50 cents.

The small book contains short poems on the incidents of the gospels, especially those involving the personal deeds of the Saviour.

The Probationer's Manual. By REV. E. C. BASS, of the New Hampshire Conference. Pp. 70. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

A valuable little manual, containing brief expositions of the Rituals, the Articles of Religion, and the conditions of church membership.

God in the Constitution: A Review of Colonel R. G. Ingersoll's article on this subject in the *Arena*, January, 1890, by Rev. THOMAS H. PEARNE, D.D. Small 8vo, pp. 24. On sale by Hunt & Eaton, 150 Fifth Avenue.

"Answer a fool according to his folly" has been exemplified in this case by Dr. Pearne. He has examined the points made by the Colonel, and has replied to them sharply and conclusively.

The Red Mustang. A Story of the Mexican Border. By WILLIAM O. STODDARD, Author of *Two Arrows*, *The Talking Leaves*, etc. Illustrated. 16mo, pp. 284. New York: Harper & Brothers. Price, cloth, $1.

A stirring story, full of incidents that illustrate border life, and written with the necessary dash and fire.

Wilfred. A Story with a Happy Ending. By A. T. WINTHROP. 12mo, pp. 298. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

A book of earnest religious tone, having in view the encouragement of early religious training. Pure, refining, helpful.

The Idle Thoughts of an Idle Fellow. A Book for an Idle Holiday. By JEROME K. JEROME, Author of *Three Men in a Boat*, etc. 12mo, pp. 209. New York: Harper & Brothers. Price, cloth, $1.

The title lacks in dignity, but the contents, covering a wide range of tittle-tattle, may be interesting to one who is empty-handed or has leisure for any thing. As the author, in his preface, says he can not recommend his book for any useful purpose, he will excuse us from encouraging our readers to look into it.

Gold, Tinsel, and Trash. Stories of Country and City. By REV. ERASMUS W. JONES. 12mo, pp. 319. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Gems Without Polish. A Story of the Country Week. By ALICE MAY DOUGLAS. 12mo, pp. 423. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The Seamstress of Stettin. Adapted from the German. By CORNELIA MCFADDEN. 12mo, pp. 327. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Rest or Unrest. A Story of the Parisian Sabbath in America. By SARAH W. JONES. 12mo, pp. 260. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 90 cents.

The above are excellent books for the Sunday-school library. The first cautions against the tendency to love of amusements; the second represents the beauty and value of charity; the third illustrates the doctrine of Providence in human affairs; the fourth enforces the duty of keeping the fourth commandment. They are well written, and are healthful in teaching and refining in moral tone.

Franz Delitzsch.

METHODIST REVIEW.

SEPTEMBER, 1890.

ART. I.—IS THE BOOK OF DANIEL A PROPHECY?*

THE question chosen as the title of this article involves ital principles. The answer is of supreme importance. No ther book of the Old Testament has exerted a greater influ- nce on the Church. Its teachings were regarded by the ews in the time of Christ, and previously, as possessed of ivine authority. Such a work would strike favorably the Iebrew mind and taste. It betokened the true theocratic pirit bred and nurtured through all the generations from braham. It especially commended itself to the forlorn but eroic remnant returned to Palestine, who, in the course of a ng and peculiar training, which culminated in the afflictions f the captivity and the disappointments of subsequent ages, ad become the most intensely religious nation of any in the istory of the world.

On account of its apocalyptic form, and the opportunity for aking interpretations that encourage Messianic ideas, it is a hoice piece of literature for those who have beheld in Jesus nd his work the fulfillment of its remarkable predictions. By eans of monstrous and incongruous images it vaguely but orcibly depicts events, present or future, in such a manner as o arouse unusual interest, curiosity, and variety of opinion. hese weird forms, of course, are susceptible of somewhat arious interpretations and applications; but no one will be so ash as to deny that for ages Christians, learned as well as

* This is the fifth article of our series on Old Testament books. We commend to the especial attention of our readers.—EDITOR.

unlearned, have believed that the book has reference to the development of the kingdom of our Lord Jesus Christ in its conflict with the kingdoms of this world. Christian orthodoxy uniformly has regarded the volume as Messianic, only to be clearly and fully comprehended in the light of New Testament revelation.

In view of its relative importance to the doctrine of holy Scripture, certain students of Old Testament history seem to have encountered great difficulty in the determination of its relation to contemporaneous events. The date of its authorship has been questioned so as to affect its authenticity in reference to Jewish affairs, and ultimately, perhaps, to the comfort and counsel which Christians receive from the book. The latest date suggested is about 165 B. C., during or near the struggle of the Maccabees with the foes of their nation. It does not follow, that if the work was written later than the time commonly accepted, it fails to give proof of inspiration, or of an intelligent perception of matters far beyond that which can be detected in other Jewish literature of that date. Conceding all that the opponents of the "traditional" view demand, we are not forced to grant that the prophecy consists merely in a shrewd interpretation of events in the near future.

There is no projecting statement of Scripture that has not been subjected to the severest scrutiny; therefore it is not surprising that the Book of Daniel should be made the occasion of much critical doubt and investigation. Skepticism of this kind is not without benefit. Truth is better appreciated by being more accurately examined. It were a pity if the ocean of thought should become an undisturbed marsh. The antagonists of the received faith are not to be charged with perfidy, insincerity, or willful prejudice; yet it is possible that judgment may be perverted by those who confine their labors to a narrow range. We may be appalled at the array of lingual scholarship which has stolidly plodded in lines that have led some to question the common views of evangelical truth. Let not courage fail. Many most egregious blunders in reasoning have been committed by eminent scholars. It is proper to treat with respect those who add facts to the treasure of knowledge; but we are not bound to follow them in the mazes of erroneous inference because much of their actual learning is valuable.

II. A school of critics has arisen who insist that Bible literature was produced under such conditions as can be explained in the light of unaided human reason. Whatever cannot be so interpreted must be rejected as unworthy of credit. Christian scholars have, for a long period, regarded prophecy, as ordinarily explained, as a proof of divine inspiration and of the credibility of the gospel system. Peter* and others in the New Testament explicitly declare that the prophets wrote of matters pertaining to the Christian dispensation in centuries before the events transpired. While some of the prophetic utterances had immediate reference to contemporaneous history, there is a principle of interpretation, initiated by rabbinical usage and recognized by many cautious students of gospel faith, allowing also a remote and spiritual application as the only satisfactory solution of the inspired oracles. Even in earlier times the speedy accomplishment of a prediction in the matter directly mentioned was to be accepted as a proof of the divine afflatus in corresponding affairs of more striking import.† Whatever reference a part of the prophecy has to characters then on the stage of action, there are other parts that undoubtedly foretell history long before it happened. Daniel furnishes numerous illustrations. The latter part of Isaiah also describes conditions of society for which there was no adequate information in the mind of the writer.

Some critics deny the reasonableness of such revelation. With them it is a criterion that a forecast of the far-distant future is impracticable. A shrewd observer may be able to guess, with some approach to accuracy, on conditions in the immediate succession; but it is inconceivable for any one to describe specifically and intelligently the affairs of the world powers for a great while to come. This is but another application of Hume's argument against miracles; they are to be rejected because "contrary to human experience." A second refutation of that position is not necessary.

How can the orthodox faith in reference to prophecy be undermined? Certainly not by denying the existence and apparent purport of the writings, but by charging that, instead

* Acts ii, 16–21; viii, 34, 35; 1 Pet. i, 10–12.

† Isa. vii, 10–16; a prediction having an historic application, but also regarded by many of the most creditable scholars as Messianic.

of being produced long before the incidents to which they are supposed to refer, they were composed afterward, *vaticinia post eventu*, or so near in point of time to the occurrences recorded that any keen-sighted observer might interpret the shadows which coming events cast before. Such an effort has been made in attempting to prove a late date for the composition of the book of Daniel. In view of what chapter xi, for example, contains, it is insisted that the work was written in the time of Antiochus Epiphanes, because the statements therein uttered can be made to literally apply to many conditions existing during the reign of that fierce tyrant and persecutor. Dr. Pusey* shows various glosses and alterations in the Septuagint translation as an indirect evidence of an earlier date, but the same, another† asserts, seem to have been made by the Greek translators as if Antiochus was in view. If the book was written at this time, the author assumed the guise of a sagacious and devoted statesman during the Babylonish captivity, or of one of Ezekiel's illustrious contemporaries,‡ for a purpose similar to that which moved Demosthenes to deliver the Philippics, to arouse patriotism and inspire hope among the unfortunate Jews. The common view concerning the date of Daniel necessitates the postulate that this is a remarkable prediction of conditions which, under no human circumstances, could be surmised. The rationalist must surrender his position or capture that which has long been maintained. The treasures of Semitic lore have been diligently searched for ammunition with which to storm the fort. Should this advance be gained, and the authenticity of the book denied, its integrity still remains, and the equally apt allusions to the approaching Roman supremacy, which at that time could not have been suspected, must be explained, and some plausible reason given to account for a promulgation of eschatological doctrine so far ahead of any other literary work of that period.

Porphyry (A. D. 233–302), whose writings have been lost, was the first to deny the authenticity of the book. His purpose was to break the force of the reasoning of the early fathers that Christianity had been foretold by the Old Testament writers,

* *Daniel the Prophet*, Funk & Wagnalls, 1886; note E, p. 498, *sq.*

† *Speaker's Commentary*, John Murray, London, 1881; Introduction to Daniel, p. 220. ‡ *Ibid.*, p. 223.

and described with remarkable minuteness in Daniel. The answer given by Eusebius of Cæsarea was regarded by Jerome and others as entirely sufficient. A strong array of testimony to the credibility of this prophecy was furnished by the early Church.* Spinoza renewed the discussion, in which Sir Isaac Newton also joined. The first really critical attack was made by Bertholdt (A. D. 1803), who has been followed by a large and formidable company of scholars who are entitled to great respect. Even the devout Franz Delitzsch has conceded that in his opinion the book was written in the winter of 168 B. C. On the other hand, the "traditional" view has been stoutly maintained by Hengstenberg, Hävernick, Pusey, Moses Stuart, Davidson, and many others whose reputation for fairness and scholarship is of the highest order. The book was accredited by the Jewish rabbis to him whose name it bears, or at least to an author of his time (B. C. 600). The received date of original composition is B. C. 570–536. It perhaps ought to be admitted that the work may have been subjected to some editorial interpolation, as appears in the change of person in various passages.† Zöckler thinks it barely possible that chap. xi, 5–39 was added by a later hand. If so much is granted, yet it must be remembered that the Jews were exceedingly tenacious for the integrity of the sacred writings, and would allow no claim that did not bear the stamp of inspired authority.

III. It has been objected that the Book of Daniel cannot be regarded as an authentic prophecy for the following important considerations:

1. On its position in the Hebrew canon, Dean Stanley, who concedes all that the rationalist demands on the time of writing,‡ and regards Balaam as a prophet but doubts whether the author of Daniel was more than a sage,§ argues that the place of this book in the volume of the Hebrew Bible is a decided point in favor of a late date. True, it does not appear with the Prophets (נְבִיאִים, *N'bhi'im*) but among the Writings (כְּתוּבִים, *K'thúbim*) with Ezra, Job, Chronicles, and Psalms. It is asserted therefore that the post-exilic Jews did not regard it of equal authority with Isaiah, Hosea, or Ezekiel. It is yet to be proved that the Psalms were not held in as high esteem as

* *Speaker's Commentary*, vol. vi, p. 222.
† *Ibid.*, p. 229.
‡ "Lectures on the Jewish Church," vol. iii.
§ Pusey: p. 232, Note.

Joshua or Jonah. Some of these poetic effusions were of later origin than others; but there is no apparent grading of the reverence with which they were to be regarded on this account. Time does not alone determine the relative authority of a work; but if age may determine canonicity, how does it happen that Daniel was admitted while the Wisdom of Jesus the Son of Sirach, written about the period claimed for Daniel, was excluded entirely? Would the rationalist explain the acceptance of Daniel on the principle that men may contemplate a fiction or a forgery so long that by and by they come to regard it as a fact? The position of this book in the Hagiographa is presumptive evidence that the compilers of the canon thought they saw some marked difference between this and the prophecy of Isaiah. A Jewish tradition* says that "the men of the Great Synagogue wrote (edited or transcribed) Ezekiel, the twelve prophets, Daniel, and Esther." The last chief of this assembly was Simon II. the Just (B. C. 198), and it is inferred that the division of the *N'bhî'im* was completed about 400 B. C.

An important reason for distinguishing this work from that of Hosea or Amos is found in the peculiar form of the revelation. The mission of the Hebrew prophet was unique, resembling, in some respects, that of a Greek orator or Roman tribune. It was his business to arouse his fellow-countrymen to a maintenance of the theocratic spirit, to an observance of the principles of righteousness, mercy, and true worship.† He was frequently a man from the people, like Amos,‡ and so imbued with the spirit of the age. The prediction of far-distant events was not the only, and hardly a prominent, feature of his office. He established rules of conduct that would commend themselves to a thoughtful and believing son of Abraham. By these he was to prove his authority.§ He would graphically depict a condition of affairs as certain of fulfillment if the people were obedient, and he aimed to cultivate Messianic hope, which constantly developed as the national life was depressed. Further, with one or two exceptions, the prophets spoke of their own land or in regard to its interests. If the "burden" or message was directed to a neighboring

* *Speaker's Commentary*, vol. vi, p. 215, where it is also shown that eminent authorities hold that the entire canon was closed about B. C. 300.

† Mic. vi, 8. ‡ Chap. vii, 14. § Deut. xiii, 1–3.

nation, its ultimate purpose related to progress in the development of the Israelitish kingdom.*

In many respects, therefore, the Book of Daniel differs from the writings of other Hebrew prophets. The reputed author was a prince of the royal family dwelling at a foreign court. Less than one half of the work was written in the sacred Hebrew. The scene is Babylon, though one has suggested Nineveh as the place of writing. Gentiles receive news concerning the kingdom of God. The prominent characters see visions and dream dreams in regard to what must come to pass. Arnold and Lee† declare that there was unusual interest in oneirology, or the matter of dreams, from the eighth century to the sixth before Christ. Daniel utters truth in apocalyptic forms that are more difficult of exact and exhaustive interpretation, and are yet susceptible of more particular application, than the productions of the average prophet. The spirit of the Babylonian seer is contemplative, and his work is subjective rather than objective. Like the Psalms it is spiritual, devotional. There are enough differences between this and the other prophecies, exclusive of the possibility of a late date, to account for its appearing in the third rather than the second part of the Hebrew Scriptures.

From the Christian stand-point the book is undoubtedly prophetic. The range of vision for a Palestinian Jew subject to repeated oppressions and persecutions was much narrower than that of an enlightened believer in Jesus as the Christ. The risen Lord, in his discourse on the way to Emmaus,‡ shows that Moses, as well as Micah and *all* the prophets, is a herald of the Messiah, and further on in the discourse§ he interprets that part, beginning with the Psalms and including Daniel, as explicitly prophetic of the gospel in Jesus.

2. It has been argued that the use of words apparently of Greek origin indicates that the author is not Daniel. The conquests of Alexander, or the growth of Hellenic influence, had not yet reached Babylon. The critics at one time claimed that there were at least ten of these words, but the number is now reduced to three or four, all names of musical instruments:‖ קִיתָרוֹס, *κίθαρις*, "harp;" סַמְבְּכָא, *σαμβύκη*, "sackbut;" סוּמְפֹנְיָה,

* Nah. i, 1; Ezek. xxvii, 2.
† *Speaker's Com.*
‡ Luke xxiv, 27.
§ Ver. 44.
‖ Chap. iii, 5.

ψαλτήριον, "psaltery;" סוּמְפֹנְיָה, συμφωνία, "dulcimer" or bagpipe. The frequent coincidence in the sound of terms applied to the same object in different languages does not invariably prove that one borrowed from another; but if such were the case, it is possible that there was an early communication between so prominent a commercial and diplomatic center as Babylon and the enterprising West. There is testimony that a brother of the Greek Alcæus (B. C. 600–500) "gained distinction at the farthest end of the world, aiding the Babylonians."*

We do not disdain to purchase articles of manufacture and natural products from China, Java, Turkey, and other countries, and in many instances to retain the original name slightly modified to suit our organs of speech. "The name travels with the thing." Frequently a royal court will lay under tribute the inventive genius of foreign lands and take especial pride in so doing for amusement and display. If the Book of Daniel was written after the Jews fell under Greek influences, it is remarkable that the Septuagint translation should show so many variations from the original text, evidently intended to reconcile the difficulties appearing in the latter; and that the apocryphal additions, namely, the Song of the Three Children, the History of Susanna, and Bel and the Dragon, are kept strictly separate from the original work. There is no such declaration of Messianic doctrine in the Greek writings of the period assigned to Daniel or in the apocryphal books of Wisdom and Baruch, though the latter is composed on the model of the prophets.

3. On account of the fact that a part of the book was written in Aramaic and the remaining portions in the Hebrew language, and for other reasons, it has been asserted that there is a manifest lack of unity, betraying more than one hand in authorship. There is a disagreement among the objectors to the received view of the date of writing on the twofold use of language. Cheyne† surmises that an Aramaic document was inserted by the Hebrew composer. Hitzig claims that the writer started out in Hebrew, but found it burdensome, and then took up the Aramaic, which was more natural and easy. It is also charged by Bertholdt that the Hebrew is not pure, and shows evidences of the insertion of words of very late

* McClintock & Strong's *Encyclopædia*, article, "Book of Daniel."

† *Encyclopædia Britannica*, article, "Book of Daniel."

origin, such as אַפַּדְנוֹ, *ăppădhno*, "his palace," * from the Syriac, a word, however, which appears in the name of the city Apadnas on the Tigris, built long before the time of Daniel, also showing in the familiar word Padan-Aram; אַשְׁפִּי, *'ăshshāph*, A. V. "astrologer," which appears both in the Hebrew† and Aramaic‡ parts; רָשַׁם, *rāshăm*, Aramaic רְשַׁם, *r'shăm*, *to write down*, A. V. "note" (chap. x, 21), "sign" (chap. vi, 9, 10, 11, 13, 14), "record" (chap. v, 24, 25). It is also claimed that the word פַּלְמוֹנִי, *pălmônî*, "a certain one" (chap. viii, 13), is Syriac; yet it appears in Ruth iv, 1, and elsewhere. Pusey,§ however, insists that the Hebrew of Daniel is quite similar to that of Jeremiah. So while Bertholdt holds that the Hebrew is of a degenerate age, Bleek declares that there are not sufficient literary remains of the late period to absolutely determine the matter. In this confusion the former is even so bold as to assert that there must have been at least nine authors for this wonderful book. The portion written in Aramaic covers chiefly that division of the subject which refers to Babylon and the surrounding nations. The greater part is historical, and relates to court transactions in which Daniel and his friends figured prominently, as for example, the dreams of Nebuchadnezzar, the Hebrew children and the fiery furnace, the desecratory feast of Belshazzar, and the thrilling incident of Daniel and the lions' den. The seventh chapter virtually repeats in another form the substance of the revelation contained in the dream of Nebuchadnezzar, and might very appropriately appear in the vernacular of the place where the scene is laid. The opening account is in Hebrew, inasmuch as it shows the relation of true Judaism to idolatry, as when Daniel and his companions refused to eat of the king's dainties for fear of ceremonial uncleanness. This Hebrew introduction discloses the design of the author to strengthen the faith and develop the heroism of persistent observers of the Mosaic law. In like manner, in the last five chapters the relation of the sacred people to the outside and secular world is portrayed in Hebrew characters, which have been invested with a peculiar sanctity not belonging to any other language. Daniel, it can be reasonably imagined, would rouse the ancient

* Chap. xi, 45.
† Chap. i, 20; ii, 2.
‡ Chap. ii, 10, 27; iv, 4; v, 7, 11, 15.
§ Page 459, *sq.*

Hebrew patriotism by using the consecrated tongue in those parts that unfolded the spiritual destiny of his people, as did Joseph when he adjured the children of Israel to carry up his bones from Egypt. He himself might be content to remain in Babylon while the conditions were not wholly favorable for the return of his race to the promised land. If he could not return to Jerusalem, he could open his windows toward the holy city, and with unswerving devotion profess his faith in Jehovah and his love for the chosen people. Possibly the great favor in which Cyrus, king of Persia, afterward regarded the cause of the Jews may be attributed to the king's admiration of the offices and ability of Daniel.

In the sixth chapter we learn that Daniel prayed three times a day as heretofore. Why this persistent habit of prayer? Certainly not as a challenge of defiance, but rather because he trusted in his God, the self-existent, covenant-keeping Jehovah. For what did he pray? Doubtless the substance of his daily prayer is that which is recorded in the ninth chapter, where, however, there is no hint, except from the internal character of the petition, that such was the burden of his requests when the conspirators succeeded in their malicious attempt to cast him into the lions' den. Had the latter part of the work been a forgery, or had it been written by another hand, it would be reasonable to infer that some effort would have been made to identify the impressive prayer of the ninth chapter with the circumstances recorded in the sixth. It is stated in the first verse that he offered the memorable petition in the reign of Darius, and in the third verse that he "set" his "face unto the Lord God, to seek by prayer and supplications," etc.

There is in chapter viii a specific and independent, yet natural, development of the vision recorded in chapter vii, with so many differences as to show that there is not a palpable attempt at imitation of authorship; yet the claim is set up for Daniel in both cases during the reign of Belshazzar. It would be a severe task on any one's credulity to require him to accept these passages in different dialects as by the same author if there had not been strong evidence in favor of the fact. In chapter xi, 1, Daniel plays a life-like part as the beloved counselor of Darius, who, doubtless from this and other circumstances, would set his heart on the faithful servant to deliver

him.* It is not difficult to satisfactorily reconcile the apparent discrepancy between chapter i, 21 and chapter x, 1. It does not follow, that because it is said in the first passage "Daniel continued unto the first year of King Cyrus," he died before the third year, in which he is reputed as favored with a revelation. To such straits are driven the opponents of the unity of this remarkable prophecy. Other passages, as where Daniel speaks of himself, now historically, then personally, are not without parallel in other parts of the Scriptures, as 1 Cor. xv, 10, 2 Cor. xii, 2. Even if there are marks of an editorial hand to collate the two main and all subordinate divisions of the book, they would be *primâ facie* evidence of the previous existence of the records.†

4. It has been suggested that many apparent historical discrepancies and inaccuracies in the work go to show that it was written by one not well acquainted with Babylonish affairs. Cheyne and others therefore aver that it was written in Palestine more than four hundred years after the purported author flourished. The writer is guilty of errors which one of Daniel's reputation for wisdom would not have committed. For example: (*a*) Profane history does not accord to Nebuchadnezzar that relative distinction and supremacy which are claimed for him in the prophecy; neither is there any secular account of his lycanthropy, or degradation to beast life. Berosus, however, confirms the report of his strange disease.‡ The argument from silence is worth little. Men estimate differently the relative importance of the factors in history. If there were a denial of the king's singular ailment, the objection would have greater force. (*b*) King Belshazzar, it is asserted, is not mentioned in secular annals. But Sir H. Rawlinson, in 1854, discovered at Mugheir tablets that record one Belshar-uzur, son of Nabonidæs,§ as associated with him on the throne, so that the younger, in deference to his superior, might safely promise that he who would read and translate the alarming inscription on the wall should be third ruler in the kingdom. It may be difficult, in the dearth of genealogical material, to prove Belshazzar to be the immediate son of Nebuchadnezzar, but it is not contrary to Scripture usage for a remote descendant to be named as if he

* Chap. vi, 14.
† *Speaker's Commentary*, p. 230.
‡ McClintock & Strong.
§ Schaff-Herzog, *Real-Encyc.*

were the immediate offspring.* (*c*) According to non-biblical authority, Cyrus the Persian, and not Darius the Mede, took the kingdom on the fall of the Babylonish dynasty; yet the latter may have been appointed as viceroy, and there is at least a distinct recognition of a joint possession of the fallen empire. (*d*) The fact that Daniel is in one passage mentioned as well known, and in another as comparatively obscure or unknown, finds its parallel in the case of David before Saul.† Apparent discrepancies often occur in an author well acquainted with facts when one who writes from a distant stand-point will be specially careful to avoid glaring inconsistencies. (*e*) It was once objected that women were not allowed to be present at feasts in Babylon,‡ but it is now admitted, even by those who decline to accept the authenticity of Daniel, that the writer has not deviated from historical accuracy in the statement. It is also granted that the doctrine of angelic ministry corresponds with some Persian theories§ for which it would be impossible to account on rationalistic grounds, if the book were written by an unskilled Palestinian long after the Persian influences in the court at Babylon had ceased to affect Jewish ideas and interests. Thus also the revelation‖ regarding the resurrection has been attributed to the teachings of Zoroastrianism. If inspired writers receive their information from purely human sources, how natural is the inference that this work was composed on the banks of the Euphrates, where Persia gained such marked supremacy both in arms and letters.

As another illustration of the many disagreements of the iconoclastic critics, Cheyne declares that the Daniel mentioned in Ezekiel is not the same personage as the one to whom this book is attributed, while the orthodox Delitzsch, who concedes the late date, insists that the two are identical. He would make the original application of the record, especially in chapter xi, to the pillage of Antiochus Epiphanes, but he also acknowledges the legitimacy of Christ's interpretation of the prophecy, as fulfilled in the destruction of Jerusalem by the Romans, and he believes that the writing is of such a character that it may be again applicable in the coming of the final antichrists.¶ There has been much confusion in making the

* Gen. xxviii, 13. † 1 Sam. xvi, 23; xvii, 55, 56. ‡ Chap. v, 3.
§ See McClintock & Strong. ‖ Chap. xii. ¶ Schaff-Herzog.

prophecy allude historically to the Syrian tyrant, especially in the matter of the ten kings, concerning which there are so many diverse opinions. Pusey well shows that, while there has been much ingenious guessing, some of the lists fail entirely to meet the requirements.

5. It is charged that the book contains a record of miracles that were unnecessary, absurd, and inconceivable. In this attack not only the authenticity but also the genuineness and credibility of the matter are denied. With such a position the orthodox believer is not very much troubled. If the book is to be rejected on this account, why not abandon the whole Bible? For if God interposes in any miracle, he certainly can perform such as are mentioned in Daniel. If it be suggested that these do not display an adequate purpose, may we not ask who is to be the judge of such a matter? The history of the chosen people all through Bible times, even down to the present moment, is a continuous miracle, so that it was perfectly natural for them to expect signs* and to be deeply affected by portentous manifestations. If ever there was a time when supernatural interposition was needed, it would be when the temple was in ruins, when the captive people would weep as they remembered Zion, and when the enemy would taunt them for their obstinate adherence to a religious system that exposed them to misfortune and ridicule.

6. Some of the predictions recorded in this book are so minute and specific that many regard them as history rather than prophecy. Those in chapter xi fit so nicely to the times of Antiochus Epiphanes that they could not have been written before the event. Yet the term, "abomination of desolation" † is used in 1 Macc. i, 54, a passage describing the sufferings of the Jews under the vindictive tyrant in such a way as to presuppose prophecy. Undoubtedly there is much that finds literal historical fulfillment in those troublous times. If the picture of Antiochus is so distinct as to be recognized by the ordinary observer, does it follow that the author falsely assumed the garb of a prophet to arouse his fellow-countrymen to protest unto death against the tyrant's debasement of temple-worship, and that he reflected only the spirit of the age in contemptuously depicting the history of him who in Greek was

* 1 Cor. i, 22. † Chap. ix, 27.

nicknamed Epimanes, "madman," and termed in Dan. xi, 21, נִבְזֶה *nibhzéh*, "despised?" The works of Josephus show that there was an equally literal fulfillment of Christ's predictions concerning the destruction of Jerusalem, but no one, therefore, is so rash as to assert that they were uttered after, rather than before, the catastrophe. Similar objection has been made to the authenticity of the second part of Isaiah, because of the mention of Cyrus by name.* If, however, God can inspire with knowledge of the future, he may make the information specific. A distinct statement, that may apply literally to a circumstance actually occurring, is not necessarily to be taken as a reflection rather than a forecast. To question a professed prediction because it is minute is to undermine the real basis of prophecy, which in fact Porphyry acknowledged was his ulterior purpose in attacking the authenticity of the Book of Daniel. Particular prophecies are not confined to this wonderful book, and we are indebted to Dr. Pusey† for an elaborate list of predictions that had direct fulfillment in single occurrences.

There has been much disagreement on details in the interpretation of the prophecies in Daniel, even among those who are ready to accept the work for what it purports to be. The literal feature has been either exaggerated or unduly pressed. Harmful results have followed so many attempts to explain an apocalypse which presents great attractions, especially to the unlettered. This variety of interpretation of the visions of the four great world-powers furnishes an evidence that the author was possessed of superhuman aid, for, if the fourth power was Rome, as many recent scholars of eminence still insist, it must be admitted that this empire had not yet assumed such an importance in the Jewish mind as to be regarded as the coming mistress of the world. Is it not the purpose of divine revelation to portray conditions rather than events? The latter may illustrate the former, but are to be regarded as of inferior importance. Hence we are not bound down to either the preterist or futurist theory of interpretation. This is admitted by so cautious an exegete as Delitzsch, who, while he questions the traditional view in regard to the time of writing, and makes a part allude to the actual history of the Syrian tyrant, yet believes that the prophecy may be fulfilled many more times in the history of

* Chaps. xliv, 28; xlv, 1. † Lecture v.

religious development. Many apparent historical discrepancies that have awakened the sense of untrustworthiness are being obliterated by recent archæological discoveries. Of course, there are always defects in an earthly medium for the conveyance of truth. The best prism is not perfect. Modern invention is at work reducing the defects of our intellectual apparatus. Though we see some things double, or inverted, or with colors confused, we are not to doubt that God is the author of light and the giver of sight. This principle is admirably stated by a learned author* in a recent article in the *Review* entitled, "Does Supernatural Inspiration Imply Infallibility?" Minor matters are not to be exalted to the obscuration of the general purpose. A slavish literalism is liable to gross error in the investigation of a work confessedly composed at least twenty-one hundred years ago, at a period when the rules of literary criticism were not formed on a strict code, when the subject-matter, rather than its author, was deemed of the greater importance, and when the itching for literary distinction could not possibly be as keen as in these later times, when the printing press may multiply a written product so rapidly and extensively.

We insist, therefore, that the Old Testament literature does not find its adequate occasion merely in the historical surroundings of the writers. Much, doubtless, were they affected by the spirit of the times, but it yet remains that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost"† (R. V., "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost"). Daniel, as in chapter ix, 2, may have echoed the voice of Jeremiah and the later prophets, but all alike were inspired. In the Bible there is unity of authorship where there is a distinct individuality of authors. Joshua fulfills Genesis and Exodus, but it does not, therefore, follow that the Pentateuch is a Hexateuch. Because John‡ and Paul§ use almost identical language in reference to Christ, it is not to be allowed for a moment that both the communications had the same author, or that the two had ever been in collusion. It is a canon of interpretation that Scripture explains Scripture, and this principle is based on the statement

*S. L. Bowman, S.T.D. †2 Pet. i, 21. ‡Rev. v, 13. §Phil. ii, 10.

that in divers manners "God having of old time spoken unto the fathers in the prophets hath . . . spoken unto us in his Son." *

IV. Perhaps it may be thought the writer sounds an unnecessary alarm in regard to the views of a certain class of critics on the credibility of Old Testament prophecy. Some of these, however, positively deny the fulfillment of these predictions as ordinarily understood. Dr. W. H. Green,† in his review of Kuenen, clearly convicts the noted Dutch scholar of denying that Isaiah personally uttered a prophecy against Babylon, or that the predictions of Ezekiel concerning Tyre and Egypt were literally accomplished. Kuenen even charges Jeremiah and Ezekiel with modifying their prophecies to suit the event. In regard to Daniel, he admits that some are accurate to a certain point in the history, after which the rest are wide of the truth. He asserts a lack of correspondence with the records of secular history, even in points which recent investigations and discoveries have reconciled. Much of his argument rests on negations, on the absence of a statement rather than in a contradiction. He denies that the Messiah, as such, is depicted in the Old Testament, and especially that the "Son of man"‡ refers to Christ. The real Messiah is the high-priest Onias. When Christ gives testimony to the reliability of Daniel he simply refuses to accept the authority by saying that "New Testament judgment is diametrically opposed to ours." He says Old Testament prophecy has not been fulfilled because the result is larger and somewhat different from that which the ancient prophets and Israelites expected. The basis of the objection lies in the assumption that there can be no revelation of facts until after they have occurred; but by evangelical thinkers it is claimed for revelation that "God hath made known what shall come to pass hereafter."§

There is a form of rationalistic philosophy that denies the existence of types or emblems that prepare the human mind to receive the real truths which these so strikingly prefigure. There can be no intelligent purpose continuously maintained in the history of Israel. The nation was deluded in supposing that God had chosen it to develop the great problem of religious thought and life for the world. There was nothing more

* R. V. Heb. i, 1.

† Green, *Moses and the Prophets*, Carter, 1882, on the "Prophets and Prophecy in Israel."

‡ Chap. viii, 13. § Chap. ii, 45.

in the fact that "God sent forth his Son in the fullness of the time"* than that there was a certain fortuitous happening which made the advent of Jesus conspicuously important in ecclesiastical history. The Old Testament ordinances and prophecies were the result of existent conditions, and had no special or exclusive significance in regard to the gospel plan of salvation. The doctrine of the Epistle to the Hebrews rests on a false basis. By those who entertain such views the Book of Daniel, which promulgates so much of evangelistic application, must be stripped of its reputation for prophetic teaching.

A large portion of this article has been devoted to a consideration of the criticisms of those who have attacked the integrity and authenticity of the book. Those who are deeply imbued with the spirit of the Gospel have never been disposed to question its canonicity or Messianic import. The experience of Lenormant, one of the most distinguished scholars, that the more he reads this book the more he is assured of its genuineness, may be corroborated by any reverent student of the Bible earnestly striving to be made wise unto salvation. The author must have been possessed of a mind and character not inferior to that of the great statesman who rose to the chief place in a realm of boasted magnificence, and excelled in an age of literary and scientific achievement. The tone of the writing is not that of a cringing, unprincipled forger, or narrow-minded bigot. A fraud could not have maintained itself against so many odds for so long a time. A mere racial document could not have gained so strong a hold on the faith of a Church which ever protested against the Jewish spirit. An historical tract, designed merely to meet a political exigency, could not have imposed itself on a people who made the canon of Scripture the very rule of their whole being. It was held in such high respect, according to a tradition recorded by Josephus,† that Alexander the Great, on approaching Jerusalem and being shown its *prophetic* teaching concerning his career, made several advantageous concessions to the peculiar people.

The book evinces the true spirit of our holy religion. Daniel and his companions would not defile themselves with the

* Gal. iv, 4.

† He also testifies that Daniel is one of the greatest of prophets. *Antiq. Jud.*, chapter xi, § 7.

king's dainties, on the same principle as that which actuated Paul to write to the Corinthians.* The evident purpose of the miracles corresponds with that appearing when Christianity came face to face with the later Babylon.† The conviction of Nebuchadnezzar and of Darius resembles the conversion of Constantine, A. D. 323. There is a counterpart to the story of the three Hebrew children in the tradition of the miraculous preservation of John when cast into the caldron of boiling oil. The import of the stone cut out without hands is fully explained in the New Testament exegesis, that the rejected stone has become the head of the corner. Perhaps the wise men of the East obtained their first glimpses of the Star to arise out of Jacob from their intercourse with this prince of magicians called Belteshazzar. The vision of the Ancient of days and the Son of man coming with the clouds of heaven is a picture that is more perfectly developed in the gospel Revelation of the last things.

We can well afford to patiently and critically examine the ground of our faith in the authenticity of this remarkable production; for if its teachings as generally understood are true there is rational basis for the Gospel, for belief in a personal God who communicates his will to men, for a blessed spiritual life that does not cease in the flight of years, for a steadfast defense and pursuit of the right in the prospect that the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. The head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and clay (potter's ware) cannot stand against the Stone cut out without hands becoming a great mountain, and filling the whole earth. All this shall not be accomplished without choler and bitter struggle, the disturbance of land and sea, the conflict of the mighty beasts, and the fierce onslaught of the little horn that "shall speak great words against the Most High... and think to change times and laws," but Christ "must reign until he hath put all enemies under his feet," "and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

* 1 Cor. viii., *passim*, especially verse 13. † Rev. xvii, 5, and possibly 1 Pet. v, 13.

John Poucher

ART. II.—PERSISTENCE OF "OLD SCHOOL DOGMA."

THE feeling is quite intense in some quarters that the times are ripe for a restatement of the creeds of Christendom.

There is as yet no general agreement as to just how sweeping the changes should be. The opinion of some is, that while such doctrines as are held in common by all evangelical denominations should not be disturbed, yet that those concerning which there is conflict of opinion among the different evangelical bodies should be modified without hesitation, in order that among the followers of Christ greater harmony and unity may be secured. A restatement and re-adjustment of creeds to such extent, and for such a purpose, thoughtful persons are beginning to feel would be an advance in the right direction. Why Calvinism should longer contend against Arminianism, or why Christians should divide on apostolic succession and modes of baptism, are questions now more frequently asked than ever before.

But there are others who in their views are far more revolutionary. They would attack the so-called essentials as well as the non-essentials of the Christian faith. Some there are who think that the doctrines of an inspired Bible, of the resurrection of the dead, and of the vicarious atonement should be radically modified. The opinion of others is, that the doctrine of endless punishment should no longer be urged as a motive to lead men to Christ, and perhaps, as an article of Christian belief, should be altogether abandoned.

Others are more than hinting that Christian dogma should grant, at the moment of death, an easy, and if need be a prolonged, probation to those who do not *seem* to have had a fair chance in this life, and possibly a future probation for all.

What makes these various demands especially attractive and plausible is the fact that they are urged by professed Christians and professors of theology, and under the plea of "higher criticism," profounder scholarship, more thorough methods of investigation, and broader generalizations.

How extensive a revolution is upon us we do not know; what will or will not come of it, in some respects at least, we cannot tell. This we know: that many among our young peo-

ple and some among the young men in the Methodist ministry have already lost their moorings. Some are venturing on a voyage without chart or compass and on a ship that as yet no one is able to pronounce seaworthy. Questions like the following, asked at first by the few, soon it is to be feared will be repeated by the many:

May it not be enough to say that evangelical Christianity will last for a time, and then, like all other things, pass away? May it not be as well to admit that Christ was a very good man, without claiming for him supreme divinity? Are we sure we are right while maintaining the old views of a resurrection, of inspiration, of a final judgment, of endless punishment, and of no probation after death? Will not our mortification be less, in case of final defeat, provided we accede at once to the demands of a "higher criticism," or occupy at least a middle position, and avoid thereby all controversy?

That the men who are starting and urging these modifications of what have been regarded as the fundamental doctrines of Christianity are honest, that they are intelligent, and that whatever else there may be of excellence in Christian character belongs to them as well as to others, we are not now disposed to question. That their course, however, is fraught with peril can be easily shown.

One of the principal grounds of our complaint, if allowed to express it, is this: that some of these "destructive critics" appear to be revolutionary merely for the sake of being revolutionary. They tear down for the sole purpose, seemingly, of hearing the crash. They not only surrender what a sound criticism in matters that are non-essential may properly enough demand, but they are willing to do far more than this—even to quit the citadel, and at a time when the enemy is expecting at most only some outpost. Indeed, it looks as though there would not be much left, except mere fragments, broken ramparts of a gospel, if the different claimants for change and modification are allowed to expurgate from Christianity what they think proper.

In view, however, of all the interests which seem to be at stake we cannot be blamed for reminding these "higher criticism" people at the outset that in the present conflict of opinions the old should have at least as fair a chance as the new, and that we should not seem to be too desirous of giving over to

the hangman the mother who kindly has nourished us, unless there is indisputable evidence that she is depraved, or unless by an authorized tribunal she is proved to be worthy of death.

Perhaps here, as well as elsewhere in this article, we may say that while we have doubt as to the magnitude of the impending controversy and anxiety as to much that may result, yet we have no misgivings as to the final outcome. The truth will remain, and the stars will shine on though the smoke of the bonfire for a time may obscure them. The iron fist concealed in the velvet glove of "higher criticism" may smite to its heart's content; the Alps can stand it, and after a little time one would not know that they had been struck.

Individual Christians meanwhile will be harmed. Before their return to orthodox standards laxity in morality will increase, and that just in proportion to the prevalence of liberalistic belief. These are the matters that lead us to deprecate the new movements. For it is not difficult to show that departures from primitive orthodoxy have a tendency to blunt the moral perceptions, leading one to do what one would not think of doing were the mind toned up by something besides "progressive" views. When one follows one's "inner light," there is no knowing where it will lead. If primitive orthodoxy is right, nothing but good can come by having faith in it, and nothing but ill from losing faith in it. This blinding of the moral perceptions, which usually is attended with laxity in moral behavior, it may be well to note, is not confined to the lowly, but is also found with the most highly educated people, especially if they have once held the evangelical faith and then have departed from it. "Modern culture" is no protection against moral and religious bewilderment. Men may talk to the contrary, but one's belief and one's behavior seriously affect each other. So general is this rule that the world expects that an improvement in belief (an improvement, we mean, in the direction of strict orthodox standards) will be followed by an improvement in moral life. And, too, when church members begin to call in question evangelical doctrines that they once held, thoughtful people are not much surprised if soon these same church members are guilty of misdemeanors deserving discipline. There are many apparent exceptions to this rule, and doubtless some real ones. There are orthodox

hypocrites and there are moral skeptics. There are Christianized heathen who are not much better than they were in the days of their heathenism.

But the rule before us, notwithstanding its real and apparent exceptions, is sufficiently well established to furnish a strong moral argument in support of the maintenance of the fundamental doctrines of the Church as a protection against the wreck for the moral and religious character of men.

The space allowed this article will not permit a discussion of all the different phases of our subject; hence we limit the field, and in the interest of truth, and as free as possible from any thing like a controversial spirit, with the kindest feelings toward all and "with malice toward none," we ask attention to a few historical facts that are very suggestive, and that cannot well be overlooked in solving the problems which are confronting us.

And, in the first place, it is well to note that a plea for the modification of Christian doctrines is no new thing among men. Indeed, this plea had a very early beginning. In the first century the members of the Corinthian church clamored for an easier state of doctrinal affairs, and it required all the earnestness and energy of the apostle Paul to control the tendency among those Christians to drift from the moorings that already had been established. Perhaps one need not look beyond that church at Corinth to find proportionately a larger number of nominal Christians who held to liberal constructions than now can be found in any evangelical Church in the United States.

Passing from apostolic times, we discover that, during what is designated as the second period in church history, extending from 90 A. D. to 320 A. D., there were several attempts made to restate Christianity. Especially noteworthy were the efforts of Clement of Alexandria. This man had no small measure of influence. In outward life he seemed to be a model man, and was the ablest Christian philosopher of that period. He was a theological professor in the Alexandrian Catechetical Theological Seminary. His gentlemanly bearing and his thorough scholarship won the hearts of many and the respect of all. His "progressive" views led him to make the teaching and example of Christ of more importance in the work of redemption

than his death and suffering. It looked for a time as if there would be a reconstruction of Christianity in harmony with the teachings of this admirable Church father. But Clement had not long been dead before his followers abandoned the views of their teacher, and scarcely any one was to be found who opposed the more primitive and apostolic view—namely, that in human redemption the blood and death of Christ, rather than his incarnation and life, are of pre-eminent significance and importance. The teachings of the Bible were too full and explicit on this subject, and the convictions of Christians were too strong, to allow any considerable departure from the earlier views held by the humble and devout followers of the Lord and Master. And it should not be forgotten by our "progressive" friends that revelations of divine truths are granted to babes as well as to the wisest of churchmen.

It was during this same period that other distinguished men attempted various modifications. Origen, for instance, held on several points radically "progressive" views. This distinguished man, in some respects the greatest theologian and the profoundest scholar among the fathers, appears confidently to have expected to be able, for instance, to establish the doctrine, not only of a future probation, but of one that should be endless. His pen was active, and his voice was heard far and near in support of this view. Yet his learning, his eloquence, and his popularity were unsuccessful. He failed utterly to reconstruct the primitive faith of the Church. His failure can be accounted for, perhaps, on this ground: that the mass of Christian people saw plainly that Christ's words and the words of the apostles allow of no such interpretation as Origen had given them, and, therefore, his opinions of an endless probation died with him. At least, after his death they had no influence with the great body of Christian people.

Likewise, during the next period, extending from 320 A. D. to 726 A. D., there were occasional waverings in belief. Gregory may be taken as representative of one phase of the "progressive" orthodoxy of those times. Like Origen and Clement, Gregory was a distinguished churchman, noted for his generous scholarship. He was a student of law before entering on the study of theology. It is unnecessary to say, what is well known, that he had a thoroughly disciplined mind and was held in uni-

versal esteem. He appears to have felt that he was raised up for the purpose of establishing the doctrine that good ultimately is to succeed all evil. His voice and his pen most earnestly were employed in the defense of that opinion. But his efforts, like those of his "progressive" predecessors, were unavailing. They failed, in part at least, because Christian people felt that upon the words of Christ and upon those of the apostles no such doctrine as the final dismissal of evil from the universe and the ultimate happiness of all could be established.

The era following Leo I., also the times just preceding the Reformation under Luther, and the century after the Reformation, and again the era of Hobbes, "the age of the trifling head and corrupted heart," were especially marked periods of so-called *progress* in theology. During those different periods the fundamental doctrines of Christianity were sneered at, and there seemed to be none who cared to do them reverence. But in each instance men after a time became sick of their non-belief. They craved something on which their troubled souls might rest; and, as if in response to those longings, the Spirit of God came and fanned the pallid face of the Church into the glow of original health, and the Gospel, with none of its primitive doctrines left out, clad anew in the splendid form and power of truth, emerged from those seas of darkness, and graced again the world with its cheerful and marvelous light. They were the primitive and fundamental Church doctrines, since recognized as the basis of evangelical belief, that the hearts of men longed for; and when those doctrines were announced, and embraced, men were satisfied.

The same, essentially, may be said of the period extending through a half-century beginning with the year 1700. There were, during that period, seasons of general lapsing from primitive Christian doctrine and life into unbelief and immorality. At that time the deadness existing in the Established Church is commented on by all ecclesiastical historians. The fundamental doctrines of Christianity were hardly thought of. The Church became a scene of heartless ceremonies, and its religion had nothing in it to help the people in their sorrow or to inspire them to lead lives of purity or holiness. In a word, drinking, gambling, cock-fighting, indeed, every species of popular vice, received the hearty patronage of the Church and

the clergy. Future probation and universal salvation were a delusive and perilous cheer for the people of those times. And why should not men live in this world as they please, and without the fear of God before their eyes, if the future world is to afford abundant opportunity to correct all mistakes here made?

Do the foregoing statements as to the condition of religious affairs in the Established Church seem extravagant? Allow a few quotations from men well qualified to speak on these matters.

"Such are the dissoluteness and contempt of principle in the higher part of the world," writes Archbishop Secker, "and the profligacy, intemperance, and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become fatal."

Archbishop Leighton speaks of the Church at that time "as a fair carcass deserted of its spirit."

"The Church at that time," writes Isaac Taylor, "was an ecclesiastical system under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it."

Thackeray, Massey, and Macaulay describe the irreligion and immorality of that century as resembling what was witnessed in Rome during the days of her deepest corruption.

Nor were religious affairs in much better condition at that time in the United States than they were in Great Britain. As early as 1710 church discipline seems to have been at an end; none were excluded from the Lord's table; unconverted men were ordained for the ministry, and, in general, the difference between the Church and the world had well-nigh vanished.

Says Mr. Tracy, speaking of that period: "Such had been the downward progress in New England that the difference between the Church and the world was vanishing away. Church discipline was neglected, and the growing laxness of morals was invading all the Churches. And yet never, perhaps, had the expectation of reaching heaven at last been more general or more confident. The young were abandoning themselves to frivolity and to amusements of dangerous tendency."

"Religion at this time," says Samuel Blair, one of the most

revered names in the history of American Presbyterianism, "lay, as it were, dying and ready to expire its last breath of life."

After a time the ancient doctrines of the Church were almost unmentioned. The foundations of gospel faith were loosened, skeptics were triumphant, the *progress* was such that Christianity seemed doomed. But the people were not satisfied to remain long in that condition. They became tired of a drifting, creedless, and corrupted Church, and hungered for something that would satisfy.

The two Wesleys, Whitefield, Fletcher, and others were moved upon and began to preach the primitive doctrines of Christianity. Men's hearts quickly responded to the preaching. Penitents smote their breasts and asked what they should do to be saved. The mining and manufacturing districts of Great Britain never before had experienced any such religious movement. John Newton relates that in one week George Whitefield received not fewer than a thousand letters from persons distressed in their consciences in view of their sins. "Then it was, too, that dukes and duchesses bowed before the cross, and such men as Chesterfield and Bolingbroke, Mr. Pitt and Lord North, the Duke of Grafton and Mr. Fox, and Garrick and the flower of English aristocracy withered under the burning rays of the tabernacle," and the English Church was born again. This renovation, we should bear in mind, was not in consequence of liberal views of any kind. It was not an "advanced orthodoxy" or a "progressive orthodoxy," but was primitive and historic orthodoxy that then stirred into religious life every community in Great Britain. "The Bible is the word of God and is inspired;" "man is a sinner;" "there is a judgment," and "after the judgment is perdition;" "Christ through his death and suffering is the only Saviour from endless death," were the doctrines preached on the threshold of that great and grand revival.

The movements and results were much the same in America as in England. Certain preachers felt that they must announce anew the neglected doctrines of the Gospel. Prominent among them was Jonathan Edwards, who, though ridiculed and opposed by persons in the Church as well as out of it, preached a series of sermons on "justification by faith alone." These

sermons were followed by others on "endless punishment," "God's sovereignty," and "man's helplessness." These sermons were hardly finished before there were signal displays of divine power which surprised others no more than they did Edwards himself.

"The Spirit of God," he says, "began extraordinarily to set in, and wonderfully to work among us; and there were very suddenly, one after another, those who were wrought upon in a very remarkable manner. At length all other talk but about spiritual and eternal things was thrown by. . . . There was scarcely a person in all the town, old or young, left unconcerned about the things of the eternal world." And again there was a decided and pronounced return to the fundamental doctrines of the Gospel of Christ. And men may say what they please to the contrary, there never yet has been in Christian lands a revival of religion, or an improvement in morals, except in connection with the preaching of evangelical Christianity as defended by the Church of Christ through the ages. Judging historically, we should no more expect a sweeping revival of religion through a modification of what is known as primitive orthodoxy than we should expect that men can satisfy their hunger by eating, or by trying to eat, stones instead of bread. It is bread, and not stones, that men are to-day asking for. Hence men throng as nowhere else those places for religious worship where the Gospel in its fullness is preached, and where the words "blood of Christ," "judgment," "hell," and "punishment" are restored to the vocabulary of the pulpit. It is the Gospel in its fullness that stands the test of time. God has honored his word whenever fully and faithfully preached. He does not appear to honor any modification of it. It can be shown historically that a hypocrite preaching a sound theology is as sure of a revival in religion and morals as is a really good man who preaches an unsound theology. The reason is, that God has respect for truth and correct methods, as well as for the medium through which truth comes to us. It is as in medical practice; a godless physician who is skillful and who employs proper remedies is safer professionally than is a religious man who is a bungler and whose medicines are not what they should be.

But let us continue the historic thread a moment longer.

Dr. Ballou, and certain other clergymen who sympathized with him, contended in 1795 that Christianity in America needed restatement. Universalism was the result, and its advocates confidently predicted the speedy and final overthrow of the worn-out creeds of Christendom. And is it not a matter of surprise, or at least should it not be such to our "progressive" brethren, that those easy-going doctrines of Universalism failed, instead of meeting with speedy success? Is there any fitter explanation of that failure than this: that Christian consciousness, being unable to establish upon the teachings of Christ those anti-evangelical views, resolutely rejected them?

Dr. Channing and a few fellow-laborers, twenty years later, thought that another restatement was needed. Those men caused a split in Congregationalism, confiscated a large amount of church and school property, and clearly saw, as they thought, the speedy and final burial of the "moss-grown doctrines" of the Gospel. But somehow those doctrines have survived. And we speak what is well known, and we speak it in all kindness, that the "progressive views" of Dr. Channing, like those of Dr. Ballou, have failed utterly in accomplishing what was expected and intended.

And the question already asked may here in substance be repeated: Is it not a matter of surprise that those plausible views respecting Christ, advanced by Dr. Channing, have failed in reaching the hearts of the mass of men? What explanation can be given other than this: Those views do not harmonize with the teachings of the Bible, or with the religious intuitions of men, therefore by the mass of people they are rejected. God has so builded man that he cannot clear himself from the most vigorous and objectionable teachings of the Bible; God has so builded him that there is a place in the heart which nothing but the cross of Christ and an infinite Saviour can fill. Therefore, if the cross of Christ and the kindred doctrines [all evangelical doctrines are united in one arch] are faithfully presented, men will listen, in heathen as well as in Christian lands. The author of Bible Christianity is the author of the human heart. They are made for and must fit each other. If, therefore, in either the home or the foreign missionary field there is a yielding to the temptation to feed men upon any thing except the primitive Gospel of Christ, that is, the Gospel as interpreted through the

ages by the general Christian consciousness, a failure to inspire and save the people is inevitable. It follows, too, that any form of criticism which in dealing with the text of the Scriptures and the doctrines of the Church overlooks the demands and decisions of Christian consciousness, whatever else it may be, is not the highest type of criticism. Indeed it fails of recognizing one of the most important factors that should enter into biblical criticism.

Did time allow, or the purposes we have in view require it, we might gather important lessons from the history of "progressive" orthodoxy in Germany. Its beginning was apparently harmless. One step after another was taken until, as Professor Tholuck informs us, "though there were hundreds of students preparing to enter the ministry, he could find but one who ever read the Bible for devotional purposes." "The sure growth of great evils from little ones," as Dr. Gage has well remarked, "the certainty that where wrong is there ultimately is death, is nowhere more clearly pictured than in the history of the rise and development of the infidel spirit in Germany during the last century." And, to-day, what Germany needs more than any thing else, and the same may be said of France, is not a more "progressive" orthodoxy or a "higher criticism"—there have been enough of these—but a wide-spread and thorough revival of primitive orthodoxy. Give this boon to Germany and France, and the restless and unhappy peoples of those countries would think that a millennium had come.

The foregoing are only a part of the data at command from which inductions as to the permanency of "old school dogma," and the instability and perils of "progressive orthodoxy" can be established.

From these historic points of view we confidently may say, therefore, that if old school Christian dogma were to die it would have died long ago. It has had many good chances to die, better chances, apparently, than it ever will have again. Were its death among the possibilities of things it would have been bound to the stake with the early martyrs, have expired in their ashes, and have been "entombed in the graves of its first and last apostles." But "all true work," as Carlyle has said, "hang the author of it on what gibbet you like, must and will accomplish itself." It would be easy to show, too, that

all that any of the so-called reformers and "progressive" theologians have accomplished since the second century has not shaken one single truth of Christianity as originally set forth by our Lord and his disciples. The results of the efforts of these critics have been strikingly uniform. The new views glare for a time, lead men's hearts astray, then glimmer, and at length disappear in the surrounding darkness. As factors in the world's redemption they have had the most insignificant influence, while the primitive faith of the Church, notwithstanding the oppositions met with and its occasional lapses, has continued to gather men to its bosom, inspiring and comforting them with consolations that the world cannot give.

And yet we may presume that in the future, as in the past, there will be efforts, in spite of these lessons and warnings of history, to modify primitive Christianity. Men will forget the "progressive" movements of Clement, of Origen, of Gregory, of Dr. Ballou, of Dr. Channing, of Mr. Parker, of the Germans—Semler, Bahrdt, Zollikofer, and others—and thinking themselves possessed of new light and superior wisdom will propose other restatements more or less pronounced. The minds of many for a time may be unsettled by such makeshifts, and the primitive evangelical faith may pause a little during its sublime advance, not, however, because the end of its journey is reached. This ancient faith, as interpreted by Christian consciousness, stands not in the breath of a given generation. It moves on in its conquests, independent of accidents, of incidents, and of any thing historic or transitory. Judged historically, it will be one of the last witnesses of the consummation of human history.

In making these statements we are not unmindful of the existing and somewhat popular feeling that because a thing has been a long time among us it is outgrown, and on that account should be given up. The reasoning in regard to old school dogma is, that it was well enough five hundred or a thousand years ago, but surely by this time, in this latter part of the nineteenth century, it is superannuated. The times demand, it is said, change and progress. The overthrow of the old, the ushering in of the new are, therefore, the brave announcements and watchwords of "stalwart theologians."

But is it true that all things that are aged are; in the nine-

teenth century, superannuated? God is not superannuated, though a few men would vote him on to that list; and there are earthly and human things beyond which an advance is not easy. Homer wrote poetry two or three thousand years ago; but in some respects there is no man of to-day who outranks him. Chaucer wrote verses five hundred years ago, and Shakespeare his masterpieces three hundred years ago, yet Chaucer is not despised by the most robust intellects among us, and we look in vain for another Shakespeare. Are the productions of Michael Angelo, Raphael, Mozart, and Beethoven superannuated? Is the beauty of a mild sunset, the sublimity of a midnight heaven, the dazzle of lightning playing across the sky, the repose and beauty of a lily clad in raiment surpassing that of any present or future Solomon in all his glory, superannuated? or will they be, though society should exist in a state of constant progress for ten thousand years?

It is the same with old school Christian dogma; there are in it certain immutable elements, as there are in art and nature, which never have changed, and never can change, and which will never outgrow the passions and loves of the human soul. Evangelical or essential Christianity, in other words, old school dogma, we must repeat, is the interpretation which the general Christian consciousness for eighteen hundred years, under the illumination of the Holy Spirit, has put upon the words of the prophets, and upon the words of our Lord and of his apostles. Is such interpretation to be easily substituted by another that has lived but an hour, especially in matters where the heart has as much to say as the head? The agreement among the mass of regenerated people as to the essentials of Christianity, it should be observed, has been as perfect as could be expected. Bold, therefore, must be the man who stands forth to contradict such reiterated interpretation!

Why, therefore, need we fear any attacks from any quarter that may be made on old school dogma? It has stood as a kind of spiritual highland and headland for the human race, and as such will continue to stand. It constitutes a system of faith and works which the more it is studied and experienced is the more highly prized. Its path is that of peace, of knowledge, of elevation, of emancipation, and of salvation. It is a system which is "various in its manner, flexible in its circumstantials, while

most flexible in its essence. It is full of strength for the weak, of consolation for the sorrowful, of hope for the discouraged, of stimulus for the sluggish, of defense for the defenseless, of authority for the many, of terror for the bad, of reward for the good, and of pardon for the penitent." It is a system which can satisfy all the desires that human want awakens. It can enter all dark places and leave them full of light. By conquering despair, and instituting its wonderful miracles of renovation, and without any modification, it still can convert dens of thieves into bethels of the Holy Ghost, and can cast out its legions of devils, and say to wretches whose "brains have been in a perpetual craze," and whose hearts have been "filled with all sorts of villanies," "Peace, be still!" It is a system which can stand by the bedside of the dying, quell every misgiving, wipe away the death-sweat, and leave the brow calm and serene as heaven. It can perfect the individual, bless the family, correct and purify society, and civilize the world. In fine, it can do every thing it promises to do, and it promises to do every thing essential to human happiness, here and hereafter; and therefore Christianity, as interpreted through the ages by the mass of believers in their most devout moods, has the unincumbered guarantee of all future times. Its foundations are impregnable. Its fortified home is in the wants and depths of human souls. And human nature, in her better moments and conditions, will endow it with her last dollar, and will defend it with her last strength. Let it work out its triumphs unhindered! seems to be the stern voice of the ages to the Church of the nineteenth century. What the primitive doctrines of the Church need to-day is not a restatement: what they need are men and churches who will live up to them just as they are, without the slightest restatement. When the day of such men and churches dawns we shall not be far from seeing on earth a state of society that will need no improvement, and men far and near will say, "Behold, the kingdom of God is established on the earth."

Luther T. Townsend.

Art. III.—WAS THE RESURRECTION OF OUR LORD JESUS CHRIST LITERAL, ABSOLUTE, AND COMPLETE?

The Evangelical, and hence the Methodist, answer to this question is an emphatic *credo*. Our Articles of Religion affirm that "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day." Certainly this language is sufficiently explicit, so that we may be sure that if any one accepts the statement of this third of our Articles he believes in the resurrection of the real body of Christ.

But it cannot be denied that there are some who seem to be appalled at the difficulties involved in such a resurrection, and especially is this the case if they are pressed to the conclusion that "now is Christ risen from the dead, and become the first-fruits of them that slept," and that, "as in Adam all die, even so in Christ shall all be made alive." "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." If men believe the Creed, and with it the passages just quoted, they accept the doctrine that as Christ was raised, so at the last day will all the dead be raised. But there are some who think it is an impossible thing for God to raise the dead in any proper and literal sense, and hence they seek to find some explanation of the resurrection of Christ that will relieve them of the difficulties which trouble their faith, disturb their reason, and puzzle their scientific deductions.

First of all we are told that the resurrection body of Jesus was not really the body that was laid in the tomb of Joseph, but that it was a "spiritual body," or, in other words, that the body that Christ is believed to have had between the resurrection and ascension was not really and truly the body which he possessed before his death and burial. The implication from this assumption which comes the nearest to the orthodox faith of Christendom is that Christ, after the resurrection, had a body like that the saints of God are to have after their resurrection, or like the transformed bodies of those living on the earth at

the coming of Christ, which bodies are to be changed and glorified without the death process.

To prove that Christ possessed a spiritual body between the time of his resurrection and ascension we are referred to 1 Cor. xv, 40, 44. But evidently the passage does not sustain the assumption, for the simple reason that it shows what the resurrection bodies of the saints are to be. The question is begged; for the very thing to be proved is, that Christ had this kind of a body at the time mentioned. The body of the glorified saint is like the body of the glorified Christ; so that it must be proved that the glorification of the body of Christ synchronizes with his resurrection, which the passage quoted cannot by any means be made to do.

The assumption is still further made, that the resurrection body of Christ prior to the ascension was "uncontrolled by physical law," and this without the shadow of proof. The statements made in Luke xxiv, 36 and John xx, 19 do not cover the case. In the former instance the disciples were assembled, probably in their usual place of meeting, and were listening to an account of the interview that two of their number had had with Jesus on their journey to Emmaus, "and as they thus spake, Jesus himself stood in the midst of them." Manifestly there is nothing in this account which prevents us from supposing that he walked into the room, and in the same way as they had seen him in the years past when they had been associated with him. Besides, two senses testified to the fact that he had a body controlled by physical law, for they saw him with their eyes and heard his voice with their ears. The passage in John says, that "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." The statement does not in the slightest degree militate against the supposition that the doors may have been opened long enough to admit Jesus, and there is nothing said about their being locked. And here, as in Luke, the disciples saw his form and heard his voice.

Again, it is claimed that he withheld himself from recognition or permitted it as he chose. The passages quoted to support this view are found in Luke and John. Those in Luke are xxiv, 15, 16, and 30, 31; both passages included in the account which Luke gives of the Emmaus interview which

Jesus had with two of the disciples. The groundlessness of the claim, and the explicit statement of Luke as to why the disciples did not recognize Jesus, are seen in the brief and simple statement that at the first "their eyes were holden that they should not know him." Their inability to see Jesus was not that he had an invisible, spiritual body; but having a visible and tangible body "their eyes were holden." The miracle was not in the invisibility of the body of Jesus, but in the holding the eyes of the disciples. In the thirty-first verse it says, as the interview was about to close, "Their eyes were opened, and they knew him." Hence we are compelled to accept the conclusion that they would have known Jesus at their first sight of him if "their eyes had not been holden." Of course we observe in the last clause of the verse that it says "he vanished out of their sight." Whether by a miraculous disappearance or by a rapid natural movement we are not able to determine. In either case it might be said that "he vanished out of their sight."

The other passages are found in John xx, 14, 16 and xxi, 4, 7. The first refers to the meeting of Jesus and Mary in the garden, when she at first failed to recognize him. But we must remember that Mary had expected that Jesus was in the tomb, for she came to the tomb "bringing spices" for the additional embalmment of the dead body of her Master, and also it must be remembered that she came to the sepulcher "early, when it was yet dark." The sepulcher was in a garden, and perchance was shadowed by the trees and by Olivet, above whose brow the sun had not as yet risen. Mary's tear-filled eyes did not discern the features of Jesus, but when he spoke, and she heard him pronounce her name, she recognized him. That the body she saw was tangible is clear from the fact that Jesus said to her, "Touch me not." He would not have said this of an intangible, spiritual body.

The other passage from John relates the appearance of Jesus to the apostles who had spent the night upon the sea of Galilee in fishing. In the morning, after a night of fruitless toil, Jesus appeared to them while they were yet in their boat and he on the shore. In the morning light, dim perhaps with fog, they did not see him clearly enough to recognize him. But after a little conversation the beloved disciple did recognize him, and instantly communicated his discovery to Peter, who without

delay threw himself into the sea that he might hasten to meet Jesus on the shore. The collateral events and incidents connected with this transaction go to show that the body was a real physical body, and not a spiritual body at all.

By the same process, that the passages quoted would sustain the idea that the resurrection body of Jesus was spiritual because he vanished out of the sight of the disciples at Emmaus, and because he entered a room the doors of which were not left open, and other similar incidents, it can as well be proved that he had a spiritual body all through the three years of his ministry, and by implication that he had never had any thing else but a spiritual body. In the wonderful address or sermon reported in Luke iv, 16, etc., which Jesus delivered in the synagogue at Nazareth, at the very commencement of his ministry, he so applied the truth to the consciences of his hearers that "they were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." Who can doubt in regard to the supernatural method of his escape provided the same methods of interpretation or explanation be applied to this passage as are applied to those which speak of his vanishing out of the sight of the disciples and of his entering rooms where the doors were closed? If he had a spiritual body in these last mentioned cases, then by the same reasoning he must have had one when he eluded his would-be murderers at Nazareth.

There are two other passages similar to the one found in Luke, both showing how, at two different times, Jesus escaped from his enemies when they sought to do him bodily harm. The first is found in John viii, 59 and the second in John x, 39; and either of these passages, especially the first, just as really proves that Jesus had a spiritual body at the time the incidents narrated occurred, as do those referring to his vanishing from sight and entering rooms with closed doors prove that he possessed a spiritual body during the time that he spent on earth after his resurrection.

That the body of Jesus between the resurrection and the ascension was not a spiritual body uncontrolled by physical law is abundantly manifest from the several passages quoted, and

from those that might be quoted; or, in other words, the resurrection of Jesus was real, complete, absolute. It was not the development of an immortal, spiritual germ, of which neither science nor the Bible gives us any information; it was not the evolution of a purely spiritual body, for the spiritual body does not come by evolution; nor was it a spiritual body in any sense whatever.

Any one of the five senses may deceive us. Touch, taste, smell, sight, hearing, when they act separately, may convey erroneous impressions. When two of the five senses conjoin their testimony concerning any point to which they are competent witnesses we are not often deceived; but when any three of the senses conjoin in their testimony we are absolutely certain. If sight, hearing, and touch conjoin their testimony in regard to the reality, the materiality of any object we contemplate, we are absolutely obliged to receive their testimony, and we not only believe in the reality and materiality of such an object, but we are positively sure we know that the object possesses these qualities or characteristics. Now the simple truth is that the Lord Jesus Christ subjected himself, subjected his body, to this threefold test. Paul tells us in 1 Cor. xv, 6, 8, of hundreds of people who saw the Lord Jesus after his resurrection and previous to his ascension. Again, each of the evangelists tells us of conversations that Jesus had with the disciples during the forty days that intervened between his resurrection and ascension. Luke tells us (xxiv, 36, 43) that Jesus appeared to his disciples subsequent to his resurrection and "they were terrified and affrighted, and supposed that they had seen a spirit," and certainly it is usually supposed that a "spirit" is more attenuated than a spiritual body. In what followed, Jesus pursued a course completely calculated to prevent, for all the future, the inexplicable illusion, the unreasonable blunder, that he was at the time possessed of a spiritual body. It was evidently his purpose to satisfy, beyond all possibility of intelligent and honest doubt, the minds of the disciples that his resurrection had been literal, real, complete, absolute; and that they saw the very and identical body they had seen for three years of intimate association, the very same body they had seen upon the cross, the very same body they had laid away in Joseph's tomb. What else could he have intended when, knowing

that the frightened disciples thought he was a "spirit," he said to them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet [the prints of the nails still there], that it is I myself." They saw him with their eyes, they heard his voice with their ears, and so had the testimony of two senses. But not satisfied with this he said, "*Handle* me, and see" [or perceive, or know]; for a spirit hath *not flesh* and *bones*, as ye see me have." Surely a spiritual body does not have "flesh and bones;" but the resurrection body of Jesus did have "flesh and bones;" therefore it was not a spiritual body. But Jesus was not quite satisfied, and so "when he had thus spoken, he showed them [particularly exhibited] his hands and his feet." Thus giving the terrified disciples the privilege of sight, hearing, and touch, or the conjoint testimony of three senses to a fact that came within the range of their special capacity and adaptation. The forty-first verse tells us that the effect of this demonstration was a mingling of unbelief and wonderment and joy. The Greek active participles give us the idea that wondering succeeded unbelieving, and that joy succeeded the wondering, and all these experiences seemed mingled together, so rapid was the transition from despairing unbelief to triumphant joy. But Jesus was not altogether satisfied with exultant joyous faith, so he takes another method to prove that his body was not spiritual, for immediately "he said unto them, Have ye here any meat?" They had; and then the evangelist tells us that "they gave him a piece of a broiled fish, and of a honey-comb. And he took it and did eat before them." It was not a pretense of eating—the Lord Jesus was not a fraud—he was not a pretender, nor a deceiver, and the emphatic expression, "did eat it *before them*," shows most conclusively that it was the thought of Jesus to demonstrate that his resurrection body was not a spiritual body.

Thomas, one of the twelve apostles, did not at first believe in the resurrection of Jesus, probably not in the appearance of even a spiritual body; and he affirmed, when the other disciples assured him, "We have seen the Lord," "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Thank God for a doubting Thomas!

Eight days after he had uttered his unbelief, and stated what proofs were essential to the removal of that unbelief, Jesus again appeared to his disciples, when Thomas was with them. Just like the sympathizing Jesus—blessed be his name forever!—who would never break the bruised reed, nor quench the smoking flax, nor repel a sincere and honest doubter, and mindful of what Thomas had already said on the former occasion, he called him by name and said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." It would seem that Jesus intended to satisfy Thomas, and compel his belief, for he uses the precise energetic Greek word that Thomas had used, in both cases translated "thrust." Thomas did exactly as Jesus directed him to do, who thus complied with Thomas's own conditions; or in other words, he gave Thomas the conjoint testimony of sight, hearing, and touch, testimony that must satisfy every sane mind, and Thomas, freed forever from the last shadow of doubt, no longer the doubting but now the believing Thomas, exclaimed, "My Lord and my God." Well may we say in the words of Jesus, of those who accept the idea of the real, absolute, complete, and literal resurrection of the body of Jesus, "Blessed are they that have not seen, and yet have believed."

Matthew tells us (xxviii, 5, 6, 7) that the lingering angel, waiting at the empty sepulcher, the first to witness to the resurrection of Jesus, said to the trembling women who, before the morning light had shone upon the garden, had brought spices for new and added ministries of affection for the dead, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here." Jesus left nothing of himself or of his belongings in Joseph's sepulcher but his grave clothes. The resurrection of Jesus was not a spirit exhalation or emanation, not an illusion, not a pretense, not an outgoing of a spiritual body; it was a real, absolute, complete, literal resurrection of the body that was hung upon the cross and entombed in Joseph's sepulcher.

But some one may say, If these things are so, what became of the body of Jesus? As well ask what became of Enoch's body? What became of Elijah's body? What will become of the bodies of those who are alive at the coming of Christ? These

last are not to die; their bodies are not to molder back to dust; for "we shall not all sleep [or die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." The *dead* raised and changed instantly, the *living* changed as instantly, *all* changed, the mortal and corruptible changed to the immortal and the incorruptible; and, "then," and not till then, shall be brought to pass the saying that is written, "Death is swallowed up in victory." What became of the body of Jesus? Mark tells us (Mark xvi, 19) that "he was received up into heaven, and sat at the right hand of God." Luke tells us (Luke xxiv, 50, 51) that "he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke also tells us (Acts i, 9–11) that "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

What became of the body of Jesus? Paul tells us (1 Cor. xv, 8) that he had seen him, and this after his ascension; and we have in the Acts of the Apostles a threefold account of the vision of Jesus by Paul, Acts ix, 4; xxii, 6; xxvi, 12. The dying Stephen saw him, Acts vii, 55, 56, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." With such vision, no wonder that his last words were, "Lord Jesus, receive my spirit." What became of the material, physical body of Jesus, the body raised from the dead? The beloved disciple saw him one Sabbath morning, when an exiled prisoner on Patmos's rocky isle. He tells us, Rev. i, 10, "I was in the Spirit on the Lord's day," the day commemorative of the resurrection of Jesus, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." Further on (ver. 18) the Alpha and Omega says, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and

have the keys of death and of hell," thus identifying himself as the Lord Jesus Christ. Paul and Stephen have not attempted to describe Jesus as they saw him, but John has made the attempt. It is a most wonderful description, and yet no one has ever read it with thoughtful mind without feeling that human language, even when written by the pen of inspiration, completely breaks down in the attempt to describe the glorified Christ. How Paul and Stephen and John saw Christ we may not be able to say with certainty, but manifestly it was rather by giving them a spiritual vision than by giving Christ a material form tangible to human senses. What became of the body of Jesus? Surely somewhere between the eastern slope of Olivet and the throne of eternal glory and dominion the corruptible put on incorruption, the mortal put on the immortal, the weak became strong, dishonor changed to glory, the natural body became a spiritual body, the same transformation was wrought in the resurrection body of Christ as will be wrought in ours, when he "shall change our vile body" or the body of our humiliation, "that it may be fashioned like unto his glorious body, according to the working," or transforming power, "whereby he is able to subdue all things," visible as well as invisible, "unto himself." And now, possessed of all power in heaven and in earth, raised from the dead to die no more, death having no more dominion over him, humanity's representative, the blessed Lord Jesus Christ, already sways the scepter of universal dominion, and will do so until he shall have "put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And in that hour of the Redeemer's glorious and eternal triumph, in the realization of the complete consummation of the plan of redemption and salvation, the innumerable company of the blood-washed saints of God, trampling on death as they come forth from their graves at the call of the Son of God, shall fill the universe with their exultant shout as they exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

W. F. Mallalieu.

Art. IV.—THE RACE PROBLEM—THE SITUATION.

Unusual excitement has prevailed throughout the country during the past year over the race problem. More or less this has been true of the southern section ever since the war. Of late the discussion has been deflected somewhat from the usual line of accounts of Negro lawlessness by the introduction of new topics related to the general subject.

Propositions looking to the repeal of the Fifteenth Amendment of the United States Constitution, and also to the deportation of the colored people to some other country, as Africa, or South America, have been introduced into the Mississippi Legislature and into the Congress of the United States.

The Fifteenth Amendment, Section 1, declares:

> The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.
>
> Sec. 2. Congress shall have power to enforce this article by appropriate legislation.

It is now generally admitted by the South that the right of the Negroes to vote, which the Fifteenth Amendment confers, has been thwarted; and yet the provision of the Fourteenth Amendment, that where such right has been denied, or *in any way abridged*, the Negroes shall not be reckoned in the basis of representation, has been unheeded.

The Fourteenth Amendment provides:

> Sec. 2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State being twenty-one years of age and citizens of the United States, *or in any way abridged* except for participation in the rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

The press of the country, secular and religious, partisan and non-partisan, political and non-political, has vigorously, and

sometimes with passionate vehemence, discussed the Race question. Those from one section have treated it from their point of view, and those from the other section from another aspect. That the record may be complete, and that readers may know the extreme sectional ideas held by one class of the people of the country, the respective views of leading journals in both sections of the country are given. They contain important admissions as to the suppression of the colored vote, sometimes by force, but more often latterly by fraud. As to the fact of such suppression they are conclusive.

I.—The Southern Press.

1. The Southern journals deprecate the continued agitation of the Race problem as being kept up by partisans and for partisan purposes. They allege that those who discuss it unfavorably to the Southern view do so for partisan and political purposes.

The *Nashville American:*

We do not really give to this Ingalls theory any serious thought. Not but that Mr. Ingalls, in order to solidify himself with a certain element in Kansas, is willing and eager to arm himself with torch and dagger, but that we do not look to see his advice and solution accepted.

The *Savannah News:*

The Senator (Ingalls) bases his answer on the assumption that the blacks are refused a free ballot. He admits that they have justice in every other respect. He assumes that they are all Republicans, and that if they were not intimidated they would vote the Republican ticket, and would be in control of Municipal, County, and State affairs where they are in the majority.

The *Macon Telegraph*, Georgia:

Southern Negroes should be independent enough to estimate the welfare of their race as of more importance than the success of the Republican party; and act accordingly.

The *New Orleans Times-Democrat:*

He, Ingalls, is treating this question from a narrow, partisan stand-point, considering the interests of the Republican party and not that of the country. If all he proposes were done, we would not be one whit nearer the solution.

The *Mobile Register:*

The South is twenty years older now than then. All the threats and thunders of the Republican party cannot force us to go back to the days of rapine and bloodshed.

2. The spirit now displayed on this subject by the people in the South is quite similar to that evinced by the same people in the *ante-bellum* times. In the Senate and House of Congress, on the stump and in their journals, they said: "Let us alone;" "It is our affair." While they were thus demanding, they were at that very time taking measures to secede from the Union. The Secretaries of War and of the Navy had so distributed and directed the naval and military forces of the nation that when secession should occur it would be more easy and assured, and the national ability to cope with and subdue secession would be more difficult and doubtful. Such is the tone of the Southern journals to-day. Take examples:

The *New Orleans* says:

The southern people may not, like Senator Ingalls, philosophize at a safe distance. They must, at every hour of the day, deal practically with the Negro question, living, as we do, face to face with it in the concrete.

The *Louisville Courier-Journal:*

The people of the South have local self-government, and they will keep it. . . . The Negro question, to be sure, is not solved; but the conviction is growing in the North and in the South, among the Negroes themselves, that the Southern States themselves must find the solution, and that the interference of such men as Senator Ingalls only postpones the accomplishment of the result which all good men desire.

The *Atlanta Constitution*, Georgia:

The relations between the blacks and the whites will have to be adjusted by those affected by them.

The *St. Louis Anzeiger des Westens:*

If the South be left in peace—if men like Ingalls were not continually impressing it on the Negro that every good emanates from the Republican party and every evil from the Democratic party, the Southern people, who, on the whole, wish well to the Negro, will discover a mode of settling the controversy on principles of justice with the Negro who is living in their midst.

3. The spirit of the extreme Southern papers is that of defiance of the Constitution and of the public sentiment which demands that the Constitution shall be observed. There is an unconcealed air of disdain at any trammels which laws or constitution may place upon them. Between the lines can be plainly read, "What are you going to do about it?"

The *Birmingham Age-Herald*, Alabama:

If there should be civil war for this cause it will be civil war in the strict sense of that term, and not a sectional contest, as was that of 1861–65.

If war is begun to enforce Negro supremacy in the South it will be begun by the Republican party. The Republicans will be the aggressors, and the Democrats of the entire Union—not those of the South alone—will defend the issue.

The *Washington Capital:*

The "justice" for which Mr. Ingalls pleaded in impassioned words would only result in the precipitation of a conflict which would light incendiary fires in every part of the South, only to end in deluging that section with blood. The "bottom rail has been on top" once in the South. It will not be again until that region meets the fate of Hayti.

The *Mobile Register:*

The indecent spectacle of Afric-American government constitutes one of the foulest pages of history. The whites of the South swept the nasty thing out of existence. We do not propose to repeat the history of 1868–1874.

II.—The Northern View.

1. The Northern journals generally claim that the question must be solved as Senator Ingalls demands—that is, by practicing in good faith justice toward the black man. By fairness and kindness, and not by violence and fraud.

The *Boston Journal:*

The one rallying-cry of those Southern citizens who are determined to cause a reaction against the revolution brought on by the civil war, is the assertion that the Negro must be kept under or he will be guilty of gross tyrannies over the class which formerly enslaved him, and lived off the fruits of his unpaid, or, to put it more directly, his stolen, labor.

The *St. Louis Globe-Democrat:*

"I appeal to the South," Senator Ingalls exclaims, "to try the experiment of justice." But that is exactly what the South is most determined not to do. The story of her treatment of the ex-slaves ever since they were made citizens is one of deliberate and persevering violation of their rights. By processes of fraud and violence as notorious as they are indefensible she has practically deprived them of the suffrage, and of all power or opportunity to influence the course of public events, and she asks that the situation thus brought about shall be indorsed and confirmed for all time.

The *Minneapolis Tribune:*

It is the Southern men themselves who have introduced the subject into the Senate, and Mr. Ingalls is fairly entitled to express his views. The speech is rhetorical and brilliant, and it is full of stinging criticism. It is, of course, a one-sided, partisan speech, yet from its own point of view it is strictly true. The colored race has suffered the most fearful wrongs and indignities since the war, and the Negro's disfranchisement by violence, intimidation, and fraud cheats the whole country as well as the emancipated Race.

The *New York Press:*

Is the North content to consent to this? Is the civil compact of majority rule to be ignored in most of the Southern States? Is the Negro to be politically abandoned, and yet left with his rapidly-increasing offspring to count one each in the census return, when the distribution of representatives in Congress comes up for discussion next winter? These are questions which the people of this country are now facing.

2. The calm, resolute spirit of the North encounters the wild, reckless expressions of the South with cool, convincing logic and the philosophy of right and fairness.

The *Brooklyn Times:*

The Negroes will stay here, and they will be protected in the exercise of their rights. It is a difficult problem, but American statesmanship has confronted and overcome problems even more difficult.

The Independent:

The Senator's solution of the problem lies in the single word justice, which means to treat the colored man as a citizen, possessing the same inalienable rights that belong to the white race. The sooner southern whites come to this conclusion the better for themselves and the whole country.

The *Pittsburg Dispatch:*

This is the beginning of the final contest, unless the utterances of the administration are meaningless and the accord between them and Senator Ingalls's speech accidental. The conflict is likely to be the most important since the crop from like seeds was harvested upon bloody fields twenty-five years ago.

The *Toledo Blade:*

It is a grave truth that the whites of the South are dwelling above a volcano. With any other race than the African the country would have been deluged with blood long ago; and it is not expected that even the blacks in the Southern States will submit indefinitely to the denial of rights accorded them every-where

else in the Union. Nor is it to be supposed that the people of all the other States will continue to allow a white partisan minority to give to one political party a strength to which it is not entitled in the House of Representatives and in the Electoral College through the systematic silencing of a Race vote.

The *Rochester Democrat and Chronicle:*

Senator Ingalls believes that the only plan which will assure the enduring peace and prosperity of the South, and reconcile it with the genius of American institutions, is that it should do full and impartial justice to the Negro. And this is, and it must be, the only true solution of the Race problem. There is no use of temporary expediencies while the great wrong endures.

III.—Summing up What may be Fairly Deduced from these Press Statements.

1. It may be safely assumed that the press voices the popular ideas upon this subject. It is not usual for secular journals to run ahead of the people who sustain such journals. The press, as a rule, follows in the wake of popular movements. It does not lead in the van of great social and political changes.

2. Necessity is pleaded for "asserting and maintaining white supremacy against any majority, however great, of Negroes." This is a most specious and yet a most dangerous plea. If this plea be admitted as just, then in all cases when the necessity may be alleged as existing, or even as suspected or feared to exist, our Republican form of "government of the people, for the people, and by the people" is a dead failure. It is then a government of the white minority against the black majority. It is revolution. Persistence in it means anarchy, despotism, and destruction of the public peace and safety.

3. The purpose is declared of controlling the Negro votes or suppressing them altogether. Having so distinctly avowed this in the quotations cited, further proof is needless.

4. It is admitted that each of these modes of disposing of the Negroes' votes is alike adopted in the South.

5. In the attempted disruption of the nation by secession it was the hope and the boast of the leaders of that movement that the South would be a solid unit, while the North would be divided. That hope was proved vain.

If the hope is indulged that in this new form of lawless

usurpation and violence the North will either acquiesce or will be divided, that hope will be equally vain. To fire the Southern heart against Northern fanaticism and abolitionism, doleful jeremiads about the perils of the whites from the insurrection of the slaves were freely used before secession. The New Republic, it will be observed, was to rest on slavery as its corner-stone. Those fears were shown to be groundless, as the fears now conjured against Negro supremacy will be. All this agitation throughout the nation is the least aggressive and disturbing and mischievous part of the expression of what lies deeper—two civilizations, diverse and antagonistic, existing in this nation, and which express themselves in their own respective forms. The more pronounced and characteristic manifestation of this fact is seen in the South in midnight Kuklux riders, in the free use of the deadly rifle, shooting down colored voters and others to scare away the blacks from the polls, in some cases shooting them down in cold blood unless they will promise not to vote; in registration laws and poll-taxes, and in voting precincts so arranged that the blacks would be unable, for want of time, to vote; in tissue ballots, in destroyed ballot-boxes, with their tickets, in defrauding the blacks of their wages by the device of orders on stores for goods, and by mortgaging the crops before they were raised, thus keeping them in vassalage; in systematically parading the crimes of colored persons and withholding those of white felons. One would think from reading the Southern papers that a rising of blacks was always imminent, and yet when these reports are analyzed the killed are always the blacks. The whites are uninjured.

The rapes, arson, and murders, to judge from the Southern press, are always by the blacks, and dearly are they expiated. Danville, Copiah, Washington County, Tex.; New Orleans, South Carolina, and the congressional committees, as to these and other like violent measures, are in proof of the truth of these general statements of the condition of things in the South. The "Testimony on the Alleged Election Outrages in Texas, reported from the Committee on Privileges and Elections of the Senate of the United States," fills a stout octavo book of eight hundred pages. It shows that citizens were terrorized, defrauded, and driven from the State by the unendurable proscription and barbarity inflicted upon them.

IV.—Irreconcilable Elements of National Life.

All this reveals the presence in our national life of two adverse, irreconcilable civilizations. It discloses a conflict which must necessarily proceed until one or the other of these forms of social and civil life is displaced and superseded by its opposite. Mr. Lincoln, in his great debate with Mr. Douglas, said the nation could not exist half free and half slave; and so as to these adverse forms of civilizations, one of them must go down. Combine a fluid alkali and a fluid acid, and effervescence is inevitable. Effect the combination in an insensible vessel and the suddenly expanding bubbles will overflow; but no other nor more serious result will happen. The vessel will not be hurt nor incommoded. If the combination be made within the body of a living human being much internal suffering and strangulation, and perhaps peril, of life may ensue. This illustrates what has been going forward in our country for the last twenty-seven years; indeed, what has existed here from the beginning of our national life. Two civilizations, totally unlike and almost as adverse as the two chemical substances named, have been commingled.

Long prior to the civil war the conflict was going on—in less pronounced form—as Nullification, which Andrew Jackson, then president, met and squelched with his characteristic firmness. And again in religious bodies having a national extension, as the Methodist, Presbyterian, and Baptist Churches, these growing demands and the intolerance of slavery caused at first violent commotion and then sectional disruption.

During the *ante-bellum* period men who dared to be outspoken for freedom received the blows and the bullets of the brutal spirit of slavery, as Sumner in the United States Senate, and Lovejoy in Alton. Then came the rent National Democratic Convention, the nominations of Breckenridge and Lane as the slavery candidates for president and vice-president and of Douglas and Stephens as the alternate democratic candidates, and the election of Abraham Lincoln and Hannibal Hamlin as the more pronounced representatives of freedom; then secession, then civil war, gigantic, protracted through five dreadful years, and costing billions of treasure and many scores of thousands of precious lives.

The civilization of the South, founded upon slavery, or

molded by it, could not at once let go. It continued after the war. It still lingers in the land of its birth. It has many features quite dissimilar from those in the North.

1. Education was restricted to the few in the South. Planters' children and the children of wealthy families were educated in the best schools the South afforded, as far as those schools could carry them, and then finished in the higher institutions of the North or in those of Europe. The basis was laid and the bias given in the schools of that section, so that the after-touches could not remove, if at all modify, the earlier inclinations. As for the slaves, the law made it criminal to teach them to read. The "poor white trash" received, as a rule, a very small modicum of "school larnin," and many of them none at all.

2. The local education furnished by the surroundings was never lost. It tinged the thought and tinctured the prejudices so contracted. It never was accustomed to what is so usual in the North, to hear the officiating minister pray for the nation and for its president.

On the contrary, the Monroe resolutions, in Virginia and Kentucky advocating State sovereignty, were inculcated in every speech they heard on the hustings from year to year and from one canvass to another. The sectional prejudices remained long after the war; and, so far as many of the women of the South are concerned, for a generation they have taught their children to hate the North and revile it. The school-books, too, have been mutilated to eliminate true statements as to the causes of the caste upheaval.

This condition affects nearly one fourth the area of the Republic, 804,000 square miles, and 18,500,000 of the people. Six and a half millions of these are Negroes, who have either themselves been slaves or who are descended from ex-slaves. In this section is three fourths of the illiteracy of the nation. There are two million voters in the United States who can neither read nor write. One and a half millions of these are in the South, and seven hundred and fifty thousand of them are whites. Taking the statistics as to illiteracy among all classes in the South, the figures are startling indeed:

Total illiterates in sixteen Southern States, of ten years and over:

White	1,672,946
Colored	3,042,435—4,715,381

V.—Condemnatory Opinions.

Let us note what is said on these facts by distinguished citizens, both as divines and publicists.

Joseph Cook says:

> The supreme crime at the South to-day is the nullification of National and State laws intended to protect the colored voter, while the crime of the North is political indifference to this state of affairs. The party in power fails to fulfill its pledges in respect to the Fourteenth and Fifteenth Amendments. It is the fate of hot climes to have always on their hands a Race and an industrial problem. The cancer of caste ever clings to the tropic of Cancer. Climate, color, indolence, caste, greed, poverty, illiteracy, barbarism, isolation, and impurity cause this state of affairs.

Speaker Reed, of the House of Representatives, in an address in Pittsburg, April 26, says:

> It is known to every body that the South denies that cheating is part and parcel of their elections. It is equally known to every body that that denial is not true. The South has passed through many stages. The Kuklux first deployed its midnight terrors to intimidate voters. Then came the midnight shootings and harryings; then the bull-dozing and the driving of the Negro politicians into the woods in the darkness of the night. At present the murders have mostly passed away, and the terrorizing and the midnight marauders. Ballot-box stuffing and cheating in the count have taken their places. Throughout all this variety of wickedness I call upon you to note one singular fact—that while it existed every one of these crimes against the government was most solemnly denied by Southern press and Southern people. No man denies them to-day.

President Harrison, April 24, addressed an Executive order to the Attorney-General which includes these statements:

> I have had frequent occasions during the last six months to confer with you in reference to the obstructions offered in the counties of Leon, Gadsden, Madison, and Jefferson, in the State of Florida, to the execution of the process of the courts of the United States. It is not necessary to say more of the situation than that the officers of the United States are not suffered freely to exercise their lawful functions. This condition of things cannot be longer tolerated. . . . You will assure the officers of the law, and those who have foolishly and wickedly thought to set the law at defiance, that every resource lodged with the Executive by the Constitution and the laws will, as the necessity arises, be employed to make it safe and feasible to hold a federal commission and to execute the duties it imposes.

VI.—The Past a Disappointing Record.

The retrospect for the most part is saddening; it is a record of disappointed expectations. For twenty-five years reconstruction has been progressing, though very slowly. Ex-rebel States have been rehabilitated. They are represented in the United States Congress, and still the elements there are repellent and belligerent. Harmony, so long hoped for, comes not. The people of the South do not acquiesce pleasantly in the results of the war. By violence and terror and fraud the ballot of the blacks is prevented from being cast; or, if cast, it is not truthfully counted and recorded. This is true in large areas.

The Freedman is oppressed in his wages. In many instances his condition is even more unsatisfactory and his support more precarious than they were when he was in slavery. Almost impatiently has the coming of a brighter dawn been awaited. Doubtless it will come. But the chariot-wheels which are to bring it are turning very slowly.

The causes which led the Southern people into secession and rebellion are still alive and active: they are the different political theories held in the two sections of the country, and which are still potent. The Southern leaders regarded personal labor as a degradation, and the black man's normal position as one of subjection and toil.

The peculiar political notions prevalent in the South, as to State rights being paramount to those of the nation, had much influence in preparing the people there for secession, and in making them willing to be organized into military forces against the United States.

The education of the Southern whites, except those of the wealthier class, was sadly lacking, while that of the blacks, as we have seen, was forbidden and altogether prevented.

These conditions made the wealthy and the slave-holders the natural leaders of the people and the formers and wielders of public opinion. Hence the Southern masses were drawn into secession without difficulty by those who were thus naturally and inevitably their leaders. The same class lead in the present system of terrorism and fraud. These and kindred facts are in explanation of the slowness of reconstruction.

Color caste is another hinderance to the pacification of the Southern people and to the orderliness of the communities

resident in that section. It will delay pacification, but it cannot prevent its ultimate sway. Tradition says, that at whatever time in the day the snake is killed his tail does not die until sunset. The tradition is probably not strictly nor always true. Yet it is a fact that the snake's tail wiggles longer after death than the head end of the snake, and that it is longer in dying than the rest of the reptile. Color caste may be compared to the tail of slavery, and which, true to the tradition, makes its contortions long after slavery itself is dead. Color caste survives the death of slavery longer in this country than in some others. It is now twenty-seven years since slavery expired in this Republic. Yet this tail-end relic is still a very lively corpse.

In the British West Indies, thirty-five years after slavery was abolished, there was almost no color caste at all. The great bulk of the population were blacks and mulattoes. In an enumeration in Jamaica, in 1871, the total population was given at 506,154, of whom 13,101 were whites, 100,346 colored or mulattoes, and 393,000 blacks. The census of 1881 showed a decrease of whites of 6½ per cent. and a large increase of colored and blacks. The total population was 585,000, of whom 12,315 were whites, 128,468 mulattoes—an increase of 28 per cent.; 444,214 were blacks—an increase of 16 per cent.

Colored men and black men for the more part filled the offices. They were justices and judges, sheriffs, constables, policemen, lawyers, preachers, doctors, editors, merchants, farmers, and manufacturers. Side by side they walked and rode. In business and in civil life, in social and in church life, they mingled freely. They intermarried. They sat in the same pews, belonged to the same church, read and sung from the same book. The West India slaves, when emancipated, were far lower in the scale of civilization than the slaves in our country were when freed.

The blacks in Jamaica were far more averse to the mulattoes than they were to the whites. There were more marriages of whites and full-blood Negroes than of whites and colored and than of blacks and colored.

Quite as generally as the whites and the mulattoes, the blacks, both men and women, held office and occupied positions of influence and places of honor. Very many of them were liberally educated and accomplished, filling with eminent success high

social and professional positions, as doctors, lawyers, ministers, manufacturers, and *littérateurs*.

For three years I sat under the ministry of Rev. Samuel Smythe, a Wesleyan preacher and a member of the British Wesleyan Conference. His complexion and features were quite African. He was one of the preachers on the Kingston circuit. I never heard him preach a sermon below the average of sermons in this or in any country. He was original, logical, imaginative, eloquent.

Rev. Edward Fraser, a native Wesleyan preacher, and quite dark, was a man of superior pulpit and platform power. Forty years ago he charmed thousands in Exeter Hall by his matchless eloquence. Mr. Nathan and Mr. Burke were fine criminal lawyers of wide and lucrative practice. Mr. Hill, colored, was an eminent naturalist and writer.

In 1716 Francis Williams, a free Negro, graduated from Cambridge University. He excelled as a scholar and a teacher, and he was also a poet of recognized ability.

Different conditions existing in our country will make color caste more tenacious of life among us than it was in the British colonies.

The freedom of our political life and movement; the existence of State laws and local governments reflecting the sentiments of those who were slave-holders—the close balancing of the two great political parties of the country—and the bid which one of these parties seems to make for the colored vote, and the other party for the Southern white vote—and especially the illiteracy of large masses of colored and white citizens, are factors which have kept alive and made irritating the Race problem.

The intensity and fierceness of this feeling against the Negro can hardly be credited. Systematic and effectual and prevalent fraud at elections is the rule. If the Negro protests and insists on his right to vote and to have his vote counted, he is shot; and for fear he will come to the polls and vote, some are shot before election, to impress them with a wholesome fear of the white elector. The colored people are punished, terrorized, and robbed of their wages. They are persecuted, hunted down, and wronged. In Barnwell County, S. C., eight Negroes were taken out of jail by lynchers and shot in cold blood. Later,

a Negro, whose offense was stealing some clothes, was taken from the hands of officers and tied to a tree. The executioner then made a long prayer. As he uttered the pious *Amen* at the close he lifted his gun and deliberately blew his victim's head off. Nor is this prejudice confined to the late slave States. It prevails in some of the Northern States. In Springfield, O., the school board refused to permit a colored lady pupil, whose qualifications except as to color were adequate, to enter the normal or high school.

In Alton, Ill., where fifty years ago Lovejoy's newspaper office was four times wrecked and Lovejoy himself was at last killed, because he was an abolitionist, a Race war is in progress in the public schools. It is stated that "at the forenoon recess the colored children were attacked by the whites and driven off the ground. They did not return through the day. Many of the whites and blacks have armed themselves with revolvers." A colored grand army post is organized in the South, and at once there is a general ferment.

Of the Alton disturbance the *St. Louis Republic* says: "It would be far better to have no public schools in upper Alton than a school where white girls are forced into association with Negro boys. Such association is against the public welfare."

The latest phases of this terrible Race prejudice are, a proposition deliberately made in the United States Senate to transport all the Negroes to Africa, and movements looking to the repeal of the Fifteenth Amendment, which was intended to secure to the colored man his civil rights.

But this tail-end relic of slavery will die in this country. It is the work of all churches and societies to educate the illiterate masses of the South—alike the white and colored—until color caste shall be relegated to the hell whence it came.

VII.—Problem to be Solved in the United States.

The difficult problem of equal rights will be solved upon our soil. As certainly as the African was cast into the degradation entailed by slavery he shall rise. He will vindicate his manhood. He will deserve and command the respect and justice of his white fellow-citizens.

Education in all lines for the illiterate, black and white alike;

a free infusion of Christian ideas; the influx of wisely directed capital and enterprise; elevated piety, and habits of thrift and labor, will effect much in producing a brighter and more promising state of things for the South.

Ignorance must be removed. Prejudice must be disarmed by free intercourse with those of other sections. Emulation must be kindled. The churches are to pour their treasures of faith and prayer and piety and loyalty and money into the Southland until her wildernesses shall blossom as the rose and shall become a fruitful field, and the fruitful field be counted for a forest. The Methodist Episcopal Church has wisely invested millions of dollars in that section in aid for the black and white people of the South. She may not slacken her hand. The influence of our Church there is, in many ways, of vital importance, patriotically as well as otherwise. Including the three lines of our service, missionary, church extension, and educational, the Methodist Episcopal Church has laid down from $6,000,000 to $8,000,000.

Senator Ingalls, in his latest utterances on the Negro question, gives the following figures of the money spent on Negro missions. Since 1862 there has been given for the education of the enfranchised slaves, through the American Missionary Society, $10,000,000; through the Methodist Society, $2,250,000; through the Baptist Society, $2,000,000; through the Presbyterian Society, $1,600,000, and not less than $1,000,000 from other sources; in all about $17,000,000 from the North. The Catholics also have interested themselves in the problem. Bishop Vaughan, of Salford, in Lancashire, England, has formed an organization especially directed toward the improvement of the colored people of the South, and at the Plenary Council of the Catholic Church, held at Baltimore five years ago, it was decided to establish a seminary, where the Bishop has now forty clergymen educating to assist in evangelizing and training them in all the functions and duties of good citizenship.

The Senator is under rather than over in his figures, unless they are strictly confined to educational movements. In Christianizing and church propagating movements to these figures should be added at least $10,000,000.

Late and reliable statistics on the subject show that "in the South there are now 16,000 colored teachers, 1,000,000 pupils, 17,000 in the male and female high schools, and 3,000,000 worshipers in the churches There are 60 normal schools, 50 colleges and universities, 25 theological seminaries. They pay taxes on nearly $2,000,000 worth of property; this is in the Southern States,

which, if including the Northern States, would double the property valuation. This is a wonderful showing for the race."

VIII.—Reflections on the Foregoing Statements.

A few general reflections in review of the whole subject are submitted:

1. The Race problem will find its solution in God's good time. Time is a great solvent. Under God's providential hand the now discordant elements will gradually assimilate politically, commercially, and industrially. The social question will settle itself as between the Races as it now does among whites of different types of culture and refinement.

Thirty-eight years after emancipation in Jamaica Frederick Douglas was in that island making observations on this subject. At my instance he attended a service in Wesley Chapel, in Kingston, where he saw in the same pew, here and there, parents of diverse colors sitting at opposite ends, with their children between them of all shades of mahogany. All through the chapel, where two thousand people were present, blacks and whites and colored freely commingled. He afterward stated his great pleasure in seeing the absence of friction and division, and that "there was not the smell of color caste about it."

2. From the facts shown in this paper it is obvious that the Methodist Episcopal Church in the South has been an important and helpful factor in laying the basis for the ultimate redemption of the colored people, and their peaceful relations at no remote day with their white fellow-citizens. The Methodist Episcopal Church has been the good Samaritan toward those battered, stripped, and wounded specimens of humanity. The wise liberality of that Church in all its lines of helpfulness, missionary, church extension, and education, is fully vindicated by the grand results attained. The motive is still urgent to continue and increase its good-doing in these lines.

3. The motive to all this good-doing is not only that of self-preservation for our national liberties and blessings and our political safety and integrity, but also to save men's souls and elevate them in the scale of intelligence and virtue.

Thomas H. Pearne

Art. V.—THE PULPIT MIRRORED FROM THE PEW.

The attitude of "the pulpit" toward "the pew" is naturally and justly that of superiority but not of domination, and the posture of "the pew" with regard to "the pulpit" should correspondingly be that of docility without obsequiousness. On the other hand, their mutual relations require co-operation in every respect and in each effort, and in order to this result it is proper, indeed it is needful, that they should thoroughly understand each other and be fully agreed on all essential points. In the absence of this accord there would be a lack of that intelligent and cordial sympathy which is as necessary to the moral support and spiritual encouragement of the preacher as it is to the personal benefit and religious usefulness of the hearer. The speaker who is not apprised of the preferences and wants of his audience cannot, except by accident and partially, meet them; and, reciprocally, the congregation that listens with prejudice and preoccupation will not appreciate or improve upon the wisest lessons or the most earnest appeals. This much at least, however, any candid and thoughtful occupant of the pulpit will concede, as every conscientious and diligent tenant of the pew will feel, that the best hour of the best day of the week devoted to the solemn privilege of expounding and enforcing, of learning and applying, sacred truth ought to command the highest skill and the warmest zeal of him who professes to teach and exhort, in order to deserve the profoundest reverence and the closest heed of those who place themselves in the position of pupils and practicers. It is in vain for the preacher to find fault with the people for not paying attention to his message if it be frothy in itself or if it be feebly and coldly delivered. The more he scolds at them the less will they care for him, and he may blame himself at last for empty seats and an invitation to quit. A change of place will make little difference. Methodist congregations are very much alike in this matter. Nobody likes a dull or commonplace discourse, but every body enjoys a lively and fresh one. The thoughts may not always be original, but if they are striking and pertinent they will be interesting; the style may not be peculiar, but if it is earnest and vigorous it will be impressive; the language may not be

elegant or even eloquent, but if correct and simple it will be clear and expressive; the gestures may not be according to any standard or manual, but if they are varied and spontaneous they will be effective; the intonations and inflections may not be strictly elocutionary, but if they are easy and natural they will be pleasing; the spirit may not be angelic or seraphic, but if humane and divine it will be penetrating and powerful. A tender tone will melt where vehemence only hardens, and a gentle word will win where disputation but alienates.

Let us first glance at some of the antecedents to success in the pulpit as to its influence over the pew, and then we will more particularly consider its immediate requisites and more palpable components. The basis of the clerical position is the *pastoral* office. There is great pertinence in the old phrase "the cure of souls," that is, their *care*, which designates the responsibity and functions of what we Methodists used to call "the preacher in charge," and which survives in the Anglican term "the curate." It is in visiting his people from house to house that the preacher gathers his best materials and his highest inspiration for his sermons. He thus knows their circumstances and their experience personally, and is enabled to adapt his ministrations to their wants. More than this, they enlist his sympathy, and reciprocally he secures theirs. Dr. Cuyler, in his valedictory to his congregation, admirably states this point:

> Pastoral work has always been my passion. It has been my rule to know every body in this congregation if possible, and seldom have I allowed a day to pass without a visit to some of your homes. I fancied that you cared more to have a warm-hearted pastor than a cold-blooded preacher. To carry out thoroughly a system of personal oversight, to visit every family, to stand by the beds of the sick and the dying, to put one's self into sympathy with aching hearts and bereaved households, is a process that has swallowed up time, and I tell you it has strained the nerves prodigiously. Costly as the process has been it has paid. If I have given sermons to you I have got sermons from you. The closest tie that binds us together is the sacred one that has been wound around the cribs in your nurseries, the couches in your sick chambers, the chairs at your firesides, and even the coffins that have borne away your precious dead.

When the preacher ascends the pulpit stairs on Sunday it makes a great difference with his auditors whether they have met him in the sweet interchange of individual intercourse dur-

ing the week or not. To a man whom they have thus learned to love personally they will listen as they can to no other. The Great Shepherd himself said to his disciples: "The sheep follow him, for they know his voice." And the apostle to the Gentiles testified to his converts among the rude Galatians: "If it had been possible, ye would have plucked out your own eyes and have given them to me." It is impossible for any preacher endeared and identified thus tenderly to say other than acceptable and impressive words to his flock. They must come from his own heart and they will go straight and deep to their hearts. It is true the itinerancy does not afford so favorable an opportunity for cementing this bond of sympathy as a more settled pastorate, but five years, or three, or even less is long enough, if wisely, diligently, and systematically occupied, to form and rivet very closely these personal and official ties. Yet pastoral visitation, if it is to accomplish this valuable result, must be not mere social gossip, a casual "dropping in to see you," or accepting an invitation to a tea-party. It is by kind and spiritual conversation with each member of the family, by earnest interest in their personal welfare, especially their religious life, and by the benediction of saintly prayer with them that such devotion to their minister is engendered and fostered.

Let no preacher, however, imagine that mere pastoral labor, be it never so thorough and successful, will atone for deficiency in pulpit ministrations. It will powerfully supplement and enforce his sermons; but as preaching is his main business, and all the rest subsidiary, he must give his most careful attention to the preparation and delivery of these. Nevertheless, before proceeding to this consideration specifically it is well to note briefly the collateral parts of divine service as conducted from the pulpit, for a failure in them often mars the effect of the entire performance. Let us take them up in the order in which they usually occur as prescribed in the Discipline. I need say but "a word to the wise" on the preliminary matter of the preacher's entering the sanctuary punctually, deliberately, and in a devout and gentlemanly manner. In such a place the rule is imperative, "Let all things be done decently and in order."

The first regular exercise is singing, and as three hymns are generally used in the course of the service it becomes important that the minister's part in their rendering should be well

performed. I do not think it necessary to go into the details of their selection, or the tunes, etc., to accompany them, but shall speak only of the manner of reading them. This is too often done in a rapid, indistinct, slovenly way, especially with a sing-song emphasis, as if scanning each line. I have frequently thought, and not unfrequently said, that if the poet who wrote the hymn were present he would many a time feel like rapping the knuckles of the preacher who murders both its beauty and its meaning by reading it without either rhyme or reason. If Shakespeare is excusable for giving sharp directions to the stage manager or trainer of his performances on the subject of rendering his productions properly, surely the pulpit ministrator ought at least to acquire and practice the skill of a clerk in delivering with due effect the splendid sentiments and language of our noble hymnal. It is a shame to have them spoiled by a clumsy or careless reader. This is not the time or place to give or take lessons on the histrionic art; but every public speaker, let me say here once for all, is suicidal who neglects the study and culture of this most important element of æsthetics. The same remark applies to the second adjunct in divine service, namely, the Scripture lessons; which, instead of being illuminated, as they might readily be, by appropriate and impressive reading, are very often rattled over without previous study or painstaking at the moment. Not to speak of the actual miscalling or mispronunciation of words, especially proper names, very few preachers systematically emphasize the suitable syllable or the key-word in a clause; and in a great majority of cases the whole affair is done in a school-boy and perfunctory manner. I sometimes think, when listening to such an infliction, that it is enough to make the bones of Moses and David and Isaiah rattle in their graves, if they could hear the meaningless way in which their sublime passages are oftentimes read. Let our clerical brethren who are appointed to read for us in the churches bear in mind that there are generally some persons in their audiences who are competent to detect such faults, and are compelled, silently at least, to criticize them; and the mass of the congregation, without being able to give the reason, are more or less dissatisfied by the shabby rendition of magnificent language. These things are the "dead flies in the ointment," which scent the "reputation for wisdom and honor."

It is a far graver offense to laymen of good taste to be obliged to endure a pulpit reader who does not know or does not care to "mind his stops," or regulate his cadences, than to notice whether he has clean linen, smooth hair, or polished boots.

The remaining collateral branch of pulpit service is prayer; and here what shall we say commensurate to its value? Only the Holy Spirit can adequately teach the minister in this part of his vocation. I fear that many preachers are, after all, not well advised here. Do they sufficiently appreciate the advantage of preparing the way for and re-enforcing their sermons by this powerful ally? Often, as it seems to me, they come before God thoughtless, or with ill-arranged petitions; not studious of their own wants, or of those of the people whose mouth-piece they are or ought to be. I do not believe in unpremeditated prayer, at least in public. If the supplicator have not dwelt beforehand sufficiently upon the situation to impress and fill his soul with deep longings, his utterance will be feeble and uncertain, as well as incoherent, and his whole spirit languid and unbelieving. It is those who practice prayer privately that are rewarded with fervor publicly. This is indeed a gift, an endowment of God; but it is bestowed only upon those who seek it, who crave it, who cultivate it. O, how the congregation long for it! how they look to the leader to carry them out and up on the wings of his devotion to the foot-stool of the throne, to the transfiguration summit. No set form of words will do this, no elegant rhetoric, or cogent logic, or neat composition. It requires a soul baptized with divine unction, impelled by intense hungerings and thirstings, sustained by resistless faith, bathed in complete consecration. It is easy to preach, certainly it is easy to hear preaching, after such an interview with God. Let Moses come down from the mount with his face and his heart aglow with divine communion, and his teachings will have a power and a pathos not of man or of earth.

I will now pass over other secondary points, and come at once to the main topic, the preaching itself. We shall not in this place give a lecture on homiletics, or repeat what we have already premised as to the importance of gesture, articulation, or elocution in the pulpit. Permit me merely to remark, however, that from a pretty wide observation I have come to the conclusion that the *manner* of a sermon has, with an average audience and

on ordinary occasions, nearly if not quite as much to do with popular success as the *matter*, and sometimes even more. There is generally some one in a congregation capable of appreciating sound doctrine and deep thought in the preacher, however defectively delivered; but the mass will scarcely listen, and not at all comprehend, the best discussion of a theme unless pleasantly presented and simply elucidated. Faults of voice and expression will be sure to displease most hearers; and hence I might urge these details most earnestly and at length upon the attention of preachers. But I shall hasten to more essential things, and especially fulfill my task of indicating, as near as I may, what sort of preaching, as to its subjects and contents, I have found most helpful, and believe the people generally need and wish. This paper is not entitled "The preaching for the times," because, according to my observation and opinion, it is substantially the preaching demanded at all times and by all sensible persons. Human nature is very much alike always and every-where; and the vital truths of the Bible, of God, and of man, remain unchanged. Piety is always the same, and religious experience varies only on the surface in different ages, persons and circumstances. The most learned and cultured congregations are by no means the hardest to suit, nor the easiest to win to Christ. In the Church the rich and the poor meet together on a common spiritual plane; and the same nutriment is adapted to the souls of both, as is food to their bodies. We will therefore lay aside all such conventional and artificial distinctions, and speak of the preaching adapted to men as men, and to souls as such. We may thus greatly narrow the discussion, and fortunately the essential points are few and simple.

In the first place, then, I lay down the principle that true preaching must be based on *doctrine*. There is nowadays a great ado made in certain quarters against this as too abstract, too intellectual, too stringent. Something like the old sophism is frequently revived, to the effect that it matters little what a man believes, provided he feels right and does right. But no one can be correct in sentiment or conduct who is not first correct in opinion. Christian men are not to act from impulse, at least merely or of themselves, but from conviction, and that of a divine origin. Preaching is very largely teaching, and this is in pursuance of the great commission from the Master,

Matt. xxviii, 19. The apostles, especially Paul, constantly insist upon sound doctrine as the basis of genuine religion. Without this piety degenerates into pietism and then into fanaticism, and sanctity into sanctimony and so into hypocrisy. The only internal safeguard from this continual tendency of human nature to revert to its original selfishness and perversity is the purifying and elevating influence of the Holy Spirit, and the only external security is the Bible, understood in its true import. Hence the pre-eminent fitness of the exhortation in the pastoral epistles, "Preach the word." This is the sword of the Spirit, which is the most, I may say the sole, efficient weapon in the hands of the servant of God for battling with Satan and conquering man. An intimate acquaintance with Scripture truth is an inexhaustible fund for the preacher, of which the people will never tire. From this treasury the scribe well instructed for the kingdom of God may bring forth freely, and at all times, things new and old. The pulpit, I repeat, is mainly to teach, but it is to impart religious information; not science, not philosophy, not metaphysics. These are all good in their place, but a sermon cannot be made out of them. Laymen can get them better out of books and on week-days. They do not want them from the preacher nor on Sunday. They come to church in order to hear the Gospel, and they are justly disappointed if they do not get it. Nothing can or ought to compensate them for the absence of evangelical, spiritual truth—plain, simple, heart-searching, mind-enlightening, soul-saving. Jaded with worldly cares, weary of secular concerns, ill at ease oftentimes with themselves and anxious to find the path of return to their heavenly Father's blessing, they present themselves in the pew and ask only how they may refresh their spirits from the wells of salvation, how they may regain the peace that Jesus promised as the legacy of his followers, how they may recruit their moral strength for the conflicts and duties of life, how they may more securely and more amply lay up treasure in heaven, how they may more fully fit their souls for the immortal state. Has the preacher nothing fresh and pertinent to tell them upon these eternal themes; nothing encouraging and stimulating to say about these vital interests? Ah, he can never exhaust such topics, nor weary his flock in discoursing upon them. What a mistake to suppose that brill-

iant essays, fine-spun theorizing, learned discussion, can appease the moral hunger or allay the spiritual thirst of a Christian soul! These are but husks that the worldly swine may eat, compared with the viands of the gospel feast. O brother, store your own mind full with the precious thoughts of the Bible, the glorious discoveries of devout meditation and divine communing, the ravishing foretastes of heaven which the Spirit reveals to those who humbly and earnestly seek them, and then you will not lack loaves of the bread of life, which you may break to famishing mortals. Believe me, there is a vast field here for you to explore and to explain, and that your auditors, be they courtly or rustic, be they wealthy or indigent, be they scholarly or unlettered, will alike be able and glad to follow you over it, and will equally gather its beauty, its fragrance, and its fruit.

I need not say that I commend all diligence and acquirements of a literary sort, nor that I presuppose every reasonable effort on the part of the preacher to ascertain, elicit, and exhibit the fresh as well as the mature results of professional skill and attainment. Let him, moreover, be original and profound, if he may, in his materials and in their arrangement and management. Let him also be as polished as possible in his diction, his style, and elocution. He will be none too efficient or attractive with all these helps. But it is not given to many to excel in these particulars. Few can be orators; seldom has a Chrysostom, a Massillon, a Whitefield, or a Summerfield appeared. Ordinary talents are the lot of most men in any sphere. But they need not on that account be useless or inefficient. If God has called a man to preach he has endowed him at least with a clear head, a fair share of common sense, and a reasonable degree of public delivery. With these and the unction of the Holy Spirit, superadded to a sound conversion, he ought to be able to make the great lessons of divine truth plain and forcible to the minds and consciences of his fellow-men. If he finds that he cannot, he should resign his commission and retire to the private ranks. The pulpit is no place for dolts or wearisome talkers who say nothing worth hearing, or every thing in so prosy a manner that nobody is interested.

In the second place, preaching, in order to be effective, must at the same time be *emotional;* it should appeal to the sensi-

bilities no less than to the intellect. Human depravity is chiefly moral, and here is the sphere of the new creation. "With the heart man believeth unto righteousness," and Christian faith is not simply a conviction of the judgment, but a feeling of trust in the personal Saviour. This is pre-eminently a characteristic of Methodist experience, and our people justly cherish it. Our pulpits must conform to it and foster it or our pews will repudiate them. No icicle corruscations of fancy or genius, however brilliant, will attract and hold a genuine Methodist audience. The warm breath of a true religious experience alone can melt and vitalize the sinner's heart and elicit the fraternization of the saint. It is not necessary for the preacher to narrate the details of his individual outward career or interior history; but he must have a fund of personal and heart-felt particulars in the deep things of God that shall inspire and suggest and corroborate his descriptions and delineations of such facts and principles and conclusions, or he will teach with indistinctness and exhort with hesitation. Positive statements alone, whether of opinion, or duty, or privilege, will avail to give force and fervor to his utterances. Spiritual things are spiritually discerned, and the spiritually minded only can adequately expound them. He must himself walk closely and humbly with God, and then endeavor to lead his hearers in the same path by portraying and feelingly drawing, rather than urging, them by a tender sympathy and a loving interest in their real happiness and welfare. If the blessedness of inward holiness, and the substantial joys of divine communion, and the rapturous prospects of immortal glory which the true saint experiences were more fully and appreciatively dwelt upon in the pulpit by preachers deeply swayed by their power, and consumed by intense passion to impart the same bliss to others, and if this were done in however plain and simple words, albeit aglow with divine love and blazing with disinterested philanthropy, it could not but produce immediate and overwhelming effect. Human nature, even of the hardest mold, could not resist it, much less would a Christian or a Methodist audience fail to respond most enthusiastically to it. Brethren of the ministry, do not distrust the laity; they are burning with eagerness to have you lead them forward to all good achievement both within and without. You hold them in your hands to

fashion as you will, and you have yourselves to blame if they are not what you wish or what the Master demands. "Like priest, like people," is an old proverb that still holds true. The pulpit cannot evade the responsibility for the pew.

To sum up, therefore, the preaching for the present times, for all time, ought to be at once doctrinal and practical. Every sermon should have both these elements, well-balanced and aptly commingled. Above all, Christ is to be set forth in it as the grand idea and outcome of the whole. If the pulpit do not bring the pew to him, it is recreant to its highest trust and fails in its chief value. Too much emphasis cannot be laid upon this thought. It must be present every moment, and uppermost as well as deepest in the mind, heart, and words of the preacher, if he would be a faithful and successful servant of his Lord.

In conclusion, allow me to volunteer a piece of advice to my fellow laymen, on whose behalf I here venture to speak. It is our duty and privilege to stay up the hands and the heart of our pastor in the pulpit as well as elsewhere. Let us not be content with caring pecuniarily and socially for the support and comfort of himself and his family, but let us also give him the still higher joy of seeing that we appreciate and promote all his labors and efforts. Especially let us aid him in his preaching by our presence, our sympathy, our prayers, our attention, and, above all, by our abstinence from severe criticism, whether private or public. It is in our power to cripple or to strengthen him. Many a minister of moderate ability is made mighty by the co-operation of his people. If he have faults (and who has not?) do not aggravate them by censure. Think only of his excellences, overlooking deficiencies. For better or for worse, he is your preacher for the year at all events, and it is wise in you to make the most of him. That must be a poor sermon indeed in which there is not something good. Very few discourses, I am persuaded, in Methodist pulpits certainly, have not in them one glimpse of Christ, one saving truth, one pious impulse. Avail yourselves of that and you can afford to forget all the rest. If you do remember any thing else, it shows at least that he has not spoken in vain.

James Strong.

Art. VI.—NATIONAL UNIVERSITY OF THE CITY OF WASHINGTON.

Few movements in modern Christianity have in them greater significance than the idea of a National University; few are so affluent in prospective blessings to our revered Church; few are of richer promise for the Protestant faith; and none are more conducive to the integrity and perpetuity of the civil institutions of the Republic. Its far-reaching beneficence no man can measure. The idea is not new. It was a favorite purpose with Washington, who, at the beginning of the nation, recommended the establishment of such an institution to Congress. In his last message he used these significant words:

> Such an institution would secure the assimilation of the principles, opinions, and manners of our countrymen by the common education of a portion of our youth from every quarter. . . . The more homogeneous our citizens can be made in these particulars the greater will be the prospect of a permanent union. . . . Its desirableness was so constantly increased with every new view I have taken of the subject that I cannot omit the opportunity of once for all recalling your attention to it.

In his last will it was found he had made provision for such an institution, showing how near to his heart lay the great enterprise. Presidents Jefferson, Madison, Monroe, and John Quincy Adams recommended it, Madison twice pleading for its inauguration. The increasing years have only made stronger the conviction, until now, just one hundred years after the recommendation of Washington, our own honored Bishop Hurst begins the great undertaking. Nor has he begun an hour too soon; for the work so nobly done by the Church in educational fields demands the University for its completion. It will harmonize our previous action, giving coherence, form, and unity to the whole. Providing an outlet for thought, it will lead the youth from the primary school to the highest institution. Our intermediate schools are efficient but not succursal. Our colleges are doing excellent work, but they are not affiliated. Our educational system is simply chaotic. We are rich in lower forms, out of which the higher can be developed, for the university only begins where the college ends. It is only the evolution of the higher out of the lower; as the University of Paris, the

alma mater of the modern university, was but the federation of several colleges into one, and called a school of all sciences.

The confusion of our work will be resolved into order, and the suppression of abnormal developments add efficiency to the academy and seminary and college. The relation of our varied schools will adjust themselves to this new work, and the injury done to secondary education by its isolation will be remedied; the lower, containing as in a germ all that is latent in the highest, will find its completion in the University. The condition of the American college is provisional; it is above the gymnasium; it is below the university. It needs just such a foundation as the Church now proposes. The project will relieve our colleges that are now compelled to do university work; it will strengthen every existing foundation, taking its place, not as a rival, but as an inspirer of higher training, opening up the highest avenues of thought through faculties for post-graduate training and original research; thus creating in the minds of the thoughtful and studious an intellectual stimulus that will be felt all over our land. The peril of the student to rest content in a merely secondary training—to specialize too soon—to enter provinces of thought suited for a maturer training—will be removed by putting before him a curriculum that will arouse his noblest ambition and make him dissatisfied with an inferior equipment. The unity and completion of our educational work demand this new foundation, and the field is open. It is occupied by no Church, for even the Catholic university contemplates adding an academic department. Johns Hopkins, at Baltimore, is the only institution in the land that occupies the field. We have many colleges, some bearing the name of university, and partially doing its work; others bearing the name of university and yet doing only college work: but the university as such does not exist. The field is open, and the material is abundant in our Church to create it. If our educational work could be organized and concentrated in one great center we could accomplish by our peculiar polity for the youth of the land untold blessings. In the establishment of this new foundation there is the possibility of as great a blessing to the Church as has been received through our mission work, whose splendid organization is touching the ends of the earth.

We would not depreciate the work of the past; our schools

have done their best with their resources, and their influence upon the nation has been a great blessing, yielding for leadership more than any other Church. But the time has come when the college graduate must not be dismissed to higher seats inimical to our faith, but given within the Church the highest equipment: when we must crown the good work already done by the establishment of a university.

The intellectual advance of the age demands it. If the horizon of knowledge widens, our faith must soar higher; if new fields of thought be opened, the Church of Christ must enter and claim the new culture as the badge and grace of her children: for all treasures of wisdom are but treasure-trove for the King whom we serve. The materialism of science must be transfigured into spiritual life, and the selfishness of culture be transformed into the service of humanity.

The Church must educate and train the highest manhood. Gladly accepting the "collier's faith" it must not deny the scholar's service, nor allow him to go alone into the deepest fields of research. The claim of Christ upon the Church is not satisfied when sin only is removed, but when ignorance also is banished. The content of the Gospel is not exhausted when men are converted; the intellectual gift must be improved and be paid back with usury in reverent service. The highest mental and spiritual growth must co-ordinate; for the Church that keeps its children in its fold until they go forth with their best equipment will deserve their highest service. The Church, the custodian of knowledge, must ever be the guardian of its youth, yielding not only the word of healing and ruling for professional life, but going in loving companionship with them into the deepest recesses of science and philosophy.

This University will give the highest intellectual training under Christian influence. Within its affiliated colleges will be trained men and women who will attain to leadership. Here will be gathered those who will go forth girded to redeem humanity from sin and renew men in holiness, and from out of its hallowed walls those who will mold, by a broad and tolerant faith, the coming generations of our land.

The University is a necessity of the Republic. If it were a want in Washington's time, how imperative the necessity at this hour! For the very perils foreseen by him are the most

dangerous influences that menace the Republic. Our political stability is threatened by want of assimilation in citizenship.

In the nation Church and State are separate. The former is neither subordinate nor supreme, but simply separate. The State, refusing the function of a teacher of Christianity, makes it more imperative upon the Churches of the land to build the University. That which the State denies the people must give. A greater burden is laid upon the Churches of this nation than on any other; but greater privileges come through this imposition. We do not deplore this state declination, nor regard it for one moment as a denial of the need of religious training. We simply accept the fact that the higher equipment should be given by the Church. We want not Italy, in which the Church is the school, repeated on our soil; nor France, in which the State is the school. In a republic we want no school as a governmental function, for in such case the university would only be, as it is in Russia, a department of State, or another name for a political instrument.

Neither do we call the nation godless because her training is only for civic virtue; but rejoice in the separation of the functions of Church and State, and gladly take up as Christians the withheld completions of the State.

The oldest foundation of the Anglo-Saxon family, Oxford, has as its motto, *Dominus Illuminatio mea*—The Lord is my Light; and modern culture finds no higher source of knowledge. The founders of the Republic in separating civic and religious instruction did not mean to neglect the latter. Knowing by sad experience the bitter fruit of the union of the Church and State, they wisely separated them, and thus increased the efficiency of both. They believed that the duty of the State ended when men were trained for civic duty. Its prerogative may be taken away, but the Church of Christ, viewing man in his relation to all the duties of life, sees in him not only a subject of the nation but also a citizen of the commonwealth of God, to be disciplined under the cross for lower civic duties as well as in holiness and knowledge for the service of God and humanity. The Protestant Church of the Republic has ever accepted this decision as the best for the people; and at the very beginning of the nation planted her colleges, which have been the fruitful source of her higher intellectual life, and has

no reason now to change her decision or claim for her children what was denied their fathers.

Not only is the University needed, but it is fitting that Methodism should take the initiative in the great work. Methodism is thoroughly American in sympathy, in aspiration, and in spirit. Her rise was contemporary with that of the nation, and from her birth has held most intimate relations with it. From the days of Coke and Asbury, the latter the guest and counselor of Washington, until this hour, some of her clergy have been the guide of many of her leading men. The Methodist Episcopal Church was the first Church to send congratulations to the new Republic, and was unsparing of her blood and treasure to preserve the integrity of the Union. The martyred Lincoln said, "The Methodist Episcopal Church sends more soldiers to the field, more nurses to the army, and more prayers to Heaven than any." No Church has been more steadfast in devotion, more noble in sacrifice, and more worthy of esteem. Among her communicants have been some of the most eminent families of the nation—from the Livingstons, Bassetts, Henrys, Polks, McLeans, and Trimbles, until the Grants, Hayeses, and Logans. Its membership is the largest in the nation. It is not local, but widely diffused. It is not provincial, but broad and tolerant, emphasizing life more than creed.

It is not foreign in form or composition. In spirit it is Christian, but in environment American. It is pre-eminently the American Church. In its varied folds it has more children of the Anglican Church than its own offspring, the Protestant Episcopal; more children of the Puritans than has the Congregational, the Church of the pilgrims; and more of the Scotch-Irish than has the Presbyterian, the child of the Church of Scotland. The children of these churches, denied in forest and prairie the ministration of their own altars, found in the earnest gospel of the early itinerants a satisfaction for their souls, and to-day are the most devoted sons of Wesley.

There is a providence in the leadership of this Church in the Republic, and the very fact that we are at the front in numbers, in missions, in education, and in moral reforms, is not only the call of God leading us to this new work, but also a propheey of what can be accomplished in it. A nation that has so largely accepted the spiritual teachings of the Church will not remove

its children from its intellectual training. If the altar of faith is accepted the hall of learning will not be neglected. With a constituency in the nation exceeding twelve millions of people the opening of this University can mean only success.

We utter it in no spirit of pride, but of devout thankfulness, when we say that God has blessed the pioneer Church of the new Republic as he has no other. Her spiritual conquests read like a romance. In the eighteenth century, according to Mr. Lecky and Cardinal Manning, she saved the Anglo-Saxon race from revolt against the cross, stemming, with burning words, the tide of infidelity which overthrew throne and altar on the Continent of Europe. Her spiritual ministry made the England of to-day. Wesley and Fletcher, with heart and brain, kept back the evil day, creating the evangelical movement that has produced the finest fruits of modern life. The position of Methodism as the leading Church of the English-speaking peoples demands that we begin this new ministry. Nothing in modern history is more remarkable than the rapid growth of this communion, the youngest of the Protestant Churches, and yet to-day it commands the allegiance of a larger number of the English-speaking peoples than any other Church. It is peculiarly in sympathy with modern ideas. It is the Church of the new era. Profoundly in sympathy with Calvinism in its noble revolt against monarchy and prelacy, it has a more tolerant faith, that wins a readier acceptance. As free as the Baptist, and yet without its limitation of fellowship; united in historicity to the Anglican Church, yet not controlled by its past, with a facility of adaptation unknown to its parent, it has won millions to its altars. The spirit of its leader, coveting "a league offensive and defensive with every soldier of Christ," is the working creed of the Church to-day as it clasps hands with every follower of Christ in efforts to save men.

The numbers and composition of Methodism demand this movement; and also its antecedents. We shall be false to our trust if we do not lead men as high in attainment as our leaders. For the last decade Methodism has led the Churches of Protestantism in educational movements. While not abating her evangelistic work she has been increasing her schools, until now the University should be planted. She was born in Oxford, but, as Bancroft says: "from a society of devout and studious scholars in the University of Oxford grew the society of Methodists."

Our first Church was a band of students, who blended in their training the knowledge and religion of the Greek New Testament. Their work was as much an intellectual movement as a spiritual and humane reform; and it has so spread that in number of students and colleges and endowments it leads in the nation to-day.* Rome will repeat the Pincian Hill, the religious center of the Latin faith; be ours the noble endeavor to repeat Oxford, the home of Protestantism and birthplace of our honored Church. Methodism was pioneer in great gifts for higher education, Mr. Drew's benefaction being the first of the many splendid offerings consecrated for this purpose. It has ever been abreast of the times, and created many of the forms and virtues that make up the prerogatives of modern life; and, alert to the changing conditions of society, has simply revolutionized culture. It is in full accord with the regnant ideas of the new era. The friend of woman, it founded the first college for her highest training in America.† The advocate of co-education, it contests with Oberlin College the honor of first opening the door for men and women on equal footing. To her belongs the palm of the latest movement in the educational world, called University Extension; for what is this idea on both sides of the water but a repetition of Chautauqua, the most remarkable movement of the age, and itself the product of the fertile and versatile brain of Bishop Vincent? Surely a Church that has wrought so well in forging many of the agencies that are creating the modern world has in it the power to make a university such as America needs. What Chautauqua is the National University will be.

The establishment of this new seat of learning is a duty the Church owes to the Republic. Coveting its protection, it must help its protector. It is a debt due to our Christian faith; for the university to-day, no less than in the past, is a defender of civil liberty and a bulwark of Protestantism. Our nation, no less than others, has its peril from ignorance and superstition, and we must guard against their control by keeping pure all the avenues of life. Professor Huxley has most forcibly given the ministry of this new undertaking: "But let me express my most strong conviction that the key to success is one, and one only—that it rests entirely upon the intellectual clearness and

* *Ency. Brit.*, Sup., vol. ii., p. 294. † Macon, Ga., 1836.

the moral worth of the individual citizen. Education cannot give intellectual clearness, it cannot give moral worth, but it may cherish them and bring them to the front, and in that sense the university may be, and ought to be, the fortress of the higher life of the nation." *

The battle for the supremacy of Christian institutions will be fought largely upon intellectual as well as moral lines. The Reformation was an "insurrection of intelligence" as well as a spiritual revolt, and both movements made the modern world. The means that wrought out the deliverance are the only means by which men can be kept free.

The new era upon which the world is entering, with its wider field of traditionalism—with its fields of science broadening illimitably—with its philosophy, inclusive of all thought—must have a faith that will lead and control it, and that faith will only come out of the highest seat of culture.

Christianity can maintain its high place in the Republic only by fostering the highest training of men. Intellect and heart must be united. The first note of the Reformation was the poet's music before the monk's protest. Dante was the morning lark whose song in the darkness heralded the dawn that awoke Wyclif. Light and music correlated in the Saxon monk of Erfurt. The Reformation was a release of intellect as well as of heart, and its development on mental and spiritual lines is still its divinely-ordained path to conquer the world for Christ.

Methodism can do no better work for America than to lay deep the foundations of this new institution. It will be a mighty bulwark for Protestantism and democracy. Methodism has done well for the Republic; it deserves well. The romance of the last century was the ministry of the pioneer preachers, surpassing in zeal and sacrifice the disciples of Loyola. Their antecedent work gave stability to political rule, as their brothers made stronger the Church and throne in England. They laid deep foundations; we must build thereupon. They planted the Church and Academy and College; we must plant the University. The mission of the Church is not fulfilled when it gives the Gospel to the poor and feeds the hungry with the bread of life. Giving culture to the lowest, it must educate the highest. For weakened intellect it must have a shield as well as for

* Address at Johns Hopkins.

struggling conscience; and while capturing the people for Christ it must train them with noblest gifts for leadership.

It must lead as far as the most thoughtful will press. The culture of leadership is the training most needed to-day in our nation. The sad fact of the foot ruling the head is plainly manifest. The Church must do her part, opening up the highest channels of thought and alluring youth into them. The favorite advice of Bishop Simpson to young ministers was, "Study leadership, and capture it for Christ. Secure the leaders and you gain the followers."

The mission work of our Church makes this work a necessity. Methodism is not a number of fragmentary societies, nor a "rural system," as Bunting called it, but is a world-wide movement; its teachings are accepted and its altars reared in the great nations of the world. For the higher life that is flowing back upon us this movement is essential, as well as to retain the highest minds, and conquer alien thought in our midst. The University is missionary. In the highest sense the school is Christian. It truly, as Mozley says, "belongs to the ages that are past, and is part of the chain of forts and defenses of Christianity."

Not only is the University a necessity, but there is only one location, and that is Washington city. The judgment of our earlier presidents is still the decision of the best men of our age. The intellectual life of the Christian Church can be best represented at the capital of the nation. Many are the reasons for this site. Washington is the only great center in the land not occupied by schools professing to do this work. The last and best field is still open. Providence would seem to have kept it closed for the Church of our love, that Methodism might here unfold her highest ministry. The city has every thing to commend it. It is hallowed ground, rich in noblest traditions; with an environment that ever tends to quicken the instincts of patriotism and broaden human nature; having in it the best elements for culture, "where all about us and all the associations belonging to the objects around us should be great, splendid, and elevating." *

Washington is essentially American; while drawing representatives from all parts of the world it retains the national spirit.

*Arnold's Life, p. 74.

It is a literary as well as a political center; the only place to plant the highest school of a Church with a world-wide mission. The weakness of Methodism in the East has been its neglect of strategic centers. Its acceptance of rejected educational seats has been a blunder. For post-graduate studies, professional schools, and original research, the facilities of a great city are a necessity. The college may be planted in the wilderness, but you must plant the university near a great center. A great city is in itself a world. Modern life is finding its home there. Culture is no longer ascetic but urban. The training for modern life must be at the center. What the capital is to the nation the university is to the republic of letters. They are complementary, and each yields to the nation its appropriate blessing.

Many excellent reasons are given by ex-President White, of Cornell, in his article on "The Next American University," * why Washington should be the site. He writes, "My answer is, that this and a multitude of other needs of the country can be best met by the foundation of a university in the city of Washington. . . . The number of men distinguished in science and literature who live there or gather there—the scientific collections streaming into that center from all points of our vast domain—the great national library and precious special and private libraries accumulating there—the attractiveness, accessibility, beautiful climate, and ever-increasing salubrity of the place—the facilities of every sort for bringing the best thought of the world to bear upon the political center of the nation—all these constitute an argument than which none can be more cogent for the establishment of a teaching university, in the highest sense of the word, at Washington."

Dr. Boardman, in his brilliant paper on "An American Christian University at Washington," gives these reasons: "Washington is already the capital of our country. As such it is neutral ground for our whole nation; the common property of North, South, East, West. If our National University is planted at our national capital no one can complain of sectional partiality."

If, as Carlyle writes, a "true university is a collection of books," what a magnificent endowment is available in our capital, which is rapidly becoming an intellectual center. We catalogue some of its literary treasures, and they open immense fields

* *Forum.*

for original research, such as we find nowhere else in the nation. "Recall some of these aids; for example, the Smithsonian Institution, the National Museum, the Geological Survey, the Bureau of Ethnology, the Patent Office, the Army Medical Museum, the Naval Museum of Hygiene, the Weather Bureau, the Coast Survey, the Bureau of Hydrography, the National Observatory, the Agricultural Department, the Botanical Garden, the Zoological Garden, the Department of Education, the Corcoran Gallery of Art, the Anthropological Society, the Geographical Society, the Historical Association, the Biological Society, the Botanical Society, the Chemical Society, the Mathematical Society, the Philosophical Society, etc., bringing together a national body of some six hundred eminent experts; in fact, nearly all the leading scientific bodies of our country now hold their annual meetings at Washington. Recall, also, the magnificent libraries of Washington, containing more than a million volumes on every variety of subject, open to every inquirer. All these rich educational opportunities, and many others, already exist at Washington, and could hardly be duplicated elsewhere except at cost of many years of toil and many millions of money." No place in our country is so rich in treasures that help to develop the intellectual life; and the marvel is that the Church has so long delayed its occupancy of this the strategic point of the New World, and not build its fortress of learning there. The most astute statesmen and scholars have long seen the vantage ground. Our own Church has long felt the value of the position. It was the last dream for the Church he loved that fed the soul of Bishop Simpson, and at one time he thought it was an accomplished fact. A friend had decided to plant several millions of dollars at the capital, but local pressure changed the decision, and the noble gift is one of our most honored schools to-day in another place. The writer will never forget the smile of joy that irradiated his face when he said, "I think at last we have our University at Washington." That dream is at last to be realized, for we feel assured that the Church will gladly carry forward the work begun, and co-operate with Bishop Hurst in making it a royal success; for if it were a want in the past it is a necessity now, and it is the solemn duty of the Church to do all it can for its completion.

The place selected is wisest, and the site all that can be

desired. It is not a location "cribbed, cabined, confined," but capacious, with generous provision for the future. Hear Bishop Hurst: "We have made a beginning. A tract of ninety acres has been bought on the North-western Heights, three and a quarter miles from the White House. The situation is magnificent. From the upper rooms of the buildings, when completed, I am informed, our whole city can be seen. Already, however, standing on the ground, one can see two thirds of the Washington Monument. Then on the north-west the view is from fifty to seventy miles distant. One sees not only the Catoctin Hills, but the Blue Ridge and Harper's Ferry. The whole diameter of vision must be nearly one hundred miles.

"The land lies in a direct line with Massachusetts Avenue, and will be touched by it when that avenue is extended. It lies four hundred feet above the streets of the city. Its shape is precisely that of a key-stone; and may we not hope that when the buildings shall stand upon it, the institution, in this very center of our national life, may help to hold together the whole structure of our social, political, and Protestant civilization?"

The Roman Curia, contending for the supremacy of this nation, wisely plants her highest seat of learning at Washington, Leo XIII. declaring as his reason, "that the Catholic University might be thoroughly identified with the life of the whole country." Rome not only selects the capital, but begins *de novo*, not enlarging the foundation of the Jesuit College at Georgetown, but preferring to rear a new seat, summoning in co-operation not only the Jesuits, the champions of Roman education, but enlisting the active aid of all her religious orders. In planting her University at the capital Rome but repeats her policy in other nations, of putting herself at the highest center of political rule.

Methodism will show wisdom if she learn from Rome, and place upon the site selected her affiliated colleges for the training of youth. The site is not too large nor too far removed from the city. In the near future it will be but the fringe of the most beautiful city of the New World. And let us trust that, as another Oxford, it will be the religious leader of the Anglo-Saxon race as it builds its empire of republics on these shores, for it requires no prescient eye to discern the trend of events pointing to its ascendency here.

We cannot estimate the return in blessing of such an institution unto the Protestant Church and the Republic. It will quicken every one of the colleges of our own Church, and sooner or later reach every sabbath-school, arousing in the youth committed to our care a desire for the highest equipment; alluring many, like Luther and Carlyle and thousands of others, from humble homes to the highest seat. What Chautauqua is to secondary training this movement will yield to the advanced student. Build this University and equip it, and, instead of the student being satisfied with his academic degree, he will follow higher, and we will see thousands turning to Washington. The fact of such an institution will beget an intellectual contagion that will sweep through our land, stimulating every academy, seminary, and college.

For our own Church no scheme ever devised has in it a promise of greater blessing; for this work will do for Christian education what Durbin did for missions—it will crystallize and give form and efficiency to a work that is not yielding its best fruit to the Church. The consummation of our intellectual life, centered in a University, will touch to ennoble and sanctify the lowest circles of our country; for the return to the Church will not only be in the culture of the few but in the indirect discipline and elevation of the many.

Stimulating intellect, its spiritual power will be profoundly felt. Opening up the highest vista of human life, it will ever keep open to the youth under its care the higher prospect beyond the day of life. Putting no blinds on knowledge, and inviting the deepest investigations, it will be firmly planted upon the one foundation of all the great schools of the world, the gospel mystery. It will summon for instruction men eminent in all branches of knowledge, not men

> "Sitting apart, holding no form of creed
> But contemplating all,"

but men inbreathed with the Spirit of Christ; not "narrow and sectarian, but broad and Christian; men proving all things, knowing that the Holy Spirit will lead into all truth."

Its influence will tell potently upon the dissevered branches of our own communion and upon the many divisions of Protestantism, uniting the scattered brotherhoods of Christ; for it is the study of the deeper truths and sublimer verities that

unites men. The "highest unity," says Liddon, "is of truth, and to create the sense of this—the unity and magnificence of truth—is one purpose of a university." *

This new seat will give an impulse to Christian unity that we may not appreciate. It will remove barriers that the Church cannot, and in drawing men into contact with highest truth will prepare them for lower unions. As Dean Stanley declared, "The higher we ascend in the intellectual world the more we find the atmosphere one of attraction and not repulsion." In the irenics of the University we will find the means for that spiritual union which is the prayer of all devout Christian hearts.

This institution can be built. Methodism will build it. It will be hard work, but all great work has been hard work. Our Church was built by sacrifice. Christianity rests upon the cross. Sacrifice is the price of achievement. The work will receive help from all lovers of Protestantism and republicanism. Already the Protestant Churches have manifested a practical sympathy, but the great burden will fall upon us. If we learn from Rome we can succeed. She called out for this special work one of her most brilliant bishops. Her highest prelates are making a personal canvass for funds. Men like Archbishop Ryan make the cause one of personal solicitation; we must do the same. Conference commendations are good, Episcopal indorsements helpful; but the whole Church must be enlisted. Methodism has never depended upon any class. She has had her princes in wealth who have done nobly, but her success has been in securing the aid of the people. They are ready, and if this great work is put before them in the right way we will begin this most Christly work with more than two million dollars. Let the college of Bishops make an arrangement for University Day throughout the Church; let the offering be for that special purpose; organize, and give the Church the needed information; and then the noblest foundation the Church has yet laid in America will receive the most generous response.

* *University Sermons*, Second Series, p. 9.

Charles Wesley Bury.

Art. VII.—THE INFLUENCE OF THE SPANISH ON THE FRENCH LITERATURE.

It goes without saying, that no two nations could be so long and so closely associated as France and Spain have been without shedding a reflex influence upon the civil, the social, and the literary life of each other. Adjacent in territory, neither nation has found the Pyrenees an impassable barrier: there are French foot-prints on the southern mountain slope, and Spanish on the northern. Embraced once under a common government, and more frequently under similar administrations, sharing many ethnic peculiarities of temperament and of custom, linked together in the bonds of commercial interchange and social intermarriage, and bowing for centuries at the shrine of a common religious faith, these two have been as children nurtured in one household. Naturally, then, one would expect to find the results of this influence in the literature of Spain and of France, the more especially because the languages of the two countries are co-ordinate branches of the same common stock; and though they may have been touched and modified by diverse causes which have served to give to each the stamp of its own individuality, they have still retained much in common with regard to linguistic structure, vernacular usage, popular idiom, rhetorical expression, and literary subject-matter.

As to the influence of the Spanish upon the French literature, it is not until a comparatively modern date that it becomes sufficiently evident to afford any room for satisfactory analysis or systematic record. French literature, indeed, began only with the eleventh century. In its first stages it consisted of poems relating to early French history, poems based on classical historic events, and poems of the Arthurian cycle. These *chansons de geste* amounted to some two or three millions of lines, and ran through a wide range of topic and of style; but in the constituent elements of thought and of fact which go to compose them the Spanish bears an inconsiderable part. The same may be said of the *fabliaux* of the twelfth and thirteenth centuries, and of the one hundred thousand lines of the *Roman du Renart*, extending from the close of the twelfth to the middle of the fourteenth century.

Upon the immediately succeeding periods, during which the literature of France rapidly assumed a permanent, tangible, and organic form, the limits of this discussion render it scarcely advisable to attempt any thing approaching an elaborate comment or criticism; and they are briefly noticed here rather for the purpose of remarking the absence of Spanish influence than of attempting to trace it. A satisfactory analysis of the fifteenth century, indeed, would be difficult, even if made in an extended form; much more, then, in summary. It has been variously regarded by literary authorities; some pronouncing it the final period of mediæval times, others calling it the dawn of the modern, "wherein the first gray streaks of the Italian Renaissance were peeping forth," while still others have classed it conveniently as a transition period. In our present study we are content to observe two facts: First, this century marked the zenith of what may be called the early French drama, and witnessed the origin of the prose tale; second, in neither of these departments of letters is there any noteworthy appearance of Spanish influence. The close of the century, it is true, saw the conquest of Granada and the final overthrow of the Moorish civilization; but the newly established supremacy of Spain was not yet sufficiently complete, compact, and mature either to generate or to project into other lands any great force in the empire of letters.

With the seventeenth century came a revolution in French literature. The close of the preceding century had seen erected a standard of criticism and a trend of literary performance the influence of which was destined to project itself far into the future—which was, in fact, to determine largely both the form and the substance of French literature for two centuries. The chief instrument that figured in the establishment of so marked an era was Malherbe, and the resulting form of production was the drama, outside of the range of which the seventeenth century produces nothing higher than the *fabliaux* of La Fontaine and the weak lines of Boileau; while the eighteenth century offers a scarcely better supplement in the cold artificiality of J. B. Rousseau and the somewhat remarkable productions of Voltaire.

It is, then, to the drama that we must look for the most complete embodiment and expression of French literary taste and

execution at this period. And in looking at its development out of the ruins of what has already been noticed as the early French drama—the abolition of Mysteries in 1588 and the suspension of the passion play of the Confraternity—we are at once struck with the variety and the extent of Spanish traits and incidents interwoven into the revived or newly created dramas. In order that this may be more fully appreciated it is perhaps necessary to glance for a moment at the contemporaneous state of the drama as presented by Ticknor.

The theater in Spain, as in most other European countries, was early called upon to contend with formidable difficulties, says Ticknor; and he then proceeds to mention some of these difficulties. Dramatic representations in Spain, perhaps more than elsewhere, had been for centuries in the hands of the Church; and the Church was not willing to give them up, especially for such secular and irreligious purposes as were set forth in plays like those of Naharro. The Inquisition, therefore, laid its strong hands upon the doors of the theater, and, shortly after the publication of the Seville edition of the "Propaladia" in 1520, the representation of its dramas was forbidden, and the interdict was continued till 1573. Of the few pieces written during the first part of the reign of Charles V., nearly all, except those on strictly religious subjects, were put under ban of the Church, while the very names of some plays of this period are preserved only in the *Index Expurgatorius*.

Besides this, it is necessary to consider the obstacles and embarrassments arising from rude facilities for the presentation of plays, and the incomplete and utterly irregular method of organization. Ticknor tells us that the entire apparatus of the stage was miserably defective and insufficient. Plays were presented either in the churches, in private houses, or in the open air on temporary scaffolds; and in either place, the dress, the stage fixtures, and the scenery were primitive and imperfect in the extreme. The highest character in the way of an actor was that of the strolling player, who stayed but a few days even in the largest cities. The audiences were altogether of the lowest classes of society, and so small, that among the largest receipts for a single performance the sums of eight and ten dollars are mentioned.

Such was the condition of affairs as late as 1586; but in

Spain, as in France, the opening of the seventeenth century saw the drama revived. Under the influence of a more centralized national life, the establishment of Madrid as a common capital of the various provinces, the building of theaters, and the patronage of letters, the clouds which had so long obscured the sky of dramatic authorship rolled gradually away, and as the sun of prosperity came forth it shone upon a multitude of earnest and willing workers in the new field. It will best serve our purpose here to note in detail the individual productions of several of these dramatists.

Upon the very threshold of the century stands the colossal figure of Lope de Vega, the founder of the national Spanish theater, which has since rested substantially on the basis where he left it. He began his work "without precedent and almost without predecessor;" but, as an index to what he accomplished, may be mentioned the well-attested fact that he wrote eighteen hundred plays and four hundred autos, more than five hundred of which were preserved in printed form. His topics were almost infinite in variety, running from the deepest tragedy to the broadest farce, and from the most sacred mysteries of religion down to the loosest frolics of common life. His style, with wonderful diversity, seems to have adapted itself readily to any one of the various lines on which he chose to write. Among his many productions he wrote a class of plays which were known among the pleasure-loving Spaniards as "Dramas with Cloak and Sword," a designation rendered appropriate by the fact that the *dramatis personæ* are selected from the genteel class of society, whose picturesque dress was not complete without cloak and sword. Among this class of Lope's plays is his "El Azero de Madrid" (The Madrid Steel). It takes it name from the preparation of steel for medicinal purposes, which at that time had just come into fashion; but "the main story is that of a light-hearted girl who deceives her father and an old aunt by pretending to be ill and taking steel medicaments from a pretended physician, who is really a friend of her lover, and who prescribes walking abroad and such other out-door exercises as may best afford opportunities for the attentions of her admirer."

With this outline in mind, those who have read Molière's "Médecin Malgré Lui" will be at no loss to guess where the great comedist found the materials for his play. It is, more-

over, noteworthy that in the opinion of a competent critic, although the full success of Molière's original wit is not to be questioned, still the happiest portions of his comedy can do no more than come into competition with some passages in that of Lope. The character of the heroine, for instance, Ticknor thinks, is drawn with more spirit in the Spanish than in the French play; while that of the devoted aunt, who plays the part of duenna to the love-lorn maiden, is one which "Molière might well have envied."

Among those who labored in this field, and whose works we must regard as having exerted an influence upon the French drama, is Gabriel Tellez, an ecclesiastic of rank, better known by his *nom de plume*, Tirso de Molina. Perhaps the most celebrated of his plays, "El Burlador de Seville" (The Seville Deceiver), furnishes, as Saintsbury points out, the earliest conception of that "Don Juan" who is now seen on every stage of Europe. A true child of Spanish tradition, the character of El Burlador laid claim to an ancestry no less renowned than the great Tenorio family of Seville. Lope de Vega had already drawn from the same source a character which, in the second and third acts of his "Money Makes the Man," shows a similar firmness and wit amid the most awful visitations of the unseen world. * But Tirso took up this cold and naked figure, inspired it with vital warmth, and arrayed it in the depraved but fascinating costume which perhaps the public taste of his day demanded. A character so strongly drawn, "uniting undaunted courage to an unmitigated depravity that asks only for selfish gratification, and a cold, relentless humor that continues to jest even when surrounded by the terrors of supernatural retribution," could not fail to make an impression. It was accordingly carried to Naples, and thence to Paris, where an Italian translation of the play of "El Burlador" was produced by a company of Italian actors in 1656. This representation was succeeded by two or three French translations, and in 1665 Molière brought out his "Festin de Pierre," in which, taking not only the incidents of Tirso, but often, as Ticknor shows, his very dialogue, he made the real Spanish fiction known to Europe as it had not been known before. Sung by Zamora, by Thomas Corneille and by Byron, with the melody of Mozart married to

* See Ticknor, ii, chap. xxi, p. 309.

its immortal verse, and caricatured, as one may say, by Shadwell (the MacFlecknoe of Dryden's biting satire) and by other foreign imitators, the range of the influence of this character has not been confined to France—it has become world-wide.

Another ecclesiastical dignitary who lent his pen to the cause of dramatic composition was Antonio Mira de Mescua, the merit of whose work won the praise of Cervantes and of Lope de Vega. His influence on other writers, both at home and abroad, was by no means inconsiderable. His "Palace in Confusion" forms the basis of Corneille's play "Don Sancho of Aragon."

As Tirso's "El Burlador" was destined to "walk before other eyes than those of the Spaniards," so Ruiz de Alarcon wrote his "Truth Itself Suspected" for a much larger audience than the limited crowd which gathered to hear it on the night of its first presentation in Madrid; for it was on this play that Corneille based his "Le Menteur." Alarcon gives us, in his play, the character of a young man, the son of a high-minded and honorable father, and himself amiable and respectable, who comes from the University of Salamanca to begin the world at Madrid, beset by the inveterate and unconquerable habit of lying. The humor of the play, which has been pronounced great, consists in the remarkable fluency with which the hero invents all sorts of fictions to suit his momentary purposes; the ingenuity with which he struggles against the current of facts which yet continues to run more and more strongly against him, and the final result, when, nobody believing him, he is reduced to the necessity of telling the truth, and by a mistake which he finds it utterly impossible to persuade any body that he has really committed, loses the lady he had previously won, and is overwhelmed with shame and disgrace.

An examination of Corneille's play will prove how largely he is indebted to his Spanish original for the beauty and force of his own production. A remarkable fact in connection with the sources and composition of "Le Menteur" is, that Alarcon was so entirely unknown that Corneille actually supposed himself to be basing his work on a play of Lope de Vega—a mistake, however, which he took occasion to correct several years later. The real nature of the influence exerted on him by this unknown Spanish benefactor may be better appreciated in view of the fact that Corneille, when he corrected his mistake,

declared that he would gladly give the two best plays he had ever written to be the author of the one he had so freely used.

As the next bond of connection between the literatures of Spain and France, we come upon the name of Calderon, the rival and successor of Lope de Vega. During his life he ruled as dictator in the realm of Spanish letters; but after his death his writings did not maintain their supremacy. Concerning his real merit, and the ultimate position to be assigned him, opinions have differed widely. Some have styled him the Spanish Shakespeare. Garnett names him as the most eminent representative of the Spanish national drama. Schlegel speaks of him in terms of almost unmeasured praise. Bouterwek, while acceding to him in many respects a superiority to Lope de Vega, yet says that "in several of his heroic comedies he sinks so completely beneath his own standard that it is difficult to recognize him." Sismondi tells us that the Spanish critics have called Calderon the prince of dramatists, and that some German critics have placed him above all dramatic writers of modern times; yet he gives it as his own opinion that "Calderon, although endowed by nature with a noble genius and the most brilliant imagination, appears to be the man of his own age... the wretched epoch of Philip IV." G. H. Lewes calls him an "over-praised poet," and says of him that he is not a thinker worthy of notice.

As to his special influence on French literature, it is shown most conspicuously and most directly in the works of Thomas Corneille. Thus Corneille's "Engagements du Hasard" is drawn from "Los Empesos de un Acaso;" "Le Feint Astrologue" is from "El Astrologo Fingido;" "Le Geolier de Soimeme" is from "El Alcayde de si Mismo." These titles speak for themselves, to say nothing of the plays. One of the most amusing of all Calderon's characters, that of the elder daughter in "No ai Burlas con el Amor," was borrowed and improved by Molière in his "Femmes Savantes."

Sismondi calls attention to the fact that several French writers drew largely upon Augustin Moreto, who, like his more distinguished rival, Calderon, shared the favor of Philip IV.* For instance, Scarron's "Don Japhet d'Armenie" is almost literally translated from Moreto's "Marques del Cigar-

* Sismondi, ii, 365.

ral." Another of Moreto's works, and one of more importance in its influence on the French drama, is his "No Puede Ser," to which Molière was so largely indebted. Those who have read Molière's "Ecole des Maris" will not be slow to recognize in Moreto's plot some of Molière's most striking scenes and incidents. In his "Princesse d'Elide" Molière has closely imitated another of Moreto's plays, "Desden con el Desden." It is rather a striking fact that when Molière composed his "Princesse d'Elide," in 1664, it was presented at Versailles by command of Louis XIV. with great splendor, in the presence of the king's wife and mother, both of whom were Spanish princesses.

In the dedication of his "Don Bertrand de Cigarral," Thomas Corneille confesses the obligation under which he rests to the Spanish writer Francisco de Roxas, of whose play, in fact, his own work is very little more than a translation. Rotrou obtained the matter for his "Venceslas" from the same author, and Scarron gave a close imitation of still another play by Roxas in his sparkling comedy "Jodelet."

I have reserved for a somewhat more detailed discussion the works, and especially the one work, of a Spanish writer, who, although he does not tower to the height of Lope de Vega or of Calderon as a writer of plays in his own tongue, has yet exercised a very special influence upon the literary history of France. That writer is the Valencian poet, Guillen de Castro, and the particular work referred to is his "Las Mocedades del Cid," upon which Corneille based his celebrated drama "Le Cid."

If we glance for a moment at the circumstances of Corneille's life we see just why it was that this play exerted upon him so marked an influence. Born at Rouen in 1606, Corneille was educated by the Jesuits of that city, his purpose being to devote himself to the law. The writing of his first play, "Mélite,"* however, revealed both to himself and others his marvelous dramatic power. His immediate and rapidly increasing success soon brought him to the favorable notice of that great patron of French letters, Richelieu. Corneille soon offended the Cardinal by altering a plot which Richelieu had suggested for the construction of a play, and, in consequence, withdrew to

* Longfellow, in his biographical sketch of Corneille, dates the first appearance of "Mélite" 1625, whereas Saintsbury, in his article on Corneille in the *Encyclopædia Britannica*, says that it was first acted in 1629.

Rouen. Here, by the advice of Chalon, he entered upon a study of the Spanish language, with the view of writing tragedies based on the Spanish model. The result of this plan appeared in 1636 in the "Cid."

The appearance of Corneille's "Cid" was the signal for a storm of criticism such as the world had seldom witnessed. The jealousy of Richelieu and the Academy, the violent and even scurrilous attacks of Scudéri and Mairet, and the pamphlet war which followed, have all passed into the history of that remarkable literary period. Out of the fierce struggle Corneille, with his new play, came triumphant. In vain the trimming verdict of the Academy. In vain the assertion and argument of Scudéri to the effect that the subject was utterly worthless, that all the rules of dramatic composition were violated in the play, that its versification was constantly faulty, and that its beauties were, as a rule, stolen. In vain the covert, but fierce, opposition of Richelieu. The new play appealed to the great bar of public opinion, and carried the day. It broke away from the old canons in the classic drama, and projected upon future ages a new standard and a new taste. On this account it has been pronounced the most epoch-making play in all literature.

When, about 1635, Corneille was driven back to Rouen by the displeasure of Richelieu, Longfellow asserts that he entered upon the study of the Spanish language (as already mentioned above) with the express purpose of constructing a French play upon Spanish frame-work. If so, he certainly found no lack of material ready furnished to his hand. The Spanish drama was teeming with a superabundance of suggestive plots, characters, and incidents. It was the eye of true dramatic instinct that caused Corneille to single out from among them all a theme and a personage so well calculated to produce what the playwrights call effect as the chivalrous deeds and the gallant love of Spain's favorite hero, "El Cid Campeador." The splendid daring and the semi-mythical nature of that name enshrined in the hearts of the whole Spanish people would perhaps have attracted the eye of the French dramatist under any circumstances; and they did so the more quickly because they had already been dramatized by the strong hand of Guillen de Castro.

By an unaccountable blunder, Voltaire asserted that the play "Le Cid" of Corneille was based on Diamante's "Honrador de

su Padre," while even so late a writer as Sismondi says: "Corneille borrowed his 'Cid' partly from two Spanish tragi-comedies, one by Diamante and the other by Guillen de Castro." It is indeed strange how such an idea ever obtained support from any scholar when the fact is indisputably established that Diamante's play was not produced until nearly a quarter of a century after Corneille's "Le Cid," the two dates being respectively 1658 and 1636. The two sources from which Corneille really did draw his material were (1) the early romantic poems and chronicles which celebrated the life and adventures of the "Cid," and (2) more immediately and directly the play "Las Mocedades del Cid" by Guillen de Castro.

When one touches the first of these, the legendary history of the "Cid," he touches a subject as large as the early history of Spain itself. His fame was sung in the first poems of the Spanish people, the "Poem of the Cid" being the oldest extant specimen of the Castilian literature. Song and story threw a halo of romance around his name, until the figure that was at first a rude and fierce warrior of a barbarous age became the beau ideal of chivalric nobility. "So extravagant," says Henry Edward Watts, "are the deeds ascribed to him, and so marvelous the attributes with which he has been clothed by the fond idolatry of his countrymen, that by some he has been classed among the Amadises and the Orlandos whose exploits he emulated." But there is an historic as well as an ideal traditional "Cid." The Canon in *Don Quixote* speaks advisedly when he says, "There is no doubt that there was such a man as the Cid, but much doubt whether he achieved what is attributed to him."

Thus does France owe to Spain the brilliant tragedy of "Le Cid," "a drama which did more than any other to determine for two centuries the character of the theater all over the continent of Europe." * And it is remarkable that as Corneille in 1636, by his reproduction of "Las Mocedades del Cid," laid the foundation of French tragedy, so he also laid the foundation of the standard French comedy by his modification in "Le Menteur" of Alarcon's "Truth Itself Suspected."

Nor is he by any means an isolated example of the Spanish influence. "When Corneille produced 'Le Cid,'" says Voltaire, in his *Préface Historique sur Le Cid*, "the Spaniards

* Ticknor, ii, 289.

possessed over all the theaters of Europe the same influence which they wielded in public affairs . . . their taste prevailed just as did their politics; and even in Italy their comedies or their tragi-comedies obtained the preference among a nation who had the 'Aminte' and the 'Pastor Fido,' and who, since they had been the first to cultivate the fine arts, seem fitted to give laws to literature rather than to receive them."

"However this may be," he continues after a little philosophizing upon the comic element in the drama and in human nature, "one took a pride in his knowledge of Spanish at that time, just as one now counts it an honor to know French. Spanish was the court language of Vienna, of Bavaria, of Brussels, of Naples, and of Milan; the League had introduced it into France, and the marriage of Louis XIII. with the daughter of Philip III. had so effectually brought it into fashion that it was almost a disgrace to literary folks to be ignorant of it. Most of our comedies were imitated from the Madrid theater."

But the political prestige, which Voltaire mentions in the passage already quoted from him, as contributing much to the literary power of Spain, slowly waned. The reign of Charles II., who ascended the throne at five years of age, in 1665, and who in 1700 turned over the heritage of the House of Austria to the hands of the Bourbons, is pronounced by Sismondi to be the epoch of the last decline of Spain—the period of its perfect insignificance in the political world, of its extreme moral debasement, and of its lowest literary stage. The War of the Succession kindled some, but very little, enthusiasm among the people. Philip V. did not influence the literature of Spain by any particular attachment to that of France. Finally the court magnificence of Louis XIV., which dazzled the eyes of all Europe, imposed on other nations and on foreign literatures the canons and standards of French taste, and, after a vain struggle by the old national school of thought in Spain, the scepter of the magic power which so long wove its subtle spell of romance around the thought of Europe may be said to have passed away from the hands of the Spaniards.

William Rice Sims

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THEOLOGY, as distinguished from biblical criticism, relates to the exposition of the doctrinal aspects of Christianity. Lower criticism relates to the study, emendation, and purification of the text; higher criticism seeks the development of the historical and literary phenomena of the biblical books. With these distinctions before him, the minister should not be at a loss to understand just what is admissible into the pulpit and what exclusively belongs to private investigation. Professor Cheyne is ready to encourage the use of criticism in the pulpit; but, while the conclusions of conservative scholarship, when combined with the hermeneutical work of the minister, may lead to broader conceptions of the biblical system of truth, it is questionable if theoretic criticism should have any place in the public ministry of the word. Whatever has been fully and fairly established in the realm of investigation should have its proportionate influence upon the mind of the Christian minister; but speculative or controversial criticism should be held in abeyance, and allowed no abiding place in the categories of truth. The subject-matter of preaching is neither speculation nor criticism nor theory, but chiefly the spiritual truths of the Bible; and, as it is difficult to see how such truths can be preached without the forms or spirit of theology, it is important that the theological education of the minister be in harmony with the Church to which he belongs, and be sufficiently positive to attest his sincerity and the logical soundness of the faith he delivers to the saints. The tendency to a retirement of theology, pure and simple, to the background, and to an emphatic avowal of the results of speculative criticism, calls for the assertion of the rights of theology in the curriculum of the novitiate. The theological seminary is founded to teach, among other things, the theology of the Church; and any substitution of lower or higher criticism for fundamental principles is contrary to the purpose for which the seminary was established. In the seminarial course the student is expected to be instructed in the origin, processes, and results of destructive and conservative criticism, and to learn its value in interpretation; but he will be guarded against the conclusion that the chief end of preaching is the criticism of the Bible and the disturbance of the faith of the people of God. It may be, that now and then the order of the relative importance of theology and criticism is reversed, but up to this time the method of instruction in Methodist seminaries, as a rule, is considered conservatively safe and progressive. Whatever the order of these branches of study, we wish to emphasize the indispensableness of a concrete theological education as a preparation for efficiency in the ministry. It is as essential to

the minister as mathematics to the mathematician and Greek and Latin to the philologist. If he would succeed as an expounder of the divine counsel he must be a broad theologian, capable of unraveling the complexities of truth, of probing great mysteries to their center, and of comprehending fractions of systems in their indubitable relation to the unique system of revelation. It is not enough to appropriate one system of theology, or view truth from a single angle of observation. Confined to one conception the minister will become narrow, and invoke prejudice against Christianity in the very attempt to support and defend it. It is absolutely necessary to move out from the head-quarters of the theological leaders of the past and hold fellowship with the thinkers of to-day. Theology must be associated with scientific, historic, poetic, and philosophic phases of inquiry, and, while quietly injecting its truths into the lower departments of study, it should conform to the material results discovered and announced by them. Sabellianism, Supralapsarianism, Solifidianism, and the "quinquarticular controversy," are the terms of an antiquated and jargoned school, to be used sparingly if it all, and, when used, with a sense of moral and intellectual humiliation. Geology, chemistry, astronomy, philology, history, and philosophy are related to theology, and there must be space for them in the gray brain of the Christian minister. To ignore the scientific, literary, and philosophic aids of the present day in the study of the Scriptures is not wise, and it is equally unwise to cast them out from the realm of theology. Without them theology may drift into the inanities of scholasticism or the belligerent scoffing of tenets uncongenial to itself. To ministers in general we may properly write a word of exhortation: Be theologians; but be scientific, literary, and philosophic theologians; argus-eyed, not single-eyed; each a Briareus rather than a Goliath.

The doctrine of the witness of the Spirit is manifestly taught in the New Testament. Paul (Rom. viii., 16) writes that "the Spirit itself beareth witness with our spirit, that we are the children of God." John, in his first epistle (chap. v, 9, 10), writes: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." It is not to determine the force or precise meaning of these passages, or to consider them at all exegetically, that we quote them, but to ascertain to what exact spiritual condition the Spirit testifies, and also to inquire if the witnessing prerogative or function of the Spirit is limited to a particular condition or fact in human experience. Living under the dispensation of the Spirit it is natural that he should, in various ways and at all times, be ready to communicate with God's children. What his processes of communication with men are—what the points of contact with the human soul—whether he employ psychological, physiological, or other methods by which to stimulate to spiritual activity, or confine his work to supernaturalistic agencies and along supernaturalistic lines, are problems not included in the single inquiry

here proposed. It is clear that the divine Spirit, by one method or various methods, imparts to the believer the assurance that the Father has accepted him, and that his name is enrolled in God's family. To this acceptance and enrollment the testimony is convincing, and the believer henceforth regards himself as the child of God. The testimony of the Spirit is, therefore, the testimony to the fact of the believer's sonship, and carries with it the testimony of all that is implied in that great fact. It cannot be alleged that the Spirit bears witness to all the details of sonship, or to cognate spiritual facts in experience, or that he certifies to the divinity of all healthy spiritual states, for his purpose in witnessing is chiefly to establish the experience of adoption. The word "sonship" implies an aggregate of details, and if the former is assured the latter also is assured. It is held by some theologians that the Spirit does not witness to any other than the one fact, though he sustains a close relation to the believer and is ever with him. He illuminates, guides, teaches, interprets, strengthens, and constantly influences by unknown processes the thought, purpose, and trend of the Christian; but as the witnessing agent, it is said that he confines his testimony to the fact of sonship. In the passage from John it appears that God witnesses to the fact that Jesus Christ is his Son—a fact essential to a spiritual experience, but which is not to be confounded with the believer's sonship. The fact of the sonship of Jesus Christ is only apprehended as a revelation, according to Paul, who writes (1 Cor. xii, 3) "that no man can say that Jesus is the Lord, but by the Holy Ghost." The intellectual recognition of the historic Christ is not the equivalent of a spiritual recognition of him as the Son of God; hence the necessity of the testimony of the Spirit to the stupendous fact of the divinity of the Saviour. It would seem, according to these teachings, that the Spirit testifies to the fact of the believer's adoptive sonship, and also to the greater fact of the actual sonship of Jesus the Christ.

What is plagiarism? It is a species of literary theft that is as reprehensible as the actual taking by one person of another's property and converting it to forbidden personal use and advantage. The definition is clear and exact, and is not without an illustration in every department of literature. It is remarkable, however, that with the strongest temptation to this kind of wrong-doing—with opportunities abundant for indulging this propensity, and with easy methods at hand for destroying the evidence of the crime—literary workers, as a rule, are original, independent, and exempt from the suspicion of a plagiaristic tendency. In the practical application of the definition we should carefully distinguish between material obtained from a foreign source and assimilated afterward, and material borrowed or kidnapped with no intention on the part of the kidnapper to render any account of his act, or to acknowledge his obligations to any source for what he offers as the product of his own fertile brains. The plagiarist is at a discount, because he is a second-hand man and is endeavoring to pose as an original thinker. He dresses in borrowed clothes and plays a dramatic act before the world, not assuming to be somebody he

is not, but assuming to be something he is not in character and achievement. He misrepresents himself, and therefore occupies a false position among men. Virgil was not a plagiarist in constructing his *Æneid* after the *Iliad* of Homer; nor was Cicero a kidnapper in developing his philosophy according to some of the teachings of Plato. Hume was not a thief when he took up the sensationalism of Locke, nor was Robert Burns a receiver of stolen goods when he transformed the legends of Scotland into poetry. It is altogether probable that Mark wrote the second gospel according to instructions from Peter, and that Luke wrote his gospel after many conferences with Paul; but in neither case may we suppose an act of plagiarism. The field of literature is open to the thinker; he may enter, appropriate, digest, and employ whatever he finds to the accomplishment of his purpose, provided he robs not another of his possessions, nor detracts from the honor of other toilers, nor assumes to make known what others before him certainly discovered. The ethical rules of religion apply to literary kidnapping as well as to other kinds of theft. All workers are more or less indebted to the thinkers who have preceded them for hints, suggestions, inspirations, theoretic possibilities, and especially for historic facts, laws, principles, and the general canons of literature; but this indebtedness is frankly acknowledged, and so publicly that there are those who believe that an original thinker is an impossibility or an accident. In an environment of books it seems hardly to be expected that an original mind will come forth and show its patent of nobility in the work it accomplishes. It is, however, from such an environment that such a thinker emerges, and in his place declares himself not the child of environment, but the independent thinker in the realm of thought. It is to the credit of the scholar that he uses books; it would be his shame if they used him. The first, is compatible with independence and originality; the second, is the mechanical process that results in plagiarism.

An article is in our office whose chief merit is, that it is a reproduction of an exegetical interpretation by a very learned but unnamed theologian. It is possible that two great minds may conceive of the same analysis, or exegesis, or make use in exactly the same way of certain historical tests, or discover and follow the same current of thought in a particular Scripture; but such discovery or exegetical announcement should not be in such terms or in such a form as to awaken suspicion of borrowed excellence. Plagiarism is sin absolute and sin construct. As it is self-revealing, it is dangerous and fatal.

The Apostle Paul was consumed with what has been very properly called "mission-hunger," which would not allow him to enter upon a settled pastorate in the inviting cities of the Orient, but drove him into Galatia, Macedonia, and as far westward as Spain, then thought to be the bound of the habitable earth. His longest pastorates were eighteen months in Corinth, two years in Rome, and three years in Ephesus; but these cities were rather the centers of extended missionary movements than

objects of exclusive pastoral oversight and instruction. He was the itinerant missionary, the organizer of religious societies, the authorized teacher of New Testament ecclesiasticism, and the promoter of the gospel idea of evangelization. We think of him as the *typical missionary*, consecrated for life to one work, and sparing not himself for its accomplishment. It cannot be said that he is duplicated in the average modern missionary; nor, perhaps, is the adoption of Pauline methods, in every particular, to be recommended, as social and other conditions are materially different from what they were in the apostle's time. But the Pauline spirit of consecration to the Christian plan of saving the world is as much required in these times, if permanent results are to be achieved, as in the days of the great hero. Missionary life to-day does not involve the hardships and uncertainties of even fifty years ago, and in many countries the missionary is not required to be as heroic, as enduring, and as self-sacrificing as when Livingstone entered Africa, or Maclay entered China. It must be that too many enter upon missionary service with too little apprehension of its magnitude or meaning, and without the thought that it deserves the consecration of the life, for it is not an uncommon thing in these times for a missionary to return before his absence has been felt, and certainly before he has accomplished any thing noble for the Church or justified the great expenditure of his enlistment. Without judging a single case, lest we misjudge it, it strikes the observer that there are too many returned *young* missionaries in the United States; a fact that compels us to inquire as to the motives that led them into the service: whether they considered residence abroad a few years an educational opportunity which they proposed to improve at the expense of the Church, or whether they went forth as Paul, Carey, Moffatt, Duff, Thoburn, Taylor, and others, not counting their lives dear, but ready to die in the service. It is not enough to be willing to go to China, India, Japan, Africa, or South America; it is not enough to be seemingly religious in the offering of one's self to the authorities of the Church; it is not enough to plan to be absent only a few years from civilization and native land, nor enough to be intoxicated with the novelty of the enterprise, nor to affirm enthusiasm in accepting a post of honor in the midst of paganism. The service demands the life, and, except for chronic or incurable infirmity, which may disqualify for future usefulness, or to save life, no one who is titled a missionary should expect to return and permanently abide in the home-land again, except after years of faithful work in the field, and he can do no more in it. If we write plainly it is because of an observable tendency in young missionaries to return home after a few years on pretexts that conflict with the idea of complete consecration, and interfere with the advance of the Christian movement in pagan lands. If one cannot resolutely go for life let him remain at home, where he will have ample opportunity for the expenditure of all his enthusiasm and energy.

CURRENT DISCUSSIONS.

THE MECHANISM OF INSPIRATION.

THE Christian Church has ever held, and still holds, that the Scriptures are the product of divine inspiration, and, therefore, of ultimate authority in morals and religion. It cannot be said, however, that it has exactly defined the word "inspiration," further than that it has used it to signify divine influence in the composition of the biblical books, or, at the least, in the revelation of what they contain. It is agreed that they are not the exclusive result of human culture; but that in some way, and to some extent, the Holy Spirit operated upon or co-operated with human writers in their attempt to record the truths and purposes of God. The admitted fact of the divine stamp on biblical literature is suggestive of more questions than can be answered, or even noticed, in a single paper; and, merely as a fact, it is of such proportions as to startle the inquirer and tax his utmost powers in comprehending it. No subject peculiar to the biblical system, or to biblical literature, is more difficult of penetration, analysis, and solution than the doctrine of inspiration. It cannot be resolved in a moment, nor can it be ignored as of inferior importance in the sphere of criticism. It is a preliminary question, fundamental to faith, theology, the Christian life, and the future of the Christian Church.

The difficulties of the subject are not all on the surface; many of them are as deep as the mysteries of God, and cannot be overcome by human wisdom, or any thing short of those spiritual auxiliaries which appear in the books themselves. To understand inspiration it has been supposed that the investigator himself must be inspired, as to comprehend the poetic afflatus one must be endowed with the poetic spirit. If it require a poetical genius to interpret Shakespeare, or a musician to sympathize with a Beethoven, surely the outfit required to enable one to disclose the nature, power, and method of divine co-operation in literature must correspond with the high task before the investigator. Should this be considered a metaphysical difficulty of no special significance, we must then admonish the reader that the practical barriers to an understanding of the subject are as delicate as they are numerous, and as obstinate as they are transparent. It is not helpful to a solution to find disagreement among theologians respecting the cardinal doctrine, and such disagreement as affects, more or less, the supernatural character of the book. It is not helpful to read of multiplied theories of inspiration, no two of which agree in the essential point, and all enforcing a different view of the Bible. The extreme views of the theologians are in no sense a comfort or an aid in the study of the subject; and the reactionary views of negative critics are positively distracting and hurtful to faith and investigation. Because we cannot accept the theory of the verbalists, we are not under obligation to renounce divine influence in the literary form of the Bible. Because the doctrine may not account for every thing in the book,

we cannot conclude it accounts for nothing in it. Because we reject the mechanical, or Montanistic, theory of inspiration, we are not required to concede that the writer of a book was free of supernatural superintendence in his work. It may be our duty to reject both extremes, and yet we may not find in a middle view that which will satisfactorily solve the problems involved in the origin of the word of God.

In some Christian circles it is believed that the doctrine of supernaturalism has been overestimated in its influence in revelation, and that while it is indispensable to any proper conception of the origin of the books, it must hereafter occupy a subordinate place in theology and human philosophy. This, perhaps, is true; but the reason given should be considered before the statement can pass unchallenged. It is clear that revelation, or the truth given, is more important than inspiration, or the method by which spiritual truth is communicated to the race. At once the reader discovers the subordinate position of the doctrine when contrasted with the infinite value of the truth. It also is apparent, that while the fact of revelation is a proof of the necessity of inspiration, it is not so apparent that the fact of inspiration, even if proved, is evidence that a revelation has been made. The two are distinct, and the one precedes and is superior to the other, as truth is superior to the method of its communication. It is also necessary to confine supernatural influence, or to understand its application, to the books in question; that is, we are not studying inspiration except as it is manifested in respect to the Bible. In its concrete form and substance the Bible submits to us a revelation, a record of revelation, and authorship of the record. To what fact or facts does inspiration apply? To the truths of revelation? If to these only, is the record then uninspired, and were the writers uninspired? This limitation is objectionable. Does inspiration apply to the record only? If so, revelation and the writers are excluded from the operations of the divine Spirit. This, too, is objectionable. If we limit the divine influence to the writers, we cannot then affirm that the record or the revelation is inspired. If we affirm that the divine process applies to revelation, the record, and to the writers, we have indicated the circumference of possibility, but it is not certain that this is not an extreme view of the case.

If we shall attempt to construct a theory of the subject, we shall confront these perplexing questions, and have on hand a task such as no one as yet has adequately performed, though the theorists have been at work on the problem ever since the Canon was completed. Rothe says, that the New Testament writers held to the theory of *verbal* inspiration. If this statement be correct, we are bound at once to accept the verbal theory. Professor Gaussen says, that for the first eight centuries of the Christian era, with the exception of Theodore of Mopsuestia, the great scholars of the Church accepted the theory of *plenary* inspiration. If this be a correct statement, it should have a positive influence not only in historical theology but in current criticism. However, these statements alone, even if correct, are not sufficient to persuade us to accept the theories of verbal and plenary inspiration, both of which, though not obsolete by any

means, are unnecessary to an exposition of the Scriptures as the product of inspiration. Semler satisfied himself by denying inspiration altogether; Michaelis compromised with his reason by affirming that certain portions of the Bible are inspired but other portions are not; while John Wesley's followers have the habit of saying that "all Scripture is given by inspiration of God." The difficulty of constructing a theory is apparent. We cannot accept the Gaussen theory of verbal and plenary inspiration; nor can we accept the rationalistic extreme of non-inspiration; nor yet the compromising theory of a partly inspired and a partly uninspired Bible. Even if none of the foregoing intricacies perplexed us, we should be at a loss to understand the operation of the divine Spirit upon the human mind by which truth is revealed. Psychology does not explain supernaturalism. We reject the sensationalism of Locke and the idealism of Hegel; nevertheless, there are such things as perceptions, images, thoughts, and the thinker. How far the Spirit appropriates the thinker; whether he employs sensationalism, idealism, associationalism, or any philosophic method in his impressions upon the human mind we do not know. Whatever, therefore, may be one's theory, it must grapple with the difficulties, and only so far forth as it removes them may it have claim upon our attention.

The theopneustic feature of the Bible is its charm, the key to its majesty of form, and the explanation of the sublime truths therein made known to man. We accept it, whether we understand it or not, just as we accept atonement, the Trinity, and immortality, though words may not define or even illuminate them. Instead, therefore, of proposing a theory of inspiration, we shall merely undertake to study it in its mechanical phases, for we allege nothing that is not self-evident when we write that, notwithstanding the obscurity of the psychological element in the revelation, and the mystery of the divine movement itself, the inspiring process was methodical and within certain restrictions purely mechanical and therefore discoverable. Occult in its nature, it nevertheless comes to the surface in the things revealed, and it is not altogether a disguised and indistinguishable factor. Inspiration is alleged of the book by Christian scholars generally. If we cannot indicate the extent of the divine influence, we may observe its plan of operation, and infer its character from its manifestations. The objection to the theory of the inspiration of the *ipsissima verba* is, that it undertakes to denote the extent of the result, which the reflective mind considers indefinable, except in the most general terms. If we cannot credit certain alleged errors in the Bible to the supernatural process, we may be able to show that they are not incompatible with it. He who is determined upon having a theory of his own, must overcome many difficulties in order to be able to explain the biblical system; but if he will study the mechanism or the process of revelation in its result, every thing will adjust itself to the main fact. We would wean Christian thought from the theoretic aspect of the doctrine, because no theory will explain every difficulty or satisfy every mind. We need no theory respecting God, or immortality, or the doctrines of

the Scriptures, but a clear statement of what the Scriptures themselves teach. We advance no theory, therefore, of inspiration, but shall endeavor closely to observe the process whereby the books were produced.

Evidently, the Inspirer of choice used all the appliances of literature in giving form to the biblical system. We know this, because such appliances constitute the framework of the system. History, poetry, science, prophecy, philosophy, biography, and epistle were the literary instruments authorized for the expression of the truths to be communicated to men. It is immaterial whether these instruments were the first choice of men or of God, and it is equally unimportant to know whether they accomplished an exclusively divine purpose, or also served ends purely human and natural. It is sufficient if there is reason to believe that the Holy Ghost was satisfied with these various appliances or methods for the revelation of spiritual truth; and judging from the book itself it is apparent that the common literary method was employed in the high task of revelation. In like manner we may conclude that the various styles of the writers of the books were under the employment of the Holy Spirit for the same purpose. Neither style nor method of writer was changed, suspended, or abolished by the Spirit; but they were employed and ennobled and sanctified by the service to which they were called. Hence, while the style of the writers is human, it is a *sanctified, spiritualized human style.* Isaiah's natural style is majestic; but under the Spirit it has the glow of the sun. Habakkuk's ordinary style was the exponent of dignity; but the Spirit burnished it until it shone with the luster of divinity. John's common style was pellucid, elegant; but the Spirit turned his sentiments into flashes of lightning, and ended his periods with peals of thunder. Paul's Jewish style was idiomatic, oracular; but under the Spirit he speaks a Christian theology, and shakes truths from the topmost branches of the tree of life into the thought of an uplooking race. What in the products of these writers see we, if not the interplay of divine and human forces, each individualized, but each suffused with the ever-varying hues of the Spirit's power? We cannot conceive of a biblical book as the exclusive product of either force; we can appreciate all the books as the product of the interaction of both forces.

The relation of human culture in the biblical books to supernatural influence cannot be too forcibly or too frequently declared. On any other hypothesis the Bible, as a whole, cannot be explained, nor is it possible to analyze a single book of which it is composed. St. Jerome said: "Paul does not know how to develop a hyperbaton, or to conclude a sentence;" but it is not a question of how much Paul knew, or whether the biblical writers were learned men, or whether they were superior writers. The chief point is, that whatever their preparation or qualification, they were used in revealing the mind or purpose of God. They were not annihilated, or obscured, or humiliated in the process of inspiration. We cannot believe that they were the passive instruments of the Spirit, or lost consciousness—*excidit sensu, adumbratus, scilicet, virtute divina*—as the Cataphrygians taught, when they were engaged in writing the

books attributed to them. Rather, we believe that the writer was never more himself, was never so self-conscious, was never less an enigma to himself, than when under the superintending influence of the Holy Ghost. Instead of extinguishing the writer he illuminated him; instead of inclining him to self-forgetfulness he saw himself as he could not when left to his own reflections; instead of being passive he was volcanically active, and felt that he could shake planets under his feet. Peter was beside himself at the transfiguration; but he knew himself when he wrote his epistles. Inspiration is the source of self-knowledge, and the biblical writers reached the heights of divine individualism when under the influence of the revealing Spirit of God. We are compelled by the facts to acknowledge the individual characteristics of the writers, and especially their self-consciousness while under the divine superintendence in their revelatory work. We must also admit that the mind of the writer operated in the usual way, and preserved its identity intact when under the instructions of the Spirit. Memory, imagination, judgment, conscience, will, the sensibilities and affections, observed the laws that govern them in ordinary activity when the Holy Ghost summoned the writer to his service. We mistake if we suppose that spiritual law was substituted for natural law in the production of the books; for while spiritual law had its function in the process of inspiration, it applied rather to the Holy Ghost than to the human writer. The writer observed natural law; the Spirit spiritual law; but the laws were harmonized in their acting.

It is time to pass from the human development of the books to that process which, independent of natural law, was exclusively divine, and operated in a manner to correspond with its divine function. If, however, we undertake to analyze the Spirit's operations, methods, and purposes we shall have a more stubborn problem than when we confined our study to the human phenomenon in revelation. Properly speaking, inspiration applies to the operations of the Holy Spirit in revelatory work. It is not easy even for a lexicographer to define the word. It may be said to denote the sovereignty of the Spirit in the biblical product; or the controlling influence of the Spirit upon the minds of the writers of the books; but in either case it does not assure us of distinct methods, or of limitations, or of degrees or kinds of divine influence. The best conception of inspiration can scarcely be reduced to a definition; but it may be grasped or apprehended by an examination of what appears to be its product in the books of the Bible.

Inspiration implies the communication of truths, facts, and ethics, not primarily discoverable by the human mind, and unknowable except by revelation. This perhaps is the greatest, though by no means the exhaustive, result of the divine process. There are truths that human philosophy never could or would discover, originate, or formulate, and that are to-day the common property of the race because they are found in the Bible. We refer not only to the wonderful prehistoric account of creation, which cannot be explained by any natural method, but also to the

Messiahism of the Old Testament, and the Christological teachings of the New Testament, with the rare unfoldings of the doctrines of resurrection, immortality, and judgment, all of which are beyond the originating power of the human mind, but which were made known by inspiration. Unable to discover certain truths, it was in perfect harmony with the divine goodness to reveal them to the race that their light might shine upon us, and lead us back to God. In crediting such truths to revelation we are not unmindful of the powers of the human intellect; nor do we mean to charge it with imbecility in limiting its visionary susceptibilities to the natural sphere. We are simply certain that there is a class of truths that human genius could not originally find, and even as revealed it cannot fully comprehend. We must state facts, even though they humiliate the intellect. Revelation derives its significance from the impotency of the human mind; for if the truths in question were accessible without revelation, we would be unable to prove the fact of revelation. The most that could be allowed would be, that such truths have come to us from men greater than ourselves; but this conclusion would not confer upon them any divine authority.

If the function of inspiration were limited to the revelation of such truths as are beyond the original power of the human mind, we could readily assign its limitations, and determine the value of the result of the unique process. In this event sixty-six books would not be necessary in the make-up of the Bible; perhaps a score or less would be sufficient.

We find, however, that the Bible consists in part of truths, facts, and teachings, not only discoverable by the human reason, but such as cannot be regarded as the result or content of revelation. Revelation is the word that denotes the removal of the veil from the obscure, the unknown; but many things recorded in the Bible were known to the writers, and are written as known to them. They are not revelations, therefore. The Bible is something more than a book of revelations. Is it in its entirety the product of inspiration? Are the truths, facts, and teachings which were not revealed to the writers, the result of the supernatural process? We may classify the truths of the Bible into revealed and unrevealed; but may we not also classify them into inspired and uninspired? To do the latter, however, is to emasculate and disintegrate the Bible; not to do it, is to affirm that it is all inspired. Notwithstanding the seeming difficulties of the position, we unhesitatingly assume that the Scriptures are the result of divine inspiration, though they are not the exclusive result of divine revelation.

Exactly, then, how did the Spirit operate when he ceased to reveal truth to the writers of the book? What was his work in addition to revelation? We know of no word that expresses so well the additional mechanical work of the Spirit as *direction*, implying the government of the human mind in the use of the facts and truths already known. We are shut up to the alternative of either remanding such portions of the Bible as are not in strictness revelations to human wisdom, or to the governmental influence and superintendence of the Holy Spirit. To

assign the unknowable in Scripture to revelation and the knowable to human culture, is to divide the Bible into fragments and render it altogether inoperative as a supernatural book. We are not philosophizing, or putting a foundation under a preconceived theory; but we believe it is absolutely necessary to recognize the Spirit's oversight of the humanly knowable in the Scriptures. Christ assured his disciples that the Holy Spirit would bring to their remembrance the things they had heard, showing that divine influence would operate upon the memory of the writers, and that even the knowable would be recalled and re-emphasized by the same Spirit that manifested himself in the recondite task of revelation. Moses also wrote in a book the laws, histories, and incidents with which he was perfectly familiar, by *commandment of the Lord*, almost proving that without such commandment he might not have written, and the world might have been without the Mosaic history and laws. In such directions we see that the Holy Spirit had something to do with the books as they are written.

Allowing, therefore, that the knowable in Scripture was quite as much under the superintendence of the Spirit as the unknowable, we have little difficulty in accounting for the details and the commonplaces in biblical literature which have disturbed many minds, and have been used as an argument against the doctrine of inspiration. The Bible reader must admit that it is difficult to see the necessity of divine oversight in certain instances, and more difficult to understand why the commonplaces of life should have any recognition in a book alleged to be inspired of God. For instance, was the Holy Ghost's action necessary or even implied in the record of such things as Abraham offering cakes to three angels, as Jacob's sons going down to Egypt in wagons, as Moses's sanitary regulations for the camp, as David's dancing on bringing up the ark to Jerusalem, as Paul's medical prescription to Timothy, as Barnabas and Paul quarreling, as Peter warming himself by the fire on the night of Christ's arrest, as Paul saluting various disciples in his Epistle to the Romans, as John saying there was much grass in the place where the miracle of the loaves and fishes was wrought, and as Mark's account of Christ dipping his hand into the dish? Was divine providence necessary to these accounts? If wholly unnecessary, then we cannot affirm that they are the result of inspiration, and if not the result of inspiration, then the Bible is partly uninspired.

The theorists have a way of explaining every thing in the Scriptures, and of using every fact, truth, and incident in defense of the particular theory they have espoused. The old notion of different *kinds* of inspiration as a means of accounting for the differences in the Bible is no longer in vogue, though it may be adduced now and then by those who prefer to classify the divine influences in this way in order to support some other decrepit notions respecting the Bible. Quite a prevailing opinion—as old as the science of theology—is, that supernatural power varied in the degree of its influence upon the human writer, being at times feeble and inconsequential, as at other times it was powerful and irresistible. This theory

is more plausible than the other, inasmuch as it does enable us to assign the stronger statements in the Scriptures to stronger divine impulses, and the weaker statements to influences of less impressiveness. Besides, it does not imply an intermittent or an imperfect inspiration, for the biblical writer, if inspired to any degree, was authoritative and decisive. According to this theory, he felt the influence of the Spirit more or less as the record he was about to write was more or less needful or significant. At times, therefore, he wrote commonplaces; at times, he wrote stupendous narratives or epistolary suggestions. But in either case he was conscious of supernatural elevation and direction. Maimonides enumerated eight degrees of inspiration under which the writers communicated the biblical facts. Kahnis has concluded that the prophets and apostles were possessed of one degree of inspiration, the poets and didactic writers of another, and the historians of another, while other critics indulge in still other classifications. We shall not venture to propose a hardy and systematic objection to the theory of degrees, but we take the liberty of suggesting that the theory is unnecessary to the explanation of the variable contents of the Scriptures. We reject verbal inspiration, mechanical inspiration, the theories of kinds of inspiration and of degrees of inspiration, because, if not refutable by logic and a fair interpretation of the Scriptures, they are at least unnecessary to an exposition of their divine character and authority. What is the use of loading up with a theory when the facts are self-luminous and self-affirming? We object to theories when offered for their own sakes. Much of the weakness of biblical criticism is the unneccessary theorizing on facts that, plain enough of themselves, are made obscure by the theoretic net that envelops them. In the prophetic utterance of Caiaphas (John xi, 50) we see the effect of an unconscious inspiration, but unconsciousness is not a degree, nor even a sign, of inspiration. As Balaam curses Moab and blesses Israel (Num. xxii, xxiii), we trace an instance of involuntary or forced inspiration, but passivity or involuntariness is not a condition or degree of supernaturalism. We have distinguished between the results of inspiration, one being revelation, but revelation is not a "degree" of inspiration, it is a *result;* or if we say direction, suggestion, or authority to write is a concomitant of inspiration, it by no means follows that it is a "degree." Illumination, superintendence, dictation, glorification—whatever word may be used to express the operating character of the Spirit in no sense implies degrees of operation, but only phases of the self-same Spirit in the administration of the truth. We therefore see no necessity of the theory of degrees, though it is not *per se* a self-refuting theory.

It is sufficient to say that the minute and the comprehensive, the commonplace and the majestic, things temporal and things spiritual, facts human and doctrines divine, life physical and life eternal—all have embodiment in the languages of men under the superintending influence of the divine Spirit. Nor is it even convenient or accommodating to human infirmity to allow that the Spirit weakened in superintending efficiency when Matthew wrote the introduction to the Sermon on the Mount, but

strengthened his influence upon him when he proceeded to record the Sermon. It is unnecessary to allow that the Spirit was quiescent in Paul when he wrote on marriage but in command when he wrote the evidence of Christ's Messiahship and the doctrine of the resurrection. It is as easy to believe that the Spirit engineered the writer into a commonplace as into a sublime revelation. Many investigators have overlooked the value of the minutiæ of the biblical books, being willing to cast them out as unworthy any recognition in an inspired volume. They err exceedingly, not knowing the Scriptures, or the design of their smallest incidents. It is a principle in law that an incidental proof is often stronger in support of the main proposition than the most direct evidence that can be offered. The incidental is the unexpected, and often so related to the chief fact as to give certainty to its occurrence and influence. The minor facts and statements in the Scriptures are incidental and unexpected proofs of the truthfulness of the whole narrative, and of the divinity of the teachings with which they are associated. From these apparently incidental facts we acquire a knowledge of the hospitality, social customs, domestic life, and, in particular, of the national spirit of the ancient Hebrews and of contemporaneous peoples. Such historical facts are not necessarily of the import and dignity of revelations, but the Inspirer used them, with greater things, by which to excite faith in things not historical but divine and spiritual. An impostor would not have written the commonplaces, for he would not discover their relation to the scheme of revelation. He would only reveal what was unknown and discard the minutiæ of common life. Here, then, is divine wisdom in its summation of giving truth to the world, using every thing and sanctifying every thing, so that the whole partakes of the glow, dignity, and authority obtainable only from the manifest influence of the Holy Spirit.

What say the Scriptures? Shall we appeal to them in proof of their inspiration, or of that of the writers thereof? It really seems to be a case of *petitio principii* to require the Scriptures to prove the thing in question; and yet there are but two kinds or sources of proof available on this subject. The historical or external proof is merely the aggregation of the opinions of church fathers, councils, and eminent Christians in modern times as to the inspirational character of the sacred writings; but while such opinions are entitled to respectful consideration they are not proofs of the fact of inspiration. The other source is, the Scriptures themselves; but while they do not relieve us entirely of embarrassment they are conclusive as to the prevalent supernatural principle in biblical literature. If it is alleged that because a biblical writer claims inspiration for himself all skeptical questions should disappear, we reply that we are not certain that we are to believe a writer was inspired because he said he was, for he might have been mistaken, or he might have been the victim of hallucination. May we not require as much proof—yea, more—of the man who says he is inspired as of the man who professes merely to be veracious? To guard against imposition we have the right to examine the credentials of the men who say they are inspired; to inquire

into their character, standing, qualifications, and relation to religion and the Church. Happily the biblical writers meet the test, and do satisfy the inquirer of their call to give spiritual truth to the world. If for any reason we should be led to discredit their veracity, or to impeach their character, or to suspect them of hallucination or forgery, we should no longer trust their claims for individual inspiration. The question then is primarily a question of the trustworthiness of the biblical writers, and secondly, a question of the significance of their statements.

Another temporary embarrassment arises from the fact that while it is not so difficult on general hermeneutical principles to establish the inspiration of the Old Testament, it is somewhat difficult, if not impossible, to make out the inspiration of the New Testament in the same manner and to the same extent. Many negative critics reject the supernaturalism of the Old and accept the supernaturalism of the New; but they have reversed the order of the difficulty. If we may attribute inspiration to the New Testament, we may have no trouble in attributing it to the Old Testament; but it does not exactly follow, that accepting the supernatural character of the Old one is bound to accept the inspiration of the New Testament. The Jew is an example. He reveres the Old but repudiates the New Testament, while some rationalists honor the New but pour contempt upon the Old Testament. Jesus was particular in expressing his faith in the Jewish Scriptures, but as the New Testament was not written in his life-time there is no testimony from him concerning it. If, also, inspiration was the prerogative of only apostolic writers in New Testament times, Luke's and Mark's gospels must be stricken out, as these evangelists did not belong to the apostolic group. We do not mention these embarrassments as interfering with any proper view of the book, but as showing that the problem of New Testament inspiration is somewhat different from that of Old Testament inspiration, and that the proofs of the one may not serve as proofs of the other.

In respect to the Old Testament, the individual writers thereof frequently claim that they wrote either by the command of God or under the special direction of the Spirit. Moses distinctly affirms this fact for himself. David (2 Sam. xxiii, 2) says: "The Spirit of the Lord spake by me, and his word was in my tongue." In 1 Kings vi, 11 it is written that "the word of the Lord came to Solomon, saying." Ezekiel repeatedly declares that "the word of the Lord came unto me." The testimony of New Testament writers to the theopneustic character of the Old Testament is strong and explicit, and cannot be explained by any accommodation theory to signify that the Old Testament was not originally inspired. Christ, the Teacher, urges the Jews to "search the Scriptures," implying that the Old Testament is the source of truth, and that he indorsed it as a book of revelations. Paul (2 Tim. iii, 16) says: "All Scripture is given by inspiration of God," the apostle applying it, as Ellicott believes, to the Old Testament. Peter (2 Pet. i, 21) says: "For the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The triple testimony of Christ,

Paul, and Peter to the supernatural character of the Old Testament is convincing and reassuring to the last degree.

In respect to the New Testament, the testimony of its writers is not so clear or exact, but it is of inferential significance, and altogether satisfying to the Christian believer. Paul (2 Cor. xiii, 3) intimates that Christ spoke in him, and he also (Gal. i, 12) affirms that the Gospel he preached came to him as a revelation of Jesus Christ. Besides (1 Cor. ii, 13), he confesses that the Holy Ghost was his teacher, and that he spoke as taught by him. John, on the isle of Patmos, evidently wrote because commanded by the Spirit, and we readily allow that the synoptists wrote, not according to their own pleasure, but under supernatural superintendence and direction. Whatever may be the definition of inspiration, it cannot exclude one New Testament book from the canon, or free it from divine influence in its preparation. We affirm for the whole that it is the product of inspiration.

The design of this paper is fulfilled. We have not traversed all the difficulties of the subject, nor felt it necessary to combat unacceptable theories of inspiration, nor to offer an hypothesis which should harmonize discordant opinions and interpretations; but we have aimed to indicate the interplay of the human intellect and the divine intelligence in the process of inspiration, believing that no view of the Bible is correct that receives one and excludes the other. The Bible without man is as impossible as the Bible without God; hence a purely human Bible is as impossible as a purely divine Bible. The Bible is the unification of the divine and human in literature, as Jesus Christ is the unification of the divine and human in the race; and as such it is control to human thought and sanctify the religious life of man until the end of the world.

FRANZ DELITZSCH.

The long and distinguished career of Franz Delitzsch, the eminent professor and post-biblical scholar of Leipsic University, is ended. He was such a remarkable man in character and resources, and was so related to evangelical thought, that the ordinary aspects of his life are of more than common interest to students of biblical literature. He was born at Leipsic, February 23, 1813, and until recently was supposed to be of Jewish extraction; but this is satisfactorily denied. In stature he was under size, and in general appearance quite as unprepossessing as the apostle Paul, except that his carriage was impressive, and the dignity of his nature seemed to communicate itself to the wiry form that bore it. In personality he exhibited the peculiar traits of a cultivated German; he was earnest, aggressive, patient, studious, intuitive, and spiritual. Disciplined into self-control, he was amiable in spirit, gentle in manners, and pleasingly magnetic in his associations with students, especially those from America.

His portrait in this number is expressive of all that we write of him.

In his scholastic work he was careful, inquiring, sometimes imperious, but never antiquated or radically conservative. After receiving his degree he became *privatdocent* at Leipsic; filled professorships in three cities, and returned to Leipsic in 1867, where he remained as teacher until his death, which occurred March 4, 1890. He is known as commentator, theologian, critic, and scholar, especially in the department of biblical criticism, and has produced a number of works that have supplanted all others on the same subjects. He can best be understood if viewed as a specialist; for while he intermeddled with all knowledge, and was at home in all departments of learning, he turned his vast erudition to the accomplishment of specific ends. He familiarized himself with Talmudic and rabbinical literature generally, for the express purpose of ascertaining the true sense of the Hebrew Scriptures, to whose exposition he devoted the accumulations of his wide and rare scholarship. More than any thing else, he was a Hebraist, bent on understanding the Semitic language in which divine revelation first appeared. However wide his researches they contributed to the development of Old Testament theology, or an elaboration of the historical and prophetical spirit of the olden period. He was captivated with the language, institutions, customs, spirit, and Christological purpose of the old economy; and sought to interpret the whole, not only for students at the university, but for the Church at large. His is only another instance of eminent success attained by concentration of purpose, genius, and capabilities upon a given end. Nothing could divert him from his chosen course of life, and every thing seemed to aid him in prosecuting it after the royal decision to do one thing had been made. He Hebraized the atmosphere in which he lived, and reconstructed the Old Testament epochs, with their personalities and developments, with the ease of an artist restoring a temple or the figure of Minerva. His achievements were not accidents, or the necessary outflow of endowments, but rather the expression of concentration, energy, volition, and perseverance.

As a commentator he occupied the first place, both for scholarly exposition and scrupulous study of the original text. He was especially felicitous in extracting the right sense from obscure passages, and giving to the smaller facts of the biblical record their proportionate meaning and position in the system of revelation. His commentaries on Genesis, the Psalms, Job, Isaiah, and Habakkuk represent the writer in his intellectual strength, and greatly assist the student in comprehending the intent of the sacred writers; while his translation of the New Testament into Hebrew, a masterpiece of philological research and diction, illuminates gospel and epistle, and wonderfully aids us in grasping the significance of the Christian system. We certainly do not overrate these commentaries in pronouncing them superior to others for a succinct appreciation of the biblical system, a wise extraction of the divine sense of its teachings, and a general comprehensiveness of epochs, dispensations, leaderships, and progressive events and results in Israel's history.

Dr. Delitzsch was an independent commentator, but he was not obliv-

ious to the skilled work of contemporaries, or ungenerous enough to rob them of their original investigations. He was complete in self-possession, vigorous in attack and defense, yet withal frank with those who held to views he could not indorse. If he could not control the rationalists he was careful that they should not control him. He was often independent in language, coining new words when existing idioms or forms of speech would not adequately express his meaning. No language is exactly suited to represent all the possible outbursts of mind. It is sometimes averred that the Anglo-Saxon tongue is sufficient for all purposes; but the human mind is still in the infancy of its development, and uses the best speech it can command. The best languages, however, are the playthings of thought, and must be improved and enlarged if they would keep pace with the inevitable expansion of mind. As the race continues to develop, a child, starting with the equipment of a Plato, or a Shakespeare, or an Emerson, will need a larger language than any that now exists. The man of the future will not be able to get along with the feeble instruments of speech that seem to satisfy the poets, statesmen, and scholars of the present day. We cannot object to new words, nor is it an outbreak of pedantry in a scholar to coin phrases that represent the rare thoughts begotten in mental activity. The Leipsic Professor, not finding what he wanted in the German vocabulary, resolutely invented his vehicle of thought, setting a good example to his comrades in the field of scholarship.

Studied in another aspect, Professor Delitzsch, as a commentator, if not open to criticism, has excited some antagonism in that, rigidly adhering to the textual truth, he nevertheless relied upon his imagination as a helper to the discovery and expression of the inner beauty of the spiritual sense of the truth. He was not a cold or passionless writer; he did not send out his ideas as arctic streams; he was warm, affectionate, poetic, and saw divine things in their beauty, and wrote of them accordingly. Hence, the style has all the charm and elegance of the finished writer; but it is questioned, in some quarters, if the artistic style is the best for the commentator. It is the style of the orator, the polemic, the theologian, the preacher; but it is contended that the commentator must rein in his imagination and subordinate it to the laws of hermeneutics. Speaking generally, we say frankly that the unimaginative mind is as incompetent to discover the hidden forces of revelation as the imaginative mind is incompetent to represent the actual events of life in their realistic strength and relations. Neither idealism nor realism is sovereign in literature. Pure realism in interpretation trends toward agnosticism and naturalism; while pure idealism, or Romanticism, trends toward superstition and fanaticism. We need both: the one to check the other, the one to guide the other. Idealism is indispensable to religious thought and religious experience. What is faith but a type of idealism? No commentator can interpret creation or the future life except idealistically. Realism has its uses—its true place is science. It has, however, some place in theology; but it is less helpful than the other. The realistic spirit may be required

in the interpretation of the historical events of the Old Testament; but the romantic spirit is required for an understanding of the poetic and prophetical portions of the Old Testament. Professor Delitzsch is idealistic in history as in poetry and prophecy, realistic only in textual criticism. His admirers hold that he employs not too much the romantic instrument in his conception of the biblical system; and they may add that he combines idealism and realism in their true proportion in his works, giving clearness as well as solidity, beauty as well as exactness, to the interpretation of the biblical books.

We have gained our point if we have but called attention to this peculiarity of the eminent commentator. It suggests questions as to the structure or spirit of a commentary: whether it should, besides affording a true conception of the biblical teaching, aim at the cultivation of the spirituality of the reader and the improvement of his literary life. Matthew Henry is as homiletical as he is didactic; Joseph Benson—of whom it is said that not one word in his Commentary is his own save the conjunctions *and*, *or*—is devotional in spirit and writes as a pulpiteer; Adam Clarke is stalwart in scholarly statement, and only incidentally hortatory; Lange is broad in exegesis, deep in spiritual thought, and avoids sentimentalism; Meyer is rich in spiritual fervor, but this grows out of the profound thought of the word; Whedon, keen and logical, is picturesque, and inclines to a captivating rhetoric; Parker is extra-fanciful while sober in purpose; Spurgeon runs to maxims and proverbs, but is gracious and pleasing; Orelli charms with his stretches of vision, and writes in a subdued style only when the subject requires it; Nast is like a mountain on fire, vivid and influential. Every commentator writes from his own view-point, but he also writes according to his temperament and education. It occurs to us that the view-point of the Scriptures is the chief thing to be gained, while a temperamental construction and interpretation of its teachings must be governed by the weightier consideration of the real purpose of revelation. In no particular does Dr. Delitzsch seem to depart from the essential spirit of the truth; but there irradiates from his work the glow and beauty of a mind as poetic in insight and as rich in imaginative coloring as though he were a poet or artist. In comparison with other scholars, he neither stands alone nor possesses so many traits in common with them as to be identified with any class of exegetes or theologians. He differs from the majority in the greater breadth of his scholarship, the wider range of his inquiries, and the more healthful evangelical tone of his writings. Luthardt is a strictly German scholar; Delitzsch was cosmopolitan in his outlook. Stahl was an intractable Neo-Lutheran; Delitzsch was an elastic and progressive thinker. Tholuck belonged to the school of concentration, ever seeking as an eclectic the best forms of truth, and yet ever paying deference to the philosophical limitations of his times; Delitzsch was more of an absolutist in religion, grounding faith, reason, and Christianity in positive doctrine and a spiritualized experience. The danger that ever threatened Dr. Delitzsch was, not a tendency to eclecticism, nor a covert sympathy with rationalism,

but the intense spiritual faith that dominated his thinking and directed his writing. He was more than ordinarily spiritual in feeling and original sense. He could have developed into a fanatic or mystic, but was preserved from the extreme issue and from incoherency in experience by the solid reserve forces of intellect and will. He had a "passion for symbols," and was ever under restraint in interpretation of the Scriptures lest he might indulge in allegorical meanings and remote conclusions.

As a critic and theologian he occupied the evangelical position, and served as a bulwark against the rapidly increasing rationalistic sentiment of the times. In making this statement, however, we must not be misunderstood. While he was far from according to heterodox criticism the correctness of its conclusions, or the justice of its attack upon the Scriptures, he was not an inelastic orthodoxist, vindicating every peccadillo of expression, or defending even some of its larger theories of belief. In fundamental doctrine he was concretely evangelical, resting his faith on the supernaturalism of the New Testament. He held to the old theology, not because it is old, but because of its historic demonstration and unchanging truthfulness. He was a Christian believer because, to his judgment, the facts of Christianity have no explanation on any other hypothesis than that of a projected supernaturalism in the sphere of the natural. The new theology he rejected because of its lack of supernaturalism. Between naturalism and supernaturalism there is a gulf, deep, wide, impassable; hence, there can be no compromise, no bargaining between them. He accepted the fact of the resurrection of Jesus Christ, and with it the cognate facts and doctrines of the New Testament. Believing in Christ, he experienced forgiveness of sin, and all other spiritual experiences common to Christians. This experience distinguished him from the assailants of Christianity, and gave him an advantage over them which he was not slow to improve. We are indebted to him for the statement that miracles cannot be rejected, *á priori;* that is, that one cannot decide in advance against the supernatural, and then proceed against miracles because they are supernatural. This *dictum* disposes of many critics who reject miracles on no other ground than their preconceived and incorrect notions of the supernatural. In common with German scholars he held a too exalted view of the sacraments, teaching that they are efficacious when administered, and act irresistibly, *ex opere operato.*

As touching biblical criticism, he gave his best labors to the investigation of its more serious problems, working some of them to his satisfaction, but confessing to considerable perplexity in grappling with others. This is not surprising, as the most conservative evangelical believer will admit that many literary questions, as well as the great supernatural question, cannot be settled in a moment; nor, if at all, without the most consuming carefulness and the employment of the most profound scholarship. Professor Delitzsch was not an exception. Fearing the new criticism, he yet was compelled to accept some of its dicta and data, and did so with a freedom suggestive of a liberal mind. He did not

deny the composite character of Genesis; but he did affirm the Mosaic authorship in general of the Pentateuch. He wrote one commentary on Genesis, but current opinion induced him to write another, which shows that he was pliable, open to new thought, observed the latest criticisms, and conformed to them when established. His *Isaiah* also, as first written, is on the side of conservative criticism; but revised, it exhibits the influence of rationalistic sentiment. It may be said that in his modification of some views he was not self-consistent; he was vacillating and irresolute; he was neither independent nor safe as a teacher and expositor. Certainly he did not mean to compromise himself; but he was in a transitional state of mind, and lived not long enough to work his way out of difficulties. He lived, however, long enough to give currency to New Testament religion, and to point the rationalistic teachers of Germany to the supernaturalistic fact of the resurrection of Jesus Christ as a sufficient basis for a supernatural religion. If in some respects he were influenced by an adverse criticism touching literary questions, he influenced to a greater extent the negative critics in his defense of supernaturalism, and in resisting the control they sought of religious instruction in the universities. Balancing gains and losses, the former exceed the latter. Evangelical religion owes much to the fidelity of the Professor to spiritual doctrine, and perhaps has lost nothing by the liberalism that in his age he seems to have cherished.

It is worthy of remark that while Professor Delitzsch was critical, observing, and alert in defense of the truth, he did not adopt the methods of Kuenen, Wellhausen, Dillmann, or Renan in the study of the Scriptures. He had a method of his own, and reached his conclusions by none of the processes of the rationalists. We have sometimes denounced rationalistic methods as inapplicable to the study of literature because they antagonize common sense, pure logic, and historic results. Professor Delitzsch is an example of a critic investigating the Scriptures in as scholarly a way and as exhaustively as any destructionist, and yet without, and contrary to, the methods of the latter. It is absurd to claim that the Bible must be torn into pieces, or reconstructed, or destroyed, before it can be understood. With their methods Dr. Delitzsch had no sympathy, nor has any scholar who is not captivated with destructionism.

As a worker the Professor was exemplary. He toiled until commanded to cease; he wrote until his pen dropped from his hand. Only five days before his death he wrote his preface to his last book, entitled *Messianic Prophecies in Historic Order*. Like Moses, he lived to a ripe age when, with eye undimmed and natural force unabated, his pulse was stilled and he entered upon the inheritance of the saints in light.

THE ARENA.

THE LOCAL CHURCH—A WEAK SPOT.

THE Church of the future will exhibit two characteristics—genuine piety and effective organization. The absence of either of these qualities will prove sufficient to damage, and finally, in the increasing competition of the future, to destroy, any Church, whether local or connectional, that fails to possess it.

A few years ago the Rev. Mr. Frothingham closed up his ministry, confessing it to have been a failure, and declaring in his last sermon that the future of the world was in the grip of organization. We are living in a practical age when the supreme test of truth is life. What are we doing to make men better, to make purer homes, a nobler society, a higher civilization? Methodism as a connectional institution is thoroughly organized. Rome herself does not surpass it. But Methodism in the local church is a survival of a past age, when all efforts were purely missionary and evangelical, and the energies of the Church were directed almost exclusively to the conversion of adults. In those days we had few members to care for, few children to train for God, and no constituency in the world that gave us recognition. To-day we are face to face with new conditions. We have a vast constituency. The splendid successes of the past have brought the people close to us, while the proper care of our members and children entails new obligations and duties. Besides, we must recognize a change in the temper of the times which makes the old-fashioned contagious revival a rare occurrence among us. There are revivals still, but they are associated with the most elaborate organization. The Rev. B. Fay Mills, in the late revival in Newark, N. J., caused the city to be districted and visited by committees of all the churches, and sixty thousand invitations were distributed before the first meeting was held. We cannot conceive the possibility of the Chautauqua movement originating among our Methodist fathers three generations ago. The Oxford League, with its articulated intellectualism and benevolent work, is another symptom of our times; nor can we conceive of its existence in the days when Jacob Gruber and Benjamin Abbott went up and down the land like angels of the Apocalypse and scores were slain by the power of God under single sermons. Every age has its own work and must do it in its own way. And we have little occasion for tears because forms and methods, the incidents of the spiritual life, change or pass away, so long as the Church is advancing toward "the unity of the faith and of the knowledge of the Son of God."

What, then, is the organization of the average Methodist church to-day? This may be learned from our services. Our Sabbath services of worship are generally effective, and our preaching may compare with the best in the land. Our Sunday-schools may also be commended, though there is great room for improvement. Our class-meetings are, for the most part, a feeble survival of a once mighty institution, while the prayer-meeting

still brings comfort and benediction to the elect minority who, week after week, wonder why the others never come. The energies of the local church begin and end with itself, and these energies are directed almost exclusively to spiritual ends. But should not every church be a center of philanthropy to the community? Should it not be a center of intellectual inspiration to its own congregation and to those without? Should it not be organized for missionary work in the neighborhood? If there are Dorcases among our members there must be widows and orphans on the church-rolls, for whom efficient work may be done. The duties of the Church may be gathered from the life of her Lord, for she is more than his witness—she stands to the world in "Christ's stead." Nay, she is he —his body. He went about doing good. Jesus was a superlative humanitarian, and the Church of the future will be that Church which most completely manifests his spirit and continues his work.

> "Her litanies sweet offices of love and gratitude,
> Her sacramental liturgies the joy of doing good."

There is work, then, for our legislators in the organization of the local church. And this organization should put work and responsibility more upon the people and less upon the minister, whose stay is limited.

I. Every church should be organized, perhaps some society established, for the Christian nurture of every infant born into the parish. At certain fixed ages these children should have public recognition before the Church, such as the presentation of a Bible on Children's Day when they are five or seven years old. Our present system does not go far enough and is too dependent on the pastor.

II. Every church should be organized for perpetual home mission work. Why not a board of deaconesses in every church to do the work for which Paul commended the women at Philippi?

III. Every church should be organized to represent Jesus in pure philanthropy, such as caring for the sick and the orphan and the poor, and this with little care for parish boundaries. The ideal church will have an effective center of missionary inspiration to kindle sympathy with the kingdom of God in the world. It will have provision for mental culture and fostering the talents of its youth.

JOSEPH PULLMAN.

New Britain, Conn.

A DEFINITION WHICH NEEDS DEFINING.

The last General Conference defined a missionary bishop to be "a bishop elected for a specified foreign mission field, with full episcopal powers, but with episcopal jurisdiction limited to the foreign mission field for which he was elected." It at the same time declared that "he is not a general superintendent," and cannot be made such "except by a distinct election to that office."

If this definition settles the status of a missionary bishop, it certainly unsettles all former notions of our episcopacy. The Discipline regards the titles "bishop" and "general superintendent" as synonymous, and

all Methodist literature has so employed them. Now, however, we have "a bishop with full episcopal powers" who "is not a general superintendent." It follows that a bishop and general superintendent are not the same. There is no question that a general superintendent is also a bishop; and since a missionary bishop, who is not a general superintendent, has "full episcopal powers," we now have two kinds of bishops. We know what these are; but what is a bishop, pure and simple? The two species we can understand. Will some one define the genus?

If a missionary bishop have "full episcopal powers" while he cannot do all that is required of a general superintendent, then we shall have to divide the powers of a general superintendent into episcopal and extra-episcopal powers. The distinction is not one of territorial jurisdiction merely. Were the General Conference held in a mission field, a bishop who is not a general superintendent could not preside. We repudiate a third order in the ministry, and, by consequence, deny that any powers *inhere* in the episcopacy. No such office as bishop (in contradistinction to general superintendent) ever existed in Methodism, and no grant of powers, therefore, was ever made to it by the Church. Whence came these "episcopal powers," and what are they? I am afraid they are explicable only by the doctrine of apostolic succession, which we deny.

By the definition "a missionary bishop is a bishop with limited jurisdiction," while by clear inference a general superintendent is a bishop with unlimited jurisdiction. Now, if the first is a bishop with full episcopal powers, then the second must be a bishop and something more. What is the use in beating about the bush? Call the one a diocesan bishop and the other an archbishop, and be done with it. The definition describes these two offices, and implies that they both belong to a third order in the ministry. Unless prelatical tendencies are to be encouraged this definition ought speedily to be revised. JACOB TODD.

Wilmington, Del.

ANTIQUITY OF SACRED WRITINGS.

This question might be regarded as a purely literary one. Just now, however, it promises to have a wider interest. In the Pentateuchal question it is taking a *practical* turn. The advocates of the new adjustment will have it that there was the absence of literary qualifications in extreme antiquity. This stronghold of "the destructives" is about to give way under the discoveries of the times, even if before there was not ample proof to ordinary minds of the antiquity of both sacred and profane writings. Ewald tells us writing abounded in all the most ancient nations, and that it was a special boon to the ancient Jews. In this nation "the use of writing is much older than many scholars fifty years ago would allow." "Long before Moses, Semitic writing was in use in the nation of Israel, and that Moses availed himself of it for the service of the nation is now scientifically established; moreover, our exacter investigations leave us in no doubt to-day that subsequently, in the first centuries of the existence of the community, writing was handled with

considerable versatility, and all the beginnings of the peculiar literature of the nation, diffusing itself so widely at a later period, reach back into these centuries." "All things that appeared worthy of everlasting remembrance were, in these oldest times of the community, carefully committed to writing."

In a recent English work, the *Philosophy of Creation*, by Dr. William Galloway, a most painstaking effort is made to trace the practice of writing to its source. It is contemporaneous with the human race. Adam was possessed of writings. The commandments and promises given him were inscribed on stone, as afterward in the cases of Moses and Joshua, and on stone pillars set up at the gates of Eden. Later Assyriology is telling us of kings and conquerors who wrote their achievements on the everlasting rocks of the mountains. Genesis, when it tells us of those inspired and skilled in the use of metals and cunning devices in antediluvian times, seems like a prophecy of these things, as well as a light by which we may see the early beginning of writing. Yes, it suggests even more than this—that "the human spirit in its deepest ground is always the same." It does not require time to lift it to its altitude. It has a created average, and the level of posterity and antiquity is about the same.

All this disposes of M. Renan's boast, that writing was unknown in the vast pre-Abrahamic times. Professor Sayce, an undoubted authority, since Renan made his boast says that a knowledge of writing must have been more widely spread among the citizens of the old classical world than it is among us to-day: that at least a century before the exodus active literary intercourse was going on all over the world, and that there were libraries and schools, and that the language of Babylonia was that of diplomacy among the nations as much as is the French of to-day.

All this is exceedingly interesting—and much more we think is soon to appear—in view of the discussion that is now on concerning the antiquity of the writings of the earlier Scriptures. Who knows but that the Pentateuchal question, in an oblique way, is destined to greatly enrich our stores of knowledge and impart to our appetites for studying the antiquity of Scripture writings a zest not hitherto known! B. F. Rawlins.

Mount Vernon, Ind.

"THE PALACE OF THE JEW'S DAUGHTER."

When Petrie, of the Egypt Exploration Fund, reached Defenneh, which was formerly the advanced post on the highway into Syria, in the sandy desert bordering Lake Menzaleh, his attention was attracted by brick ruins in the middle of the plain, and he was informed that the building was "the Palace of the Jew's Daughter." Defenneh is the classical Daphnæ, the Tahpanhes of Jeremiah, whither the "remnant of Judah" vainly fled to escape the vengeance of Nebuchadnezzar; for the great conqueror found them in their retreat and carried them away captives to Babylon. Jer. iii, 16; xliii, 5–11.

North-west of the palace, and forming a kind of forecourt, Petrie discovered a pavement which had been an open-air platform, where the

inhabitants could sit, receive visitors, and transact business—"a place to meet persons who would not be admitted to the palace or fort, to assemble guards, to hold large levees, to receive tribute and stores, to unlade goods, and to transact the multifarious business which in such a climate is best done in the open air." Now read the prophet: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them" (Jer. xliii, 8–10, R. V). Three cylinders had been discovered some years previously bearing an inscription of Nebuchadnezzar, and are now in the Boolak Museum. They were apparently foundation memorials, and belonged to some place where Nebuchadnezzar had "spread his royal pavilion." Although not found at Defenneh, so far, at least, as is known, yet all the circumstances point to "the Palace of the Jew's Daughter" as the place where they were originally buried. The surface of the platform was so denuded that the explorer could not hope to find the very stones which the prophet had buried, but the place itself seems to be unmistakable. J. N. FRADENBURGH.

Warren, Pa.

THE ASSISTANT PASTOR.

On this side the Sierras little is known of such an officer as an assistant pastor. He is as scarce an article as the junior preacher of the good old times. Los Angeles Methodism, I believe, boasts of one assistant pastor; there is no Methodist Episcopal church in San Francisco that can afford such a luxury. The city pastor is often required to do more than one man can possibly achieve. There are several churches around San Francisco Bay that have overworked pastors.

The railroad corporation does not expect its superintendent to be engineer, conductor, baggage-master, fireman, brakeman, all in one; but many a city pastor is compelled to be every thing in the church—from "conductor to fireman." The city pastor will not gain much sympathy if he fails in health; there are plenty ready with open palms to take the city appointment.

Bishop Wiley once remarked: "The bishops are overworked, but there is no remedy. There are plenty of good brethren who are willing to make a sacrifice of themselves by taking their places." The assistant pastor in the city charge would be well sustained if we had fewer weak churches, which are just half supporting their pastors.

Let the churches (of the city) be less in number, but strongly equipped, and each of these churches sustain one or more mission points, under the control of the parent church, and in the oversight and management of which the pastor's labor should be supplemented by an assistant pastor.

Oakland, Cal. R. BENTLEY.

THE ITINERANTS' CLUB.

THE WORK OF PREPARATION.

How to turn pastoral work to educational account, and be a better student and preacher because one is a better pastor, is a problem worth considering; for "the people" our young minister serves are all glad to have him "call" and "visit;" the oftener and the longer the better. So they think and so they say, and this gives to our brother several hints which he is not slow to adopt.

He will not call or visit in the morning, unless in cases of extreme necessity, and these cases rarely occur. His private memorandum is, "A. M. in L.," which being interpreted is, "morning in library." He has underscored it with a crooked, saw-like line, expressive of his energy of purpose. He has said it in tones of energy both in private and pulpit until everybody knows that he will not be interrupted. Even old "Father ——," the oldest and most influential and (be it said respectfully), in these later days the most garrulous of all the stewards, who bored the last pastor by his frequent and protracted calls; even he has found out that the new man cannot be seen before one o'clock P. M. He tried and was foiled, and having failed utterly gave up the quest. The whole Church soon knew that the pastor was inaccessible every morning. And the Church liked it. They liked to tell it. It reflected credit on themselves and on their minister. And it told on the sermons preached on Sabbath days. The *verve* and the aroma of the morning hours were in them. The outsiders were attracted. The insiders were instructed.

But he did "call." He had a way of "calling" on the street. He had the art of saying more and of getting more out of the people he talked to, even when they chanced to meet, than most men who went and sat and stayed in professional form. He put his earnest life into smile and handgrasp. He asked questions, gave information, canvassed some item of church business, found out about "wife and children," where they were, how they were, and what their plans for the near future. Somehow when that evening the head of the house reported to the heart of the house that casual conversation, and the children heard how the pastor had asked for them all by name, and had sent a motto to them to be repeated every day, they all felt that the pastor had called on them that day. They were the more sure to be at church the next Sunday.

Frequently when this pastoral pastor met men on the street or in the shop, there would come a word, a bow, a shake, a smile, a question, a hint, a proverb, a sally of wit, an answer to some echo of doubt, a bit of raillery more in earnest than in fun, and a skeptical fellow, leaving the friendly pastor, promised himself to "go to hear that man preach;" and somehow as a casual question which had been asked in the brief conversation would recur, the skeptic had a feeling at the heart as if his mother had called to him out of the unseen, or as if he had heard an exhortation

at a revival. It was the power of manhood touching manhood; a man at peace with God influencing a man who needed peace.

In the regular calls our pastor was as wise as he was agreeable. He didn't seem the professional pastor at all. His tone was natural. It rung with genuineness. He fringed every topic he touched with a charming religiousness. And to make a religious impression he was not compelled to lug in the set themes of church and pulpit. Indeed, with consummate art he appeared to avoid, and now and then intentionally to evade them. But after his "little prayer," as the children called it, and his cheery good-bye, every body felt as if an alabaster-box of precious ointment had been broken in the house, and its fragrance reached the very attic. And lumbering Ned, the twelve-year-old who never took to preachers, wondered when that "jolly one was a comin' agin'." Mother wondered how she came to tell him so freely about her experiences and her doubts, and she was almost sorry for it until one Sunday, soon after, while he was preaching, she found her problems solved, and her eyes wet and her heart glad. She said to her husband, "He must have made up that sermon in our parlor." For this "uneducated" minister had a way of reading people as he read books. And when a man puts the contents of folks into his sermon, folks take his preaching to heart, because it certainly reaches their heads, and with every-day people head and heart are not very widely separated.

As for places of sorrow, the pastor sought them out and went often. And there he was at his best, if one can say that of a man who seemed always and every-where at his best. What good cheer he brought! He filled the place with spiritual *œone*. He was himself a tonic. Once or twice the old infidel doctor, who had a difficult case on hand, sent for that parson to call. "He is a sort of a mind-cure," said the old doctor; "but he has no nonsense, and makes a trace of religious talk go further and do more than all my medicines." The doctor didn't know the secret. The Lord Jesus and his faithful minister did. It was interesting to notice how much the minister found out, in his calls on sick people, about their past lives, their views of religion, their ground of hope for the future (often so pitifully weak and worthless), their regrets at unfaithfulness, and the humiliating reasons for their regrets. It was plain to see when he preached on the Sabbath that whatever he may have done with the last volume of sermons by Canon This or Archbishop That, or the latest series of Bampton lectures, he had read closely and with throbbing heart the red pages of living experience in the chambers of sorrow.

Our student-pastor did not refuse a feast when the chance offered. He was thankful for his invitation. The "R. S. V. P." elicited a genial acceptance. And he was on hand. But he was on hand as a man, a gentleman who never forgot and never obtrusively reminded any body that he was a minister. His self-mastery gave him mastership of men. His transparent purity made him a king among maidens. His manliness and wisdom put him into easy relations with motherhood. And the children "made for him" to hear a story or learn of a good thing to play. He

was a gentleman among society ladies, a man of practical sense among men and women of affairs, a friend among children and youth, but everywhere and always he was the dignified, refined, spiritually-minded pastor whose presence was a benediction.

As a pastor our young minister had a good chance to find books in large numbers and great variety, for he studied every shelf and table in all the homes of his people, and he made out a complete list of the volumes he found. He classified them, and could tell by turning to his pocket catalogue where in his parish he could find all the available books on any special subject. Keeping in his memorandum-book a list of topics he wished to investigate, he would call here and there and turn to good account the various libraries of his parish. He was surprised to find how many strong and standard volumes were scattered among his people. By a little planning he was able to make pastoral visiting an opportunity for reading and study. His habit lost him no friends, and his example set older folks and younger at work consulting and reading books which, although in their own libraries, they had hitherto accounted of little or no value. After his pocket list was complete the pastor found that he had in his "charge," scattered among the homes of his people, more than two thousand books, and some of them exceedingly valuable.

Our minister, in a really scientific way, although unobtrusively, studied the people he visited. On the inductive method he investigated the individuals and families under his pastoral supervision. He probed every body with questions delicately and wisely put. He collected a mass of information bearing on family origins, hereditary influences, religious opinions for generations back, opinions political, family habits, idiosyncrasies, age at death of ancestors, etc. He found out reasons for present customs and habits, parental views on the education and government of children, and a great variety of subjects which guided him in his study of the people to whom he preached and whose personal lives he was competent to influence. All this made itself felt in his pulpit work. He knew the origin of many difficulties in personal life. He knew what secret spring to touch, what perils to guard his people against, what incentives to present. He studied the social problems, not so much in books as in "folks." He met the problems in the concrete—the sewing-women, the factory-girls, the miners, the apprentices, the servants, the employers, the manufacturers, the politicians, the stable-boys—every class and every body. He talked to them. He thought about them. He questioned them. He preached to them. He counseled and reproved and comforted, as circumstances demanded. And when in a parlor some distinguished author, college professor, or popular lecturer on political and social economy conversed with our young clergyman, the latter could give facts and theories and suggest practical measures of real value to these professional and lecture-room students of problems in the work-a-day world.

Thus our young "uneducated" minister made his pastoral office and work a school of theological and social training. He studied men individually and collectively. He found books in houses and knowledge in

people. The plain and "ignorant" old folks, who had never even seen the city and knew nothing about the conventional ways of society, had stores of experience in real life to report, wise old maxims and proverbs to quote, quaint criticisms on life to offer; and the student of these old "living epistles" of human and of divine wisdom found many a sharp point with which to prick the folly of the times or draw the tear of sympathy from eyes unused to weep. What an education is possible everywhere for the man who has brains and eyes and heart and will and tact!

Getting a hint somewhere the young preacher resolved to give up the "getting up" of sermons. He resolved to *master subjects and let sermons grow.* It is wonderful how the idea took hold of him. He began to work on one great doctrine or department of theology as if he had suddenly become a specialist on it and must prepare a course of lectures or write a book on it. He took up, for example, "The Incarnation." What idea does the word convey? What do I think when that word is spoken or my eye sees it? What is the Christian doctrine of the Incarnation? The history of it; the best definitions of it; the biblical statements concerning it; the real relation of it to the mission of Christ; the views of the various schools of theological thought concerning it; how did Augustine speak of it? And Luther? And Calvin? And Hodge and Whedon? What ideas do my people have when the word "Incarnation" is pronounced? Can it be that they have no definite conception of it? Let me find out. Thus he goes on, day after day, using all the books to which he has access; conversing with all the thinkers he meets; the old Presbyterian theological professor who is "laid on the shelf;" his young, scholarly, and traveled fellow-pastor; that thoughtful old Swedenborgian, Dr. ——, who is laughed at as a "transcendentalist;" Mr. ——, the public school-teacher, who is an agnostic—a man who is sure that nobody can know this, that, or the other, thus assuming his own omniscience to start with; Miss ——, who is a sort of amateur philosopher, and so on. He reads and thinks and converses and discusses and gets all on fire with the one subject.

But where are "the sermons for next Sunday?" He asked himself that a score of times, and kept working away on his "subject." Before Saturday morning came he had incidentally found ten or fifteen texts on which he intends "some time to preach." On a slip of paper he had put down eight distinct topics that he hopes "some day to take up." He had a list of twenty questions bearing on his "subject," which he is sure somebody will ask. Here are five serious objections which *must* be answered. These texts, topics, questions, and objections are not all immediately connected with the ruling subject of his week's study, but they are collateral or are suggested by this study. He could not in five hours discuss all the lines opened up by his researches of the week. He is embarrassed by the wealth of thought that comes to him. And out of this radical work there grow two vigorous, practical, earnest "talks" for the Sunday. And they are so full of vigor and dash, and come out so like the stream at the faucet, that people involuntarily think of the great reservoir among the distant hills—all the water of which they cannot drink,

but the pressure of which fills full with sparkle and freshness the goblet which they draw.

On this plan our young minister will study with some degree of carefulness about six or eight "great subjects" a year. And he will "grow" sermons by the score and hundred. In fact, he is full of sermons. And his sermons are full. And such fullness gives force. Happy the people whose pastor, having common sense, tact, sympathy, and the abundant grace of God, is a regular student of "stupendous themes," and who, out of what he is and knows, grows sermons for the comfort and edification of the people!

MEMORANDA.

While going from one patient to another a German critic memorized every line of Homer.

An Italian proverb wisely says, "Good preachers give to their hearers fruits, not flowers."

Let Plato speak across the ages: "Double ignorance is where a man is ignorant that he is ignorant."

Although Mr. Wesley was compelled to employ men who had little or no education he did his best to inspire them to self-improvement. He used to gather his circuit preachers at Kingswood and read lectures to them, as he had done before to his pupils at Oxford. He divided them into classes. He took up Pearson on the Creed, and Aldrich's Logic, and trained them in these volumes. He summarized a book of philosophy and pointed out its merits and mistakes. When he could spend a Sunday in London he passed an hour in this way with his preachers.

THE ROCKY MOUNTAIN ITINERANTS' CLUB.

A Club is announced for Denver, Col., September 8-14. The Preachers' Meeting of that city extended to Bishop Vincent a request to conduct the Club, which he consented to do. Invitations are extended to all our ministers in Utah, Wyoming, and Colorado. Bishop Warren will by that time be at home. Bishop Ninde will, it is hoped, be present. Also Chancellor McDowell, Dr. Hyde, Dr. Iliff of Utah, and possibly President Bashford, of the Wesleyan University, Delaware, Ohio, and Dr. Luther T. Townsend, of the Boston School of Theology.

Among the topics for discussion will be: "Woman in the General Conference," "The Value of Liturgy," "The Pastor and Temperance." The Club will organize as a "Conference" for the consideration of "Resolutions" relating to those topics.

The Club will review the "Conference Course of Study;" receive lesson-lectures on "Music;" illustrate under criticism the reading of Hymns; and engage in "Conversations" on "The Connectional Idea of Methodism in a Single City," "The Epworth Movement," "A National University," "Social Reforms and the Church," "Chautauqua," "The English Bible," "The Christian Home," etc., etc.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE Social Question seems still to have the right of way throughout Europe. The significant movement on the part of the municipal council of Paris in 1885, in which the French Socialist party demanded the convocation of a grand international congress of labor, has borne great results.

These efforts, we now know, resulted in the great congress recently convened in Berlin by the Emperor himself. And from whatever source may have come the impulse, it is now clearly not within the power of any nation or set of men to arrest it. It performed the miracle of bringing France and Germany into communion at Berlin, though most of the French delegates were satisfied with hearing and uttering pleasant words to an unpleasant case. One only of the French delegates really understood the intense question of the hour, and that was the practical mechanic and working machinist whose essay was the masterpiece of the conference.

Though they did but little at Berlin for the solution of social questions they gave at least an example which will bear good fruit in the expression of desires which will grow apace in the future. They put the bann on the labor of women in the mines, they demanded a day of general rest on the Sabbath, and excluded children under twelve years of age from the factories and workshops. All this is nothing so new in itself, but its international character now gives it a vigor not before possessed. And although it was pretty well known in advance that the conference could result in nothing very positive, or at least authoritative, the simple fact of its convocation bears with it an importance that can escape no one.

Now every one would seem to be in accord in demanding social reforms. The Pope and the Emperor of Germany would put themselves at the head of the great social movement of the end of the century, and by so doing would acknowledge in a most explicit manner that the present social condition does not suffice to new needs. Will such an avowal from sources so lofty not suffice to dissipate the illusions of those who imagine that they have nothing to do with the solution of social problems? Above all, it is the duty of Christian people and nations to endeavor to direct this movement in the line of constant progress, in striving for the advent of social justice which is to contribute to the advancement of the kingdom of God on earth. When even Spain now comes forward, with the most radical demands of all, it were greatly to be desired that the number may not be too great of those who in the future will have to repent for not having done all in their power to conjure or to direct the great social revolution now evidently in the course of preparation.

I. RELIGIOUS.

THE RIGHT AND THE WRONG OF THE PAPACY.

This is the unique title of a little *brochure* that is now attracting the attention of divines abroad, and in substance it runs thus: This is a grave and delicate question. Many Catholics suffer from a fetichism of the pope; they say the Church is his—to follow him is to follow Christ. Not to listen to him is the heresy of heresies. On the other hand, for many Protestants the pope is the Antichrist—the papacy has ever been the evil genius of Christianity. His presence has been and yet is a scourge. The writer of this pamphlet shares neither of these sentiments. In his charity he would fain see more unity between the two great factions of Christianity.

Now, this dissertation which is so much read and talked about fails in precision. One may admire the Christian thought which inspired the work, but seeks in vain in this labor the facts which could destroy the prejudices of Protestants and turn Catholics from the papal autocracy. Catholicism and Protestantism are two very different conceptions of Christianity. In regarding the surface only these two religions are of the same family; but in probing them their spirits are widely different—the dogma does not always differ. The Church of Rome and the Protestant Church retain some common doctrines, but the one exalts the merits of works, and the other the grace of Jesus Christ, and thence two very different currents. The Protestant Church looks only to the work of Jesus Christ, and defends it against all obscuration. The Romish Church lets this capital work fall into the shade, and replaces it by its hierarchy, by its discipline, and by its minute rites. The first traces every thing to Christ, and invites his followers to let go of self and seek their only faith in him; the second makes religion to consist, not in this act of faith, but in the subjection to narrow devotions. Ages and the Spirit of God will effect transformations in the Church of Jesus Christ. That which is of man in both parties will some day find its end, and the grand unity of Christians will be the prelude to the conversion of the world.

RELIGIOUS AGITATION IN ITALY.

The Catholic powers of Italy are on the *qui vive* for every opportunity to keep the people in a state of agitation against the government and the Protestant workers. The general movement commenced in May last with a new consecration on the part of the Church toward the cult of the Virgin Mary. Her images were renewed with gilt or paint, clothed with the most unique ornaments, and placed on the main altars surrounded with a number of wax candles, some of which attained the dimensions of the mast of a cutter. Then the priests in their discourses treated of the virgin redeemer and the queen of heaven, whom God the Father and God the Son obey—the former because he is her spouse, and the latter

because she is his mother. The "Month of Mary" is thus the great month of the year.

The members of the Protestant Churches have learned with pleasure that the Evangelical Alliance of next year will be held in Florence, and attended by the most distinguished Christians of the world, who contribute to destroy the prejudices that still exist among the evangelical denominations and give a new impulse to the work of Italian evangelization. Not satisfied with the recent attention paid to Giordano Bruno, which so aroused all the papal authorities, the Liberals recently celebrated near the town of Sienna the memory of Palearis, the renowned *littérateur* and reformer who was condemned by the Inquisition and burned at the stake on the 3d of July, 1570, in the city of Rome.

Count Saffi, the friend of Mazzini—the former triumvir of the Republic in 1849—has just died at Forli. He was loved and respected, even by his enemies, because of his noble character and great moderation. There are not few distinguished men—senators, deputies, authors, and professors—who, like Saffi, admired the Gospel and the fruits that it every-where produces where it is faithfully preached. Some one of these has just published anonymously at Palermo a little pamphlet which bears the title, *The Gospel in Italy. Sole edition, not in trade, and reserved alone for Protestant Christians.* It seems a pity that this little book should bear no name and should be thus restricted. Those who engage in so important a work as the evangelization of Italy would better do it openly.

HIGH PRESSURE IN RUSSIA.

The work of German extermination goes on with high pressure in the educational field in Russia. A recent circular of the curator of Dorpat bids those concerned to hasten the Russification of all the intermediate institutions in the land, and to that end after the month of August to insist on the Russian language in the three lower classes, except in the matter of religious instruction. This, it will be remembered, is in the Baltic provinces of Russia, many years ago settled by the Germans with the distinct condition that they might be permitted to retain their language and their religion in their institutions. The very special wrath of the curator is expended on those teachers of said schools who have neglected to prepare themselve to teach their branches in the Russian tongue. He accuses them of narrow-mindedness and obstinacy, and gives them to understand that nothing retains them in their position but the fact that Russian teachers for those places are not easily attainable.

CATHOLICISM IN AFRICA.

Cardinal Lavigerie is reaping in Northern Africa a rich harvest for his activity. With great pomp and display they have just finished and consecrated a grand cathedral on the ruins of Carthage. Many prelates came from France, Italy, Malta, and Spain, to take part in the ceremonies of inauguration. Now the inauguration of a cathedral is no uncommon

thing in Europe, but when it takes place on a site where formerly flourished the great rival of Rome it assumes a certain significance.

One may well ask the question why so sumptuous an edifice is built in a desert but a few miles from Tunis. The reply is at hand: Cardinal Lavigerie intends to build a city amid the ruins of the country of Hannibal. He has purchased a large tract of land, in the midst of which is placed his cathedral, and this property will, it is supposed, in a few years acquire an immense value. The Cardinal, who is a shrewd business man and who knows well how to ally religion and trade, understood the situation, and is working for the greater glory of his Church, and for the greater benefit that will accrue to the Church at large if the government will back him with a few millions. A cathedral at Carthage will soon not satisfy the ambition of the Cardinal. He will early find it necessary to have one at Tunis dedicated to St. Vincent de Paul, who was for two years held as a slave in that country. In thus building cathedrals and convents the zealous Cardinal seems to have abandoned his project of a crusade into the Soudan in order to exterminate the slave-trade. But if he cannot do this there would seem to be many other ways to benefit poor Africa than in building cathedrals to battle against Mohammedanism. On the borders of Tanganyika or the Victoria Nyanza he might find suffering wretches much more in need of his guardian care. To this end the Protestant Churches have sacrificed large sums and many precious lives, and the Catholic Church would better be engaged in the effort to alleviate suffering than specially to enlarge the sphere of the Catholic Church in Africa.

THE MISSION SHIP AT PARIS.

Near the famous Bridge of Concord, at Paris, it is quite common to moor the pleasure yacht of some millionaire, as the access is easy and the beauties of the capital are quite near. But a few weeks ago there appeared there a craft of delicate build with lengthy proportions bearing on her flank in great white letters the words, "McALL MISSION." It is needless to say that in the French capital this very unusual inscription creates much curiosity. The majority of the passers-by gaze at it with a stupid stare, and examine it to learn that this is a new style of evangelization. But it is one quite likely to be successful in evangelizing the French working-men. At least, the same craft has been quite fortunate in the ports of the channel on both the English and the French coasts. In the interior there are seats for the purpose of a meeting; there is an organ for the musicians, and a table for the orator. This is something wholly new in France, familiar as it may be in some other lands. At the meeting in the afternoon there are often a hundred attendants, almost exclusively men; some old sailors of the port gather in, some clerks at leisure, and not a few men of good appearance and genteel bearing. The audience daily grows larger, and they daily increase in respectability and interest. And, what is quite unusual on such occasions in some places, the most of those present drop a little money in the contribution-box at the entrance.

At eight o'clock in the evening there is another meeting, patronized by an entirely different kind of auditors. Here, then, in the heart of Paris, close by the Chamber of Deputies, in a place where crowds are continually passing, in special conditions of attraction and rare advantages, the Gospel is preached with simplicity and is listened to with eagerness.

Pious men here devoutly exclaim: May God bless this work, and may sinners learn to know the Lord in the plain mission ship! Even the tri-colored flag is kept floating from the mast, and beneath is taught the simple story of the cross. To those who have known Paris in other days this is a very agreeable sight, and gives to us the promise that France may not long remain a stranger to the Gospel. The mission ship is intended to travel up and down the river Seine, and plant the seeds of living truth by the way-side. This enterprise will doubtless introduce the now famous McAll Mission into new and promising fields.

FROM PARIS.

The municipal council of this great capital seems quite inclined to rule it also in a religious sense, and still goes on in the general conflict against clericalism, by which it mainly means Catholicism, but mainly strikes Protestantism. It is in fact a war against all religions: for instance, legally the city of Paris is bound to grant to the pastors of the Churches besides their salaries an appropriate sum for their parsonages. But from the year 1875 the council has declared this latter appropriation as superfluous, giving year by year less for this purpose, and finally, in 1881, cutting it off entirely. In this way the Protestants have sorely suffered, while the Roman Catholics have come off uninjured, because every priest has his parish house in connection with his Church. All representations and personal appeals to the council to consider this state of the case have been fruitless. The council wrote to the Lutheran Consistory thus: "Why have you, besides three large churches, also special places of service (that is, small mission chapels), and why, besides the regular pastors, have you also assistants? All this we regard as superfluous and thus unnecessary. Curtail these and your means will be sufficient." Their arbitrary decision is a tyranny which means just what they want; namely, *destruction*.

WHAT IS THE PROTESTANT CHURCH DOING?

The above is the title of a little book just published in Berlin by one of the preachers of the capital of the empire, and which treats mainly of the ecclesiastical conditions of the city. The liberal journals are calling the attention of the people to its contents, and, on the whole, it is causing considerable agitation in the circles that trouble themselves about such matters.

The author, a preacher of noble blood—Baron von Soden—makes some new and radical propositions. He complains of the ungainly size of the parishes, and suggests a complete reorganization, so that no one would

contain more than fifteen thousand souls, and that each one should have a decided authority within its own limits. Compared with the present condition of things this would be a great improvement. To be truthful in regard to matters as they now stand, there is little less than anarchy in church relations. In Berlin any one can now apply to any pastor for any sort of function, and no one can intervene, either against pastor or people. This produces a confusion and irregularity and uncertainty that cannot be depicted. Each person becomes, as it were, a law unto himself, and certain churches are fostered or neglected, as the case may be, according to a caprice or a fancy. There can thus be no efficient oversight as to the spiritual interest of individuals or families, and more especially no direct influence over any. The great majority totally neglect the churches and the preachers, or if they go anywhere are pretty sure to run after the lo here! and lo there! There is but little kind paternal relation of pastor to people, for of a united flock one can scarcely speak. The State itself demands certain ceremonies and registrations in order to keep track of the community for civil and military purposes, and there the control ceases.

This uncertain state of things greatly affects the building of new churches; there is not so much a want of money for that purpose as a want of concentrated energy. And still there is really no independence of the parishes or congregations, for no step of importance can be taken without a permit from the authorities, civil or ecclesiastical, and to obtain this they need to go through an aggravating course of red tape. This, then, is what the Protestant Church is doing there.

II. LITERARY.

FRANCOIS GUIZOT.

The great Protestant statesman of France, though dead, still lives in the hearts of his people, and again a work has appeared devoted to his memory. Guizot cannot be forgotten, because through his genius and devotion to the Protestant cause a larger number of Protestants are now in the political field of France than the world generally supposes. Again and again of late we have noted that some influential and prominent man in the affairs of state is discovered by the masses to be a Protestant, perhaps after he has been elected or appointed to a place of influence and power.

There were great qualities in Guizot. He was first a statesman. He was an historian; he was a distinguished diplomatist; and as premier of a cabinet a skillful and wise manager. He was, above all, a faithful, thoughtful, loyal Christian. By his meditations he discovered the solid foundations of true faith, and made many minds attentive to the grandeur and truth of Christianity. His present critic treats mainly of his activity in the line of popular education, for he hoped through the school to emancipate the popular mind and prepare it for the success of the democratic principle. The impulse that he, as minister of public instruction,

gave to primary teaching, has outlived and honored him. When he entered on this important work matters were in a pitiful condition, and the teachers themselves were in the most abject positions. Most of them had not the commonest comforts of life in their homes, and the school-rooms were mere dens. The best that they could do was to read poorly; they could not all write. The teacher was regarded by the community as little better than a beggar, and in many hamlets there were no schools.

Guizot gave to each parish a school, and insisted that the teachers should know the elements of primary instruction. He insisted that education of the people should be profoundly religious, but would give to the curate certain hours, and to the teacher certain other hours for lay teaching. He thus laid the foundation for the present popular demand that teaching should not be clerical, but at the same time not indifferent or irreligious. The neutral school of the day soon degenerates into the latter; but Guizot demanded that morality should be taught from a religious basis. His doctrine was, that the child could no more dispense with religious teaching than the plant with warmth. "God," he said, "is as indispensable to man as is the sun to nature. As the air is necessary to our lungs so is religious faith to our souls." These were bold doctrines at a period when Protestants were scarcely considered worth noticing in the State, and when Guizot stood almost alone as a Protestant statesman. But the seeds that he sowed during the period of his political activity were not cast in vain, and these great truths are now the cardinal doctrines of the Protestants of France.

STATE OF THE VAUDOIS.

The Vaudois have now become citizens; they have, as all, been subjected to the laws of the general State, but they have also been benefited by them; their schools have been placed under the supervision of the central power, and, as communal schools, they have been obliged to accept the programmes of the State. But, on the other hand, the liberty of worship granted to all has secured to them the right of making proselytes. The Vaudois, on seeing Italy opening before them, have had the ambition to convert it to Protestantism—whence the necessity of speaking Italian; and for this reason the school of theology for the Vaudois students has been established at Florence, on completely Italian soil. In the meanwhile the official religious language of the Vaudois still remains French. The ordinances of the Church are clothed in French; their divine service is performed in French; religious instruction is given in French, and the religious journal of the valleys—*Le Témoin*—is published in French.

Now, is this state of things to continue in the future? The schools evidently tend more and more toward the Italian, and the French, which was taught as the mother tongue, is passing more and more into the domain of a foreign speech.

There are, however, some causes favorable to the retention of the French idiom. The first is that the French is taught in all the schools and is the religious language of the Churches and the families; and the second is that the Vaudois, who have protectors among all Protestant nations, use this language as a medium, and that, in order to replace it, they would need to learn three or four more languages. And the last reason is that many of the young Vaudois girls are living in foreign lands as teachers of the French language, and that they cannot count on this way of gaining a livelihood with the Italian. The general impression is, therefore, that the use of the French language will not soon disappear from the valleys, for there are reasons of policy, of sentiment, and of interest, which all bear in its favor.

THE CHURCH LITERATURE OF ITALY.

This branch of literary effort in the Italian peninsula is largely confined just now to the religious journals, both Protestant and Catholic. One of the Italian deputies is out in the columns of the *Tribuna* on the "Conservatives and the Church of Rome." And his ideas are of a decidedly wholesome character. He opposes the clerical party to the knife, and declares that no one can be at the same time a good Catholic and a good citizen. He declares that the Romish Church imposes revolt against the country as a duty. The very organization of the Catholic Church has a character hostile to the State. Its aim is universal domination over all people and all governments. The Latin races, among whom it extends its roots most deeply, are continually wavering between anarchy and absolute government. And this while the Protestant Churches, on the contrary, are favorable to liberty.

On the other hand, those who still believe in a possible reconciliation between Italy and the papacy greatly deceive themselves, as may be seen from a violent article in the *Osservatore Cattolico* of Milan against the Father Agostino. This monk is about as papal as one well can be, but he declares that a religious and not a political reaction is needed in Italy; and in his last discourse delivered in the Cathedral of Milan at the close of the Lenton season he implored God to bless the king; and hence this anger! But what the *Osservatore* does not like in Agostino is just that which makes him popular with the people and attracts crowds around his pulpit.

In this journalistic strife the Protestant journals also take a hand; these, of course, supported by the so-called "*sects*," derisively. Among these we note the *Evangelista*, the organ of the Methodist mission. This journal will appear in future once a month at Rome, and be under the control of Rev. William Burt, of whom we need say nothing to our people. Another religious journal has just appeared as a monthly at San Remo. It is really dedicated to Campello the ex-prelate, who published a few years ago a journal at Rome supporting the same cause, namely, the effort to remain in the Church while rejecting its errors.

PROGRESS OF CIVILIZATION.

THE experiment of constitutional government in the New World, acknowledged to be a success, is nevertheless suggestive of problems that a wise statesmanship will not ignore. According to history, civil government, whether in the form of a republic, or monarchy, or aristocracy, has not been of long duration, and unless the foundation upon which it may rest in the future be of different material from that of similar structures in the past its stability cannot be assumed. The Greek republic expired after a fitful existence of less than one hundred years; the Babylonian empire ran its course in fifteen centuries; the English government boasts of but a thousand years behind it; and the Roman empire, strong and rich, dropped out of sight in twelve centuries. Republics, monarchies, and despotisms rise and fall in accordance with their harmony or disharmony with the law of righteousness, which is as applicable to nations as to individuals. That the American republic has survived one century is a fact due chiefly to its observance of certain principles that are fundamental to national existence; but in the midst of our public rejoicing over the fact we should pause long enough to consider if, as we enter upon another century, there are not signs of decay in the national character, growing out of a departure from the principles of religion and morality upon which the government of the fathers was established. Having maintained self-government one century by conformity to right standards, it is not clear that another century will be guaranteed us if contrary methods of civil life be substituted and observed. As citizens we should note carefully wherein we are wandering from those teachings, moral and political, that have largely regulated the affairs of the government and the growth and happiness of the people. We should also inquire if, under the law of like producing like, the same causes that operated in the downfall of republics and monarchies will not result in peril and catastrophe in our Republic, if once they are installed and reign over us. As bribery in politics, corruption of the suffrage, sabbath desecration, intemperance, the spread of Roman Catholicism, and decadence of the religious spirit have wrought havoc in other governments, let us not delude ourselves with the thought that, though these evils exist here and are dangerous, the virtue of the people is great enough to prevent any general disaster, and the nation will survive. We can only survive by rising above our dangers. Either the evils we deplore must be destroyed, or they will destroy the republic. A nation built upon broken sabbaths, an unmeaning or purchasable suffrage, and the superstitions of Roman Catholicism cannot endure; and the American people must soon resist these conditions, or find themselves in the hands of giants who may smile over the ruin they accomplish.

Shall the college course be shortened from four years to three? It is not strange that the proposition of Harvard and Columbia to this effect has already excited much discussion in educational circles, and has evoked

wide differences of judgment. With the near re-opening of our American colleges and universities the subject seems particularly germane. The wisdom of such a proposed change, in the opinion of its advocates, is lodged in various important considerations. Chief among these seems to be the claim that the present four-years' course of study unduly retards the entrance of young men into business or professional life. So valuable is this formative period, in the estimate of these advocates for change, that a gain of a single year is inestimable in the beginnings of commercial life. It is also argued that time is valuable in entrance upon professional work. The average age at graduation is twenty-two. At least three years, or sometimes four, are spent in the law, medical, or theological school; so that the student is twenty-five or twenty-six when he begins his professional career—too late an age, it is argued, to realize the highest possibilities of success. But the friends of the present college practice —and it is a question that should interest the countless graduates of the land—are not slow in their protest against the innovation or lukewarm in their defense of the old order. No single and sudden agency can overthrow the deep-seated traditions and the tested practices of our higher educational institutions; and no short-lived agitation can change the predilections of the host of our American graduates, in so far as they cherish a love for the established usages. At least a twofold argument will be offered by its defenders against the shortening of the course. The abridgment of the four-year period, they will claim, is antagonistic to the interests of higher education. Should the new order prevail, our curriculums must either be lowered in grade—which is in disharmony with the spirit of the times—our students must be hurried at headlong and unprofitable speed through the course, a more ample system of electives must be adopted, or the standards of admission raised. But this latter involves, by inference, the matriculation of our students at a later age, and so defeats the end proposed. Nor are the practices of the English and German universities, it will be further argued, a fair example for appeal. These have their peculiar methods of instruction and of graduation; nor do our American institutions, as a rule, stand upon their plane. But another argument against the innovation proposed will be offered in the claim that the results of a university training are social, as well as educational. Graduation means more than a diploma. The evolution of the finer qualities, the development of *bonhomie*, the inspiration that comes from the touch of shoulders with one's fellows, and the formation of life-long friendships, are other and inestimable consequences of the college course. Are four years too long for this? The innovation is thus a violence to the tender memories and instincts of a large proportion of American graduates. And, however worthy, it will, as a consequence, encounter the protests of many friends of university education.

To the amazement of those who underrate the size of woman's brain, she is giving evidence of a literary instinct that may have in it the potency of literary supremacy. Already it is conceded that as a novel-

writer she is not eclipsed by the acknowledged magnates of the century; and as a poet, philosopher, historian, and scientist it is believed that with all restrictions out of the way she may so advance as to compel those of the sturdier sex to be more patient in investigation and more achieving in results. There is no reason for assuming that woman, however incompetent for the bold and external life of man, may not possess qualifications and adaptations for the calm and patient tasks of the study. She may not be fitted for a military career, but she may rise to the dignity of authorship; she may not exhibit the political genius of a Napoleon, but Madame de Staël by her books became a terror to the French emperor; she may not rival Gladstone in statesmanship, but Mrs. Browning's pen has done immortal service for humanity; she may not rank with Alexander Hamilton, but Mrs. H. B. Stowe by one book startled the nation into liberty; she may not equal Stephen Girard in the mercantile world, but Mary Livermore is as conspicuous in the fields of literature; she may not rival John Wesley as a theologian, but Lady Huntingdon stirred England with her pamphlets and her benevolence. Some spheres woman may not enter, or if she enter them she may be excelled; but literature is open to her, and here she may conquer. Miss Agnata Ramsey completes an edition of Herodotus; Mrs. Green (the widow of the historian) furnishes a monograph of Henry II.; Matilde Serao, the Italian authoress, is translated in France and Germany; the Queen of Roumania is elected president of the "Woman's Library" in Paris; Miss Constance Frederica Gordon-Cumming receives $250 a year from the British Civil List because of distinguished literary merit; Mary Booth conducted *Harper's Bazar* for years with marked ability; two women recently won the highest Latin and mathematical prizes from their male competitors at Cambridge University, England; and another woman has carried off the highest honors of the law school at Paris. Some women clamor for suffrage; others are spending themselves in reforms and philanthropies; many are blessing homes with their sweet domestic tastes; while not a few, governed by an aspiration they cannot quench, go forth to enlighten the world, or move nations up to a higher level of morality and justice. Woman as a *littérateur* is the new force in the world's civilization.

England takes Zanzibar and Germany takes Heligoland, by the terms of their African partition treaty. Since this division each nation is vigorous in lauding the excellencies of its new possession and quick in disparaging the property of its competitor. So the German organs of Chancellor Caprivi affirm that the island of Zanzibar loses its historical significance as soon as the opposite main-land passes into the undisputed possession of the German empire. Of the value of Heligoland, however, both from a naval and military stand-point, Admiral von Henk testifies as follows: "In the possession of Germany, covered with batteries, provided with a formidable armament, Heligoland will become the maritime defense of the empire; and thanks to it, the German fleet will be in a position to assume almost alone the important task of defending the coast; which will

supply the means of reducing to a minimum the number of the troops of the land army which it is necessary to reserve for this purpose." To such utterances, nevertheless, the Tory and Liberal journals of England retaliate in corresponding depreciation of the new German territory, and in due praise of the island over which the British empire assumes the protectorate. So the London *Spectator* describes the North Sea island as "a sand-bank of four hundred acres," and asserts that "the place is of no earthly value to any power, the water being two shallow for great ships." Of the value of Zanzibar, the London newspapers furthermore speak with enthusiasm. In the terms of their description, it is the gate of East Africa and the indispensable vestibule to the German property on the opposite main-land. So that while they retain Zanzibar they are in a position to restrict the concessions made to Germany on the African continent. The whole discussion has its grotesque aspect, and reminds us of the brag and bluster of rival school-boys in the possession of new tops and kites. And the whole proceeding is furthermore a part and parcel of the struggle which has been going on between the continental nations during many centuries for the leadership. The acquisition of such colonial possessions as Zanzibar, on the part of whatever European empire, is not, however, without its promise of beneficial results. Commerce, rather than national strife, must follow therefrom. The most casual appeal to history will remind us that thus the march of progress has proceeded, the dormant possibilities of mines and land have been opened up, and barren territories have been populated with new nations. The American republic is herself the outcome of the buccaneer spirit of the Old World nations, who followed the ships of Columbus in their disposition of greed and romantic adventure. Out of their selfishness of purpose came, as the ultimate result, the settlement of these wide wastes, the tillage of unimproved soils, the building of a thousand busy cities, and the establishment of the noblest republic in all human history. There seems thus the ordination, in the working out of national destinies, that from such covetousness of established kingdoms for new territory the settlement of the desolate places of the earth shall come about. Only thus shall the enormous treasures of Africa be opened up. But to do this, help must come to her from without. Nations already civilized must develop her resources. Though England accepts Zanzibar in a martial spirit, and as a politic move in the great game of national supremacy, we may think that she has a higher mission upon the far African shores. Already has she carried the benefits of civilization to the southern states of the Dark Continent. And still she is to be the agent in the realization of the great law of progress which regulates the world. From our vantage ground upon these Western shores the American nation may wave her its salutations, and remind her of her new responsibility in the ownership of Zanzibar.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE Hon. Horace Plunkett, in the May number of the *Fortnightly Review*, gave a digest of the results of extensive and carefully-conducted inquiries which he personally made into the working of woman suffrage in the then Territory of Wyoming. To this Commonwealth, he says, "belongs the first complete legislative emancipation of woman in the history of the world." "This question," he further observes, "of giving woman absolute equality with men, both legal and political, is one of the ripening questions of the day." And the Wyoming people, after a trial of twenty years, having voted to retain it by putting it into the constitution under which Congress voted to admit them to statehood, Mr. Plunkett's digest of statements concerning its working is worthy of careful consideration by both the advocates and the opponents of woman suffrage. Though not a conclusive argument, it may be accepted as a contribution to the discussion of what may hereafter become a very live question in our national politics.

It is worth noting that the introduction of woman suffrage into Wyoming's "Organic Act" was not a result of any existing public sentiment, nor of any serious discussion of the principles involved by the "Council and House of Representatives" which adopted it. The bill for its enactment was introduced without previous notice or concert, and was voted for, not as a party issue, but as being a humorous joke, which one of its supporters said would be "a famous advertisement for the Territory!" If this were so, that jest may yet prove to be, like the wooden horse at the siege of Troy, fruitful of vast political consequences.

In what spirit did the women of Wyoming receive the gift of suffrage? Mr. Plunkett gathered from his wide correspondence that they were generally indifferent concerning it until 1889. Then they displayed the first signs of active interest in the question of their political rights. A State constitution was to be voted on, and about eighty per cent. of qualified female electors, who numbered about one third of the whole constituency, availed themselves of their privilege. Yet to-day, he says, the great majority of them—though still indifferent, even to apathy—would resent the taking away of the right. In the judgment of a Wyoming lady, "a larger proportion of women would resent any proposal to take away the right of suffrage than would have voted for it in the beginning," on the principle that "blessings brighten when they take their flight."

It is admitted by thoughtful observers in that young State that the influence of the women on Wyoming legislation has been to increase the stringency of laws against gambling, prostitution, and sabbath-breaking, and to promote free popular education. They have also proved themselves to be generally hostile to political corruption, to immoral candidates, to bribery, jobbery, and official extravagance. Married women have generally voted as their husbands did, not servilely, but apparently from

choice. They have also resented the thralldom of party by freely "scratching" party tickets, as should all conscientious and independent voters who believe that morality should be inseparably united to politics. On the whole, Mr. Plunkett concludes that in Wyoming woman suffrage "shows a clean record," and may be counted on to aid "in delivering the people from the snares of professional politicians."

Mr. Plunkett, though thus favorably impressed, judiciously refrains from leaping to the conclusion that because woman suffrage has so far worked well in the sparse and peculiar population of Wyoming it is sure to work with equal success in older States having more dense but less intelligent and homogeneous populations. With Professor Struble, in the May number of *The Statesman*, he evidently views suffrage, male and female, not as a *natural* but as a "conventional right," to be granted or withheld on grounds, not of right, but of expediency. The determining question in female as in male suffrage should be, "Will the community as a whole be better governed by admitting or refusing it?"

The *Andover Review* for June contains: 1. "The Working Population of Cities and what the Universities owe them;" 2. "Shall Episcopacy be Re-instituted;" 3. "Preterition;" 4. "What is Reality;" 5. Editorial—(*a*) "The Latest Theological Alarm," (*b*) "The Social Value of the Time Gained by the Eight-hour Movement;" 6. "Letters and Life;" 7. "Biblical Criticism;" 8. "Social Economics."

The first of these papers, by Morrison I. Swift, Esq., merits the thoughtful attention of educated men. It presses upon them their duty to cultivate a feeling of "kinship for all humanity," and to place themselves in personal contact with the masses who live in city "slums" in the spirit, if not after the manner, of Arnold Toynbee in London, England, and of Stanton Coit and his fellow college graduates in the "university settlement," Forsyth Street, New York. University men, lay and clerical, and students of sociology who are seeking the solution of the labor problem, will prize this pregnant article as eminently suggestive and timely. In the second paper Rev. C. C. Starbuck discusses, somewhat discursively yet ably, the question of episcopacy and church union, particularly as those questions are related to the Lambeth Conference platform for church union. The third article, by G. A. Strong, Esq., contains a common-sense interpretation of the Westminster Confession, and argues keenly for the revision of the creed which so painfully misrepresents the character of God. It breathes the benevolent spirit of Paul and of James Arminius, as that spirit finds expression in Methodism. The editor's words on "the latest theological alarm," after describing the commotion excited in English conservative theological circles by certain concessions to rationalistic criticisms by the Rev. C. Gore, in his essay published in *Lux Mundi*, rebuke this, as being greater than is warranted by Mr. Gore's concessions, which, however, he does not fully indorse. He claims that minor imperfections in the form of Scripture, growing out of the natural defects of the holy men whom God moved to write, do not impair its authority or

weaken its power over the human heart, and that after the results of modern criticism have been fully weighed and adjusted it will stand out before the world as a revelation of God with greater distinctness and authority than ever. The editor's words on "the eight-hour movement" are weighty and suggestive.

The *Quarterly Review of the United Brethren in Christ* for July discusses: 1. "God—the Ultimate *a Priori* Condition;" 2. "Solidarity;" 3. "Validity of Our Knowledge;" 4. "An English '*Leben Jesu;*'" 5. "Lay Workers in the Foreign Field;" 6. "Young People's Christian Societies." In the first of these papers Professor T. J. Sanders aims to show that the concept of God is a *necessary* idea, a primary, self-evident, *supreme postulate* infinitely higher than a demonstration. His argument is clearly and vigorously wrought out. In the second paper, the Rev. J. L. Grimm treats of the *oneness* of the human race and the *oneness* of God. He claims that the doctrine of the solidarity of humanity, of which atheistic socialists so loudly boast, is distinctively a gospel doctrine, in that it recognizes the brotherhood of men as organically related to Adam, their natural head, and to Christ, the spiritual head of the Church, which is a spiritual family bound together by the tie of common love to Christ, which love is the principle or law of solidarity. In the practical application of this principle, observes Mr. Grimm, the Church must find the solution of the social problems which threaten the peace of society. The third article reasons well on the principle that all the processes of knowledge start from the assumption that "there is an uncreated Thinker whose thoughts can be interpreted by the created intellect which is made in his image." In the fourth paper, Horace M. Rebok presents very forcibly some of the problems "which must be fully and scientifically" dealt with by the few skeptics who still affect to treat the recorded life of Jesus as a fiction. To establish their theory the writer shows that they must prove that "a cause may be inadequate to its effect; that man transcends his environment and his internal possibilities; that mythology is history and fiction fact." Thus he involves those "fiction theorists" in a net-work of absurdities from which there is no escape.

The *Contemporary Review* for June treats of: 1. "Compensation for Licenses;" 2. "Vested Interests;" 3. "The Law in 1847 and the Law in 1889;" 4. "The Theology and Ethics of Dante;" 5. "Trusts in the United States;" 6. "Brought Back from Elysium;" 7. "The Perils of Trustees;" 8. "Mute Witnesses of the French Revolution;" 9. "A Palestinian Utopia;" 10. "The Broad Church; or, What's Coming?" 11. "The Betterment Tax." The first three of these papers are of especial value to workers for temperance reform. They show the amazing hold which the "drink trade" has on the political leaders of England, in that it moved the ministry to project a law for compensating liquor-sellers from whom licenses should be hereafter withheld, thereby making a license a *vested* interest. In the papers named Cardinal Manning, W. S. Caine, and

Professor Thorold Rogers ably expose the illegality, the immorality, the folly, and the injustice to the public implied in this novel proposition. Their opinions and reasonings appear to reflect public opinion, inasmuch as the rising indignation of the people has compelled the ministry to withdraw the odious law from the House of Commons. Evidently the audacity of the "drink trade" in England is equal to that of the saloon interest in America. In the fourth paper the lover of genuine literary criticism will be delighted by Professor Edward Caird's elucidation of the aims of Dante, of the secret of his lyrical power, and of the key to that double meaning which gives a unique character to his poems. In the fifth article we have a comprehensive, carefully prepared exposition of "modern trusts." Their origin, principle of organization, methods, effects on prices and on the public weal, their dangerous tendencies, and the possibility of their extirpation are all calmly stated and discussed with a lucidity which commends this paper to the serious attention of business men and of students of sociology. In the ninth article Mr. Thomas Hodgkin sketches Palestine as he saw it on a recent tour. Its soil barren through long neglect, its inhabitants poor and indolent, physically wretched and badly governed, impressed him with a conviction that its agricultural restoration, political rehabilitation, and restocking with inhabitants, Jew or Gentile, are little else than dreams of the historical or prophetical imagination. The tenth article, by H. R. Haweis, after affirming that the Church of England ministry is losing its hold on intellectual men because of its lack of able preachers, claims that its hope of regaining that hold lies not in either its High or Low Church clergy, but in its Broad-churchmen. Both of the former fail, and must still fail, to respond to the demands of the times, because of their narrow views and obstructive adhesion to dead dogmas. The Broad-church is, he says, progressive, liberal in its interpretations of doctrine, and loyal to ecclesiastical authority. Its demand is not the abrogation, but only the restatement and resetting of old dogmas, so as to bring out the essential truths imbedded in them, thereby transmuting them from dead dogmas into living truths. By this process the Church may regain an intellectual ministry and recover its lost hold on the intelligent men who have forsaken its congregations. Perhaps Mr. Haweis is right in all this, but is there not too much reason for fearing that in his proposed process of transmutation the ancient dogmas would lose so much of their likeness to the truths they define as to be no longer the Gospel of Christ, but "another gospel?"

The *Westminster Review* for June has: 1. "Home Rule all Round;" 2. "The Index Librorum Prohibitorum;" 3. "Fusion or Diffusion;" 4. "The Legitimacy of Children;" 5. "The Mystery of Good and Evil;" 6. "Political Economy and Social Reform;" 7. "Earl Grey and the Princess Lieven;" 8. "The Compleat Gentleman;" 9. "Indian Magistrates and the Secretary of State for India." In the first of these papers Mr. John Long proposes, as a solution of the British "home-rule" problem, that our American system of state and national government be

applied to the United Kingdom. He would have local laws framed by parliamentary representatives in each kingdom, and imperial issues dealt with by the same representatives, meeting together at Westminster, as the national Parliament. The second article condenses a vast amount of information concerning the literary censorship which the Church of Rome has exercised over the press since the publication of the Bull of Alexander VI. in 1501 to the present time, by means of her prohibitory *Indices*. It is a valuable historical paper. The fifth article, after illustrating with force and beauty the proposition that in the kingdom of nature "evanescent evil accomplishes everlasting good," leaps to the inane conclusion that this result has no higher cause than "matter and energy," and that a personal God is only a tradition.

Blackwood's Edinburgh Magazine for June has: 1. "A Secret Mission;" 2. "The Original Ballad of the Dowie Dens;" 3. "From Argin to Toski, or the Nile Campaign of 1889;" 4. "A Sketch in Five Phases;" 5. "Jamaica;" 6. "Strange Occurrences in Canterstone Jail;" 7. "The Last of the Rydal Dorothys;" 8. "A Story of the Seine;" 9. "Romance of Two Heiresses;" 10. "The Portuguese in Makololo-Land;" 11. "Land Purchase in Ireland." Of these papers the first, fourth, sixth, and eighth will interest lovers of fiction; the third, by a competent military critic, is a spirited and graphic description of the battles of Argin and Toski, fought by the Egyptian army under British commanders against the attempt of the dervish army to cross the Egyptian frontier. The fifth intelligently describes the present social condition of the island of Jamaica; the seventh will be highly appreciated by the admirers of Wordsworth and his associations at Rydal Mount. It is a touchingly beautiful tribute to the poet's "seraphic-faced" niece, Mrs. Harrison, known as the third Dorothy of Rydal Mount, whose remains were laid "within the quiet grave" on the Rotha's bank a few months ago.

New Englander and Yale Review for June has: 1. "An Outline of Fifteenth Century Engraving in Germany;" 2. "The Race Problem in the South;" 3. "Codification of the Common Law;" 4. "The Art of Life;" 5. "Classical and Philological Society of Yale College;" 6. "Elias Loomis, LL.D.,—Memorial Address;" 7. "Alumni Associations." The most important of these papers is, "The Race Problem," by Daniel H. Chamberlain. It calmly discusses the wisdom or unwisdom of "a bill for regulating, by act of Congress, the election of members of Congress," questions the effectiveness, the practicability, the constitutionality, and the prudence of such a bill, which it contends would probably fail of its purpose to benefit the colored race, which, its writer thinks, can only gain perfect freedom of political action by the gradual process of education and self-development. One may not entirely approve the views set forth in this thoughtful paper, which, nevertheless, merits the candid consideration of every right-minded citizen. The fourth paper contains many practical suggestions respecting self-development, but is disfigured by its contention

that Christian faith, by its theory of dependence on God, leads "to debility of character." Evidently this writer fails to recognize that the supreme effort to imitate the perfect character of Jesus Christ, which is the prime impulse of Christian faith, tends inevitably to produce a higher grandeur and a greater strength of character than is possible to those in whom self-independence is the force power of character. History is against him, for it records no stronger characters than those whose souls were nourished in the faith which, by leaning on God, derives strength from God.

The *Fortnightly Review* for June contains: 1. "The Great Equatorial Forest of Africa;" 2. "The Poetry of John Donne;" 3. "A Visit to a Great Estate;" 4. "Distinction;" 5. "On Early Licensing Laws and Customs;" 6. "Protection *vs.* Free Trade in Australia;" 7. "A Glance at Contemporary Greece:" 8. "The Landlord's Preferential Position;" 9. "The Latest Discoveries in Hypnotism;" 10. "The London Stage." In the first of these papers Mr. P. B. du Chaillu rejoices over Stanley's confirmation of some of his discoveries in Africa which have been considered doubtful. It is a very readable article. In the second paper Professor Dowden gives a charming sketch of Donne's unique character and career, with a discriminative criticism of his forcible but fantastic poems. The fifth paper is a digest of the license laws by which England has sought, since 1552, to "check the evils that were found to attend the free and unrestrained sale of drink." It should be read by all workers in the cause of temperance, who may find evidence in it that license laws have not and cannot suppress intemperance. The ninth paper discusses the phenomena of hypnotism from a scientific view point, explains its processes and sequences, and states many deeply interesting facts illustrative of its various manifestations.

The *Nineteenth Century* for June has: 1. "The Lords and the Sweating System;" 2. "A Penny Post for the Empire;" 3. "Racing in 1890;" 4. "A Battle described from the Ranks;" 5. "New Wine in Old Bottles;" 6. "Something about Village Almshouses;" 7. "An Atheist's Pupil;" 8. "Labor Disputes in the Chamber of Commerce; 9. "The Story of a Conspirator;" 10. "Lord Roseberry and the London County Council;" 11. "Actor Managers." Of these ably-written papers we note the second as conclusive of the possibility and desirability of an imperial postal service, which, for one penny, would carry a letter to any part of the British empire, and of a telegraph system charging vastly lower rates than are now exacted. The fifth paper urges men whose faith is disturbed by the assumptions of modern science not to surrender their religious convictions to what is called "scientific advance," inasmuch as the "march of science" is constantly changing its direction. Many of its so-called discoveries are without firm intellectual basis. Hence he who loves the old truths of Holy Writ will do well to wait until "discoveries are mellow," and scientific hypotheses are demonstrated. The eighth paper intelligently discusses a scheme for settling labor disputes

by means of "conciliation committees" composed of employers and employed in particular trades, and of a conciliation board composed of an equal number of representatives of working-men and of capitalists, to which the aforesaid committees may submit their unsettled differences. The plan is in process of organization in London. Students of the labor question in America should read this paper.

The *North American Review* for June has: 1. "Mr. Balfour's Land Bill;" 2. "The Federal Control of Elections;" 3. "American Girls in Europe;" 4. "The Emancipation of the Family;" 5. "Criminal Politics;" 6. "Sir Charles Dilke's New Book;" 7. "A Chat about Gardens;" 8. "The Value of Protection;" 9. "Do Americans Hate England;" 10. "Notes and Comments." In the second of these papers the Hon. T. B. Reed defends the principle of the bill which authorizes the appointment, under specific conditions, of supervisors of elections of members of Congress. The measure is radical, but who can determine its effectiveness or predict the consequences of its enactment and enforcement? The second paper, by E. L. Godkin, draws a painfully realistic picture of the political corruption of New York city, explains its causes, and suggests the means of its purification. The ninth article is a symposium which emphatically denies the truth of Goldwin Smith's assertion that Americans hate England. Among "Notes and Comments" is a brief argument by Felix L. Oswald in favor of substituting *perennial* for annual food-plants. Mr. Oswald names his really valuable suggestions "antipoverty recipes." In the July number of this magazine Andrew Carnegie "sums up the tariff discussion" in a paper which, in the main, sustains the McKinley bill, and X. M. C. scathingly exposes the unconstitutionality of Speaker Reed's rule by which non-voting members of Congress are counted in order to give a nominal quorum the power of a real one.

The *Theological Monthly* for June discusses: 1. "Wellhausen on the Pentateuch;" 2. "The Church and the Age;" 3. "The Development of Natural Beauty—a Proof of Design and Purpose;" 4. "The Evangelistic Symbols;" 5. "The Rendering Symmetrical of Elliott's System." The first of these papers, after briefly pointing out the diverse views held by English defenders of the newer criticism, calls upon them to say how far they agree or disagree with the destructive criticisms of Kuenen and Wellhausen. It also insists that they produce the evidence on which their conclusions rest. The second paper pleads with the Christian Church to lead the van in movements which aim at righting social wrongs. The fifth paper is a discriminating criticism of Elliott's *Horæ Apocalypticæ*. While conceding the great merits of its system of interpretation it aims to increase its value by suggesting important changes in its arrangement of the Revelator's wonderful book.

Harper's New Monthly for July is finely illustrated and filled with papers grave, gay, biographical, topographical, historical, and literary. It is,

in short, a very entertaining and instructive olio, adapted to the varied tastes of the reading public.——The *Missionary Review* for July has: 1. "The McAll Mission;" 2. "The Science of Missions;" 3. "The Law of the Advance;" 4. "Tell the Tale;" 5. "Foreign Missions in the Seventeenth and Eighteenth Centuries;" 6. "The Indian Somajes;" 7. "The Lack of Information and Individualism;" 8. "Famine and the Work of Famine Relief;" 9. "The Revival in the Nestorian Churches in 1890"—an extremely valuable list of live papers.——*Our Day* for June discusses: 1. "New Conspiracies of Ultramontanism in Germany;" 2. "National Remedies for Nullification;" 3. "Perils of Promises of Indian Citizenship;" 4. "The Louisiana Octopus;" 5. "Life of Lord Stratford de Radcliffe;" 6. "Boston Monday Lectures."——The *Methodist Magazine* for July is, as usual, both instructive and interesting.——The *English Illustrated Magazine* for June has: 1. "German Girlhood;" 2. "Cricket;" 3. "Crossing the Bar;" 4. "Lace-Making in Ireland;" 5. "The Poetry of Sully-Prudhomme;" 6. "A Castle on Mount Etna;" 7. "The Glittering Plain." The second of these papers will delight lovers of athletic sports; the fourth will deeply interest ladies who love skilled needle-work, and literary readers will be pleased with the fifth.——The *Chautauquan* for July, in its long array of attractive papers, has a very able one by James Shippen, Esq., on the "Original Package" question, and of the power to regulate interstate commerce, given to the United States Government by the Constitution. The subject involves legal problems difficult of solution, but, as Mr. Shippen well observed, one thing is clear, by the decisions already made, "temperance is made a national question." A constitutional amendment must prohibit the manufacture of intoxicating drinks.——The *Unitarian Review* for June discusses: 1. "Our New Attitude toward the World's Religions;" 2. "Voltaire;" 3. "Two English Worthies;" 4. "Science in the Pulpit;" 5. "Critical Theology;" 6. "Editor's Note-Book." The editor in the first of these papers announces the advent of a "new religion" to be constructed out of the life and truths found in all religions which, as he claims, are based on "revelations!"——*Christian Thought* for June has: 1. "Christian Pantheism;" 2. "Immortality in the Old Testament Scriptures;" 3. "On the Beauty of Nature;" 4. "Monkey Ancestry;" 5. "Human Ability;" 6. "For Him;" 7. "Social Life in the Church;" 8. "Concessions to Science;" 9. "Views and Reviews"—these are all thoughtful and suggestive papers.——The *Statesman* for May has: 1. "The Standard Oil Trust;" 2. "Suffrage—Can it be Demanded as a Right?" 3. "National Government *vs.* Confederation;" 4. "Mental Discipline in Education;" 5. "A History of Labor, the Era of Machinery;" 6. "A Parliament for the Three Americas.——The *Church Review* for April was delayed in order to bring out all the letters on Christian union written by twenty clergymen of the evangelical churches in response to the basis of Christian union proposed by the "Lambeth Conference." These letters make it plain that if our Episcopal brethren would surrender their peculiar views of the "Historic Episcopate" the chief obstacle in the way of Christian union would be removed.

BOOKS: CRITIQUES AND NOTICES.

THE FELLOWSHIP OF BOOKS.

No man is solitary who has their companionship. They cheer his winter; they sweep the gamut of the emotions; they stir to battle; they call to worship. Smiles has happily said: "A good book may be among the best of friends. . . . It is the most patient and cheerful of companions." We especially commend as such, *History of Christian Ethics*, by Dr. Chr. E. Luthardt; *The Unknown God*, by C. L. Brace; *Abraham: His Life and Times*, by Rev. W. J. Deane; and *Winters in Algeria*, by F. A. Bridgman.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

History of Christian Ethics. I. History of Christian Ethics before the Reformation. By Dr. CHR. ERNST LUTHARDT, Professor of Theology at Leipsic. Translated from the German by W. HASTIE, B.D., Examiner in Theology, University of Edinburgh. 8vo, pp. 388. New York: Scribner & Welford. Price, cloth, $3.

The ethical practices of Christianity largely determine its status among the religions of the world and help to establish its primacy. Its best evidences are its fruits. It is no less a system than a life; a written than a living epistle; a code of laws than their illustration in the daily moralities of men. Paul thus testified as emphatically by patient endurance of his thorn as by his apostolic letters. Stephen's greatest act was his triumphant exodus. Chrysostom, Xavier, and Fénelon witnessed as effectively by their close walk with God as by their official edicts or their prelatical leadership. Right ethical practices weigh as much in the scales of critical judgment as Christian apologetics or systematic theologies. And Christianity, as well as every religion of heathendom, must consent to be weighed in these perpetual balances. Such a recognition of the superlative necessity and value of right moral practices is consequently the basis for the many treatises already written on Christian ethics, and is an ample justification, were any needed, for such an exceptional volume as this of Dr. Luthardt. The transcendent importance of the subject inspires a dignity of treatment on the part of this German theologian which is unflagging; while in his ample erudition and broad grasp of ecclesiastical history, he walks as a master spirit through the field of ethical discussion already trodden by many scholars.

The distinction between the ethics of paganism and of Christianity is rightly assumed by Dr. Luthardt to be preliminary to the consideration of the larger subject. In a summary he therefore traverses the ground covered by his recently published volume, *Die Antike Ethik*, and gives a concise yet sufficient survey of the field of pre-Christian ethics. The student will welcome the recapitulation of the paragraphs in this introductory discussion, especially as the captions are so lucid and self-

explanatory. They are thus entitled: "The Popular Ethical Ideas of the Greeks;" "The Philosophical Systems of Ethics," including the tenets of Socrates and Plato, Aristotle and the Stoics; "The Popular Moral Philosophy," some of whose exponents were Cicero and Seneca, Epictetus and Marcus Aurelius; and "The Issue of the Ancient Morality in the Ascetic Ethics of Mysticism," as evidenced in the systems of Neopythagoreanism and Neoplatonism. Such a rapid, yet adequate, scrutiny of the field of pre-Christian ethics sheds a zenith light on the structure of these pagan systems of thought, prepares the reader for a discussion of the differences between ancient and Christian ethics, and anticipates his claim to the absolute supremacy of his faith in its comparison with paganism. The distinction between heathen and Christian ethics, as shown by such a comparison, is radical; it is a difference of kind rather than of degree; an impassable chasm separates the faith of the Greeks from the faith of Jesus. The student of ethics early reaches the conclusion in his investigations that Christianity is unique, among the religions of the world, in the nature of the relationship it predicates between God and man; in the doctrine of regeneration, which it announces as the sole way of entrance into the kingdom of grace; and in the new springs of action it implants in the human heart. All of which distinctions, segregating Christianity from other ethical systems, Dr. Luthardt announces in his summation. His emphasis of the power of supernaturalism alone to transform human life and conduct has thus the ring of stirring evangelistic address: "It is only the personal relationship to the personal God that carries in it the power of true morality. Such is the result of the whole of our survey of the ancient pagan ethics. This personal relationship, however, must be the doing of God himself, and man must enter into it religiously, in order to realize the relationship correspondingly in his moral conduct. It was this that Israel had as its distinguishing prerogative before the other peoples."

The history of Christian ethics proper, as next noticed by Dr. Luthardt, is at once a complex and an engaging review. The period indicated under the title of "The Ethics of the New Testament," was marked, according to the author, by "the actual realization of the previously typified and prepared communion with God in the person and in the work of Jesus Christ." The recognizable stamp of truth is on his words descriptive of the Saviour. That the testimony of the Synoptic gospels supplements the Johannine proclamation as to Christ's Sonship and revelation of the Father; that his death was the condition of human salvation; that personal faith is the principle of conduct which appropriates the new relationship of grace; and that the kingdom of God, as proclaimed by Jesus, is destined for all people, and tends to an historical completion and external embodiment in the future eon, are some of the author's basal assumptions. And all are in accord with the accepted tenets of the faith. Nor is his discussion of the later ethics, beginning with the post-apostolic Church and sweeping through the ecclesiastical history of the Middle Ages, less sound, intelligent, and

faith-inspiring. To write truthfully of these centuries, with their diverse ethical practices, is sometimes to disparage the Church. Yet the author has not falsified or expurgated history to save its reputation. Through the labyrinthine mazes of post-apostolic, hierarchical, and monastic practices he guides the reader in chronologic survey. Now he notices such celebrated epistles as those of Clement, Barnabas, Diognetus, and the Shepherd of Hermas; now he analyzes the autonomy of Manichæism; now he pronounces upon the writings of Irenæus, Tertullian, Cyprian, Minucius Felix, Lactantius, Zeno, Ambrose, Jerome, Augustine, Pelagius, Gregory the Great, and Isidore; and now he epitomizes that most interesting period of mediæval ethics when mysticism and scholasticism were in the ascendency, and when such immortal leaders as the Venerable Bede, Anselm, Abelard, Bernard of Clairvaux, Petrus Lombardus, Thomas Aquinas, Duns Scotus, Wiclif, and Huss shaped the thinking of the Church. Such an historic review has almost the fascination of a romance. Its mere mention, in the present inability to minutely scan these pregnant centuries, is to heighten the interest of the student in Dr. Luthardt's volume. Of the later centuries, however, the author has here no room to write. As the morning twilight of the Reformation breaks along the sky his volume closes.

All that has been said has been an implied, if not an uttered, commendation of this particularly valuable treatise. The man marks his book. The work is as exceptional in its department as the author is distinguished among the leaders of German theological thought. As a compend of early ethical practices the student of ecclesiastics will give it convenient place among his books of reference: especially since the stupendous problems in sociology and civilization which now confront Christianity lift the whole subject of ethics into new importance, and make more necessary the harmonization of the ethical practices with the creed of the Church.

Judges and Ruth. By the Rev. ROBERT A. WATSON, M.A., Author of *Gospels of Yesterday*. 12mo, pp. 424. New York: A. C. Armstrong & Son. Cloth, $1 50.

The Book of Judges is a book of battles. "Iron chariots hurtle along the valleys, the hill-sides bristle with armed men. The songs are of strife and conquest; the great heroes are those who smite the uncircumcised hip and thigh." The warriors are Othniel, Gideon, Deborah, Barak, Jephthah, and Samson, the leaders of God's people against Midianite, Philistine, Canaanite, Amorite, and Jebusite. Joshua's conquest of the land was by no means complete; hence, his successors, or the eighteen judges who followed him, had upon them the remainder of the great duty to subdue the land. Notwithstanding the civil conflicts recorded in the book, there was evident progress in the public administration of Israel. Even the unsubdued native inhabitants were wont to recognize the new people as permanent occupants of the land, and so the tendency was to outward peace. After the conquest the military spirit gradually subsided, and the tribes were content with a provisional government under

the rule of judges; who, however, with an exception or two, failed to establish the organic unity of Israel, and were not recognized as chief rulers by all the tribes. This condition, though temporary, was progressive toward a permanent form of government that finally appeared in the monarchy. The exposition of the condition of Israel under the rule of Othniel and his successors, as given in this book, is comprehensive, rich, profound, and entertaining. The writer is a master of style, and acute in drawing the sense from the historical form. He closely traces the evolution of Israel during the period, and reproduces the spirit of the times in the liveliest manner, transforming the old stories into attractive and instructive histories.

The Book of Ruth breathes its spirit of calmness on the writer, who portrays its incidents with skill and care. He adds nothing to the idyl, but he points out its beauty, and invests the main fact with an oriental loveliness. The expositions are not critical, and certain biblical problems are not even discussed; but the entire book is in keeping with the aim of the writer, and the contents will be valuable to all readers of the Old Testament writings.

Unitarianism: Its Origin and History. A Course of Sixteen Lectures delivered in Channing Hall, Boston, 1888–89. 12mo, pp. 394. Boston: American Unitarian Association. Price, cloth, $1.

If Unitarianism as a theology or a moral force be not defunct, its defenders and expositors mean to say the best things in its behalf, and to make a show of its possible growth and future success. In sixteen lectures, as herein published, several eminent scholars combine to present it in its historic aspects, and to vindicate it from aspersion and misunderstanding. It were easy to point out the specific phase each writer undertakes to represent; but, instead, we prefer to indicate the common ground they occupy. They all agree that Unitarianism is an historic faith, older than Christianity itself. This is as misleading as other plausible errors which they scrupulously maintain and associate together in their religious creed. Ancient Judaism cannot be quoted as a species of Unitarianism, for while its specialty was monotheism, it in no sense was a standing expression of opposition to Trinitarianism, which, as a doctrine, did not take shape until after the incarnation. Unitarianism, as the expression of doubt respecting the Trinity, could not have appeared until the doctrine of the Trinity had been propounded; and as its dogmatic form was delayed until Athanasius arrayed himself against the Arians, it follows that Unitarianism was but a skeptical revolt against the credal form of the great Trinitarian doctrine, and hence is of late date as compared with the claims of its advocates. It is useless to contend with this class of skeptics, who suavely announce that the early Christian Churches were Unitarian, as though they protested against the doctrine of the Trinity, and were repudiationists of that which the Church has inherited from them. Unitarianism has "historic roots"—so these lecturers affirm; so have Arianism, Socinianism, and Sabellianism, but the historic root does not give them character. Christianity has historic roots that reach to the beginning of human

history, and rests upon antecedent facts and preparations that give it divine authority and influence in the world. In its presence Unitarianism, as a skepticism, withers as Jonah's gourd under the sun. The lecturers also agree that Unitarianism has been supported by "great allies," but this may be said of every error that has planted itself in human thought. Besides, it might be worth something to these respected authors, and serve as an antidote to any boasting, if they are reminded that Christianity has had "great allies," and they are multiplying with the centuries. Paul was a great ally; so were Anselm, Augustine, Arminius, Calvin, Knox, Whitefield, Wesley, and names so many that "the world itself could not contain the books that should be written." Again, they all agree that reason is the highest tribunal of appeal in religion. The rationalists of Germany, also, thus exalt the reason, and by its use dispose of many truths, especially the supernatural facts, of the Bible. Unitarianism, in this aspect, is a type of rationalism. It is not, therefore, a religion, but rather a philosophy. However, in assuming to exercise the reason in the domain of religion, Unitarianism makes the mistake of believing that it monopolizes this instrument, and that Christianity appeals to the emotions and cannot give a reason for its existence. In this it is culpable, for in view of the historic facts of Christianity, Unitarianism is unreasonable and illogical, while true religion is rational and logical. In these general respects the lecturers agree, and vary only in their methods of study and the points of view from which they note the history of religion. It is scarcely worth mentioning that the doctrine of Messiahism finds no favor with them, and that they are in harmony with the rationalist school of interpreters, who discover legends in the Bible, and who believe that supernatural religion is on the decline. Theodore Parker has a sympathetic representative in one of the lecturers, and Channing a better one in another. The book is not to be read hastily, nor with too much prepossession, though the orthodox believer will have no difficulty in detecting errors of history, mistakes in interpretation, and general unfaith in the fundamental idea of Christianity in these lectures. In conclusion we may add that, if Unitarianism is an inoperative system, the book will not revive or quicken it, but be useful as a record of misbelief, and as showing why it deserved the oblivion it has finally reached.

Abraham: His Life and Times. By REV. WILLIAM J. DEANE, M.A., Rector of Ashen, Essex. 12mo, pp. 179. New York: A. D. F. Randolph & Co. Price, cloth, $1 50.

The Abrahamic times constitute an important link in the chain of history. No early period was less isolated; and none more needed the future ages to interpret its events and fulfill its types. The sequel shows that the destinies of the Jewish nationality and of God's whole Church were involved in the journey of the patriarch with his family from Ur into Canaan, and their emergence out of obscurity into the clear light of historic performance. To study Abraham aright is therefore to study the Abrahamic times; and to write worthily of the patriarch is also to write of the age which environed him. Mr. Deane thus grasps the intimate

relation between the man and his times. Not only is Abraham, in his estimate, the "great leader of a national migration," or the father of such nations as the Ishmaelites, Ketureans and Israelites, but he is also "the medium through which true religion was presented to the world," the "high-souled maintainer of monotheism," and "the founder of a spiritual kingdom in which not only his own personal posterity but all who love the Lord find their home." In a simple yet effective method, Mr. Deane reviews the patriarchal story. Different sources of information he finds available. It is a ground of satisfaction that the Book of Genesis, with other portions of the Holy Scripture, is not the only source of enlightenment upon the Abrahamic period; but that supplementing the Scripture narrative there are such further documents as the history of Josephus, various treatises of Philo, and certain records of Eusebius in his *Præparatio Evangelica*. Besides which may be enumerated the doubtful, if sentimental, legends found in "the Book of Jubilees," the Koran, and Beer's *Leben Abraham's nach Auffassung der jüdischen Sage*. Of many of these helps has the present author availed himself, in consultation and in frequent reference. The consequence of which is a narrative at once graphic and readable, and a useful compilation of the Abrahamic documents into a narrow compass. Such matters as the author's identification of Ur with Mugheir, on the right bank of the Euphrates, and his interpretation of the symbolism of the number seven belong to a class of details of which it is not now possible to speak, but with which issue might in certain instances be taken. The book is an important number in the series on "Men of the Bible." It will compare favorably with any recent life of this old patriarch, whom Jews, Mohammedans, and Christians alike delight to honor.

The Unknown God; or, Inspiration among Pre-Christian Races. By C. LORING BRACE, Author of *Gesta Christi, Races of the Old World*, etc. 8vo, pp. 336. New York: A. C. Armstrong & Son. Price, cloth, $2 50.

The Scriptures do not confine inspiration, or a knowledge of divine truth, to the people of God; nor does a study of the religion of pre-Christian races authorize the view that they were barren of correct ethical teaching, and that they were in no way related to the full revelation of the Gospel made in subsequent times. Nearly, if not quite all the ancient religions were degenerate perversions of a primitive monotheism, and furnish sad proofs of the world's lapse from a higher spiritual condition. They must be studied, therefore, not as original religions, but as the offshoots of a decaying yet surviving religious sentiment, expressive even in their most superstitious and repugnant forms of the truer faith from which they sprang, and pointing to a larger revelation to come. To trace the hidden revelations, so to speak, in the corrupt religions of paganism, and to vindicate their usefulness in the time of their ascendency, are some of the aims of the author of this book. He has been a thorough student and a painstaking gatherer of facts in the field of the ethnic religions, and has confined the results of his inquiry in an interesting and valuable volume. In her oldest history Egypt exhibits a knowledge of the true God and refutes

the belief that the idea of a supernatural being is an invention of the priesthood. It has always been in the world, and every race, so far as its earliest history is accessible, has given proof of the religious tendency and a faith in the supernatural life. The author is especially interesting when he considers the signs of this belief in the cultured teachers of Greece, and not less so when he reviews Zoroastrianism, Hinduism, and Buddhism, finding in them all the evident manifestations of the influence of the divine Spirit, and the proof that until the appearance of the great Teacher among men revelation was continuous, progressive, and prophetic of the coming of the truth. The book assists the reader in assigning a definite place to the early paganism, and in giving it a specific value because of its relation to the great scheme of revelation. In some instances the author is weak in his statements, but he is reliable as to his facts, and so presents them as to enable the reader to draw just conclusions respecting the proposition he seeks to establish.

Elijah: His Life and Times. By Rev. W. MILLIGAN, D.D., Professor of Divinity and Biblical Criticism, Aberdeen. 12mo, pp. 205. New York: A. D. F. Randolph & Co. Price, cloth, $1 50.

Elijah was the mysterious prophet of the Scripture. His native place is unidentified. Unlike Moses, he has no written infancy; unlike Samuel, he lived apart from men; unlike the Master, he did not die, but was translated. No Scripture leader is wrapped in such mysteriousness as he. The recognition of which impressive fact is the initial utterance of Dr. Milligan's present book. "It is with the suddenness of a flash of lightning and a clap of thunder out of an eastern sky that Elijah the prophet bursts upon us in the narrative of the Old Testament. As he was taken away when his work was done, in a chariot of fire, with horses of fire, going up by a whirlwind into heaven, so it may be said he came." A right verdict upon such a man of mystery is fraught with special difficulty. The just measurement of his intellectual force, the proper conception of his sources of power, and the judicious estimate of his moral worth are tasks which all critics cannot successfully accomplish. Dr. Milligan has thus a labor of special difficulty before him, from these elements which inhere in the career of Elijah. If, however, a faithful scrutiny of the scanty Old Testament records, in addition to evident fitness for such a work, be the condition of success, the author has not come short of his proposed result. His biography is a patient and consecutive study of the Scripture story of Elijah, with so much of reference to Eastern customs and such a setting forth of the national environments surrounding the prophet as are necessary to make the volume symmetrical and complete. In his analysis of the character of Elijah the writer discovers such traits as simplicity of faith and singleness of aim, fearlessness of action, and sternness of spirit; thus harmonizing in his inferences with most who have analyzed the life of the great prophet. The work of Dr. Milligan is another of the series on "Men of the Bible." It is simple yet comprehensive; exhaustive but not over-detailed; honest, yet rightly laudatory of the character and work of this mysterious and majestic prophet.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Elements of Logic as a Science of Propositions. By E. E. CONSTANCE JONES, Lecturer in Moral Sciences, Girton College, Cambridge; Joint Translator and Editor of Lotze's *Microcosmus*. 8vo, pp. 208. New York: Scribner & Welford. Price, cloth, $3.

This book exalts the dignity of logical study. It is a satisfaction that the scrutiny of mental phenomena and intellectual operations runs parallel with scientific investigations or archæological discovery; and it is a wholesome evidence of the symmetrical development of modern scholarship that, along with the advance of every other science, this study of the human mind is yet maintained by profound metaphysicians and by enthusiastic lovers of the logical science. The work of Mr. Jones, now before us for examination, is the outgrowth of difficulties which he confesses to have met in his life as student and afterward as instructor; and difficulties which the continued use of Jevons's *Elementary Lessons in Logic* particularly served to keep in mind. Such is a substantial basis for the volume. It is to be inferred, *a priori*, that a book so evoked by special difficulties, in logical or other investigation, would be of perspicuous character and of real value. The writer seems to have thus justified his authorship in the quality of the text-book which he produces. His initial discrimination between psychology and logic, if a divergence from the views of various logicians, is nevertheless lucidly and thoughtfully stated. According to his definition, logic is not psychological, for the double reason that it is not subjective and that it is of universal application. Into the merits or demerits of such a definition we do not now enter. It carries its own confirmation or refutation according to the personal preference of the student. The usual inquiry into the character of Terms occupies some of the earlier sections of the book; and thereafter ensues a lengthy treatment of the Proposition and the Relations of Propositions. That the volume should be so largely devoted to the latter considerations is in keeping with the author's initial definition of Logic as "the science of the Import and Relations of Propositions;" or, more briefly, "the science of Propositions." In some respects the distinction made by Mr. Jones between Independent and Dependent Categorical Propositions, with his view of the Import of Categoricals, marks the independence of his thinking. In his larger purposes his aim has been the denial of a chasm between "Formal" and "Material" Logic, and the "unification and generalization of Logic." His volume goes forth as its own interpreter, and is surely a dignified addition to the literature, already extensive, which reckons among its apostles such great names as Aristotle, Kant, and Hamilton.

The Land and the Community. By the REV. S. W. THACKERAY, M.A., LL.D., Trinity College, Cambridge. 12mo, pp. 223. New York: D. Appleton & Co. Price, cloth, $1.

Among the prominent questions of discussion by the political economists of the day must be reckoned the subject of land ownership. Of the two

general theories of such proprietorship, the first is represented by those who contend for exclusive ownership in land, as well as in that which it produces. The second theory, which has come into large prominence within the past decade, is an argument for the common rights of man in land, and that its value should form the fund from which public expenses may properly be met. The present book, constituting the thesis of the Rev. Mr. Thackeray when applying to the University of Cambridge for the degree of Doctor of Laws, is an argument for the latter theory. The history of the English land tenure, as grouped by the author into the pre-feudal, feudal, and post-feudal periods, is pertinent and instructive. His argument for compensation, in the case of the resumption of land by the community, is, however, the reasoning of Henry George and his disciples. This exponent of political economy in fact writes the preface of the book, and claims its essential agreement with his *Progress and Poverty*. Such teachers are unsafe instructors. The world will sit long at the feet of these theorists before it will accept their teaching regarding land proprietorship.

Studies in Literature and Style. By THEODORE W. HUNT, Ph.D., Professor of English Philology and Discourse in the College of New Jersey; Editor of Cædmon's *Exodus and Daniel*, author of *Principles of Written Discourse*, etc. 12mo, pp. 303. New York: A. C. Armstrong & Son. Price, cloth, $1.

The study of authorship, according to Professor Hunt, is fraught with various benefits. Among these are literary pleasure, since such investigations, according to the saying of Bacon, serve "for delight;" literary knowledge, in the fact that personal researches afford what Mr. Arnold has termed "the criticism of life;" literary culture, though the word be hard of definition; and, finally, a discipline which makes for the "education and enlargement of mental power." With such a representation of the value of literary study we have only the disposition to agree. All the benefits specified, and perhaps more, follow from the faithful reading of standard authorities, while such an honest study is altogether indispensable for those beginners who cherish the literary instinct and would enter the field of letters. Variance in styles is a further fact encountered at the outset of all literary investigation. Every scholar has his individual method of spoken and written composition. It has been strikingly remarked that "styles differ as much as human countenances, so that though millions may exist at once, no two are precisely alike." Nor is the mere appropriateness of the style employed, in any species of literary composition, the sole reason for its use. Swift told but half a truth in his definition of a good style as "proper words in proper places." Behind this men have their adaptation to different places. Thackeray could never have written the *Odyssey*, Froude the plays of Shakespeare, or Emerson the *Pilgrim's Progress*. Back of men's differences of style, in other words, Professor Hunt finds "intellectual, ethical, and personal elements as embodied in the writer," and giving shape to his written words. The existence of such diverse elements and their influence upon individual style is recognized by the professor in his present study

of literature. His ample definition of the distinguishing characteristics of the Intellectual, Literary, Impassioned, Popular, Critical, Poetic, Satirical, and Humorous styles, together with illustrations of their use; and his somewhat thorough notice of the English style of Matthew Arnold and Emerson, proceed upon this assumption. In such passing words may the scope of this deserving volume be noticed. Both its logical arrangement and its employment of illustration make it adapted for general reading, as well as for the instructor's use. Its sturdy protest against the literary servility of the day and its plea for independence of judgment make it particularly well-timed and useful.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Longmans' School Geography for North America. By GEORGE G. CHISHOLM, A.M., B. Sc., Fellow of the Royal Geographical and Statistical Societies, and C. H. LEETE, B.A., Fellow of the American Geographical Society. Large 12mo, pp. 384, with 70 illustrations. New York: Longmans, Green & Co. Price, cloth, $1 25.

Geographical literature is yet in its transition. The metamorphosis of territories into states, the opening up of interior Africa by successive explorers, and the frequent change of boundaries among the European powers, may be mentioned as among the causes which often necessitate new text-books in this department of practical study. A larger reason, however, prompts the present issue—a distrust of the ordinary method of geographical study and a conviction that a more rational system of investigation is possible. The volume is therefore a book of innovations. A consideration of its claims necessarily involves the scrutiny of details. Some of its peculiarities are best learned from its "Prospectus." Thus all countries and regions are not treated "upon a uniform plan or according to a rigid outline," but those features most characteristic and distinctive are rather considered; emphasis is laid upon the relation of cause to effect, particularly in paragraphs on towns, as explaining their location in any particular place; climatic conditions and differences are carefully discussed; in the study of the United States a separate description of each State and Territory is purposely omitted, because of the similarity of detail and consequent tendency to tediousness; statistical tables are inserted as furnishing materials for further social and industrial study; the countries of the Eastern continents, heretofore neglected in American geographies, as it is claimed, have now been adequately treated; and maps have been intentionally omitted to reduce the size of the volume and have been placed in an atlas by themselves. Such claims as these, on the part of the joint authors, indicate a novel conception of the structure of geographical science and mark a radical departure from the present system of instruction. The proposed method may be more truly scientific. One, however, misses the familiar look of his childhood text-books; is repelled by the topical as a substitute for the topographical arrangement; has the suspicion that the work is too abstruse for younger scholars; and

recognizes the meager treatment of certain States or sections. Illustrations of which latter defect are found in the inadequate allusion to the great American railway system; and the omission to mention the eight millions' annual yield of iron-ore in Michigan, out of which largely comes our immense steel industry, exceeding that of England. Though this geographical text-book is said to have been adopted for school use in New York, it illustrates a new departure in common-school instruction which has not yet passed the experimental period.

Dr. Muhlenberg. By WILLIAM WILBERFORCE NEWTON, D.D. 12mo, pp. 272. Boston and New York: Houghton, Mifflin, & Co. Price, cloth, $1 25.

Our first impression of this book is that the author has made the most of his subject. Confessing that Dr. Muhlenberg in his life-time was generally regarded as a "dreamer" and as "illogical," Dr. Newton now discovers him to have been a great prophet and a mighty leader, who possessed the sense of vision, the discerning of spirits, and the ability to make a movement march. It is this discovery that interests us; it is this that must challenge a difference of opinion among the Churchmen in whose time he lived. We are not questioning the fact, but merely announcing it. We do, however, express surprise that in ten years after his death a sympathetic friend should find that he had spoken words his generation did not comprehend, and that he had really made an epoch without the Church knowing it. To sustain his belief, the author, after the usual biographical preliminaries, traces his career in his relations to the Protestant Episcopal Church, showing his originating hand in several special movements, and crediting him with a foresight and a liberalism that made him stronger than any party in the Church. In this representation we see the broad man, and at once are drawn to him. He was broad enough to accept the sacramental symbolism of Germany, which is not exactly the teaching of his Church; he was broad enough to favor an inter-ecclesiastical congress, in the hope that it might open the way to an organic union of the Protestant sects. For his devotion to the doctrine of Christian unity the author is admirable in his praises, and points to the fact as the key to a large nature, and as the basis of the claim that Dr. Muhlenberg was a great leader and prophet. To this representation we do not except. In fact, we have desired to see some signs of growth in the direction of a true liberalism on ecclesiastical questions; and if Dr. Muhlenberg endeavored to crush the narrowness and exclusiveness of his Church, which has done more than any other to prevent the unity that ought to exist in Protestantism, he deserves recognition. However, if a liberal advocacy of Christian unity constitute the great man, there are many great men in other Churches, because they have espoused the same cause and supported it as energetically, and with their own Churches behind them in their work. As to the mere facts of the book, we would not impeach their accuracy; as to its current of thought on institutionalism, we would not turn it aside; as to the great services Dr. Muhlenberg rendered his Church in behalf of a broader platform of ideas, we cer-

tainly acknowledge them with tokens of sympathy; but that all these together furnish an argument for the claim that he was a special providential leader of mighty movements, some of the readers of the book will be inclined to doubt. In respect to the author, he has done his work well. He has biographical tact. His style is forceful and winning, and the under-tone of self-assertion, begotten by that high-churchism that is peculiar to the Christian organization he represents, is sufficiently transparent to remind the reader of its birth and meaning. The book is not unworthy of its place in the series of "American Religious Leaders," published by the well-known house of Houghton, Mifflin, & Co.

Collier's Great Events of History. From the Beginning of the Christian Era to the Nineteenth Century. Revised and Enlarged Edition. 12mo, pp. 413. London and New York: T. Nelson & Sons. Price, cloth, $1 25.

History is endless, but nineteen centuries of events pass quickly before the mind's eye in this volume. The author's aim is the exhibition of the colossal movements of civilization from the beginning of the Christian era to the present time. He divides the entire time into eight periods, with distinct peculiarities and distinct movements, describing them briefly, and, to a thinker on the run, satisfactorily. Kingdoms rise and fall in rapid succession; rulers are born and pass away; wars appear and disappear; and still the mighty stream of life flows on, broader, deeper, more vigorous with each succeeding age. Designed for a text-book in the schools, the hurried man would do well to read such a work once a year, and lay up its facts for constant use. This is its great commendation, that, suited to the juvenile mind, the scholar may find in it an instructive source of knowledge and a manual of facts reliably and briefly given.

Winters in Algeria. Written and Illustrated by Frederick Arthur Bridgman. 8vo, pp. 262. New York: Harper & Brothers. Price, cloth, $2 50.

It is not extravagant to say that the race is very much indebted to the traveler for information concerning countries, peoples, climates, and the general configuration of the globe. He may not be as important as the scientist; but whether navigator on the high seas, explorer in the depths of an unknown continent, or a miscellaneous sight-seer in the great cities, he renders a service in the final dissemination of the results of his observation that gives him rank as a useful citizen, and often entitles him to a medal of honor. It not infrequently happens, too, that a traveler becomes a discoverer, and attains a distinction which the ordinary scientist might well covet, but which is beyond his power of achievement. The author of this handsome volume would not claim to be a famous traveler, nor would he be content to be considered a mere tourist. While he is neither, he so combines the work of the two as to furnish a most enjoyable and profitable summary of his experiences in a country almost *incognito* to Americans. He remained long enough in Algiers to note its public customs, and the costumes of the people; to study the streets, mosques, and law courts; to take and describe the renowned Turkish bath; to say some

pretty things about the children; to give an account of marriage ceremonies, and to narrate various excursions into the desert and to other cities; mingling with it all a spirit of cheerfulness, and entertaining the reader by a simple and charming style of expression. In order to succeed as a writer of travels, the traveler must be endowed with the power of observation—a gift which enables him to appreciate nature, to analyze social phenomena, and detect the underlying principles of the peoples' lives; and also with that special qualification for narration, description, suggestion, and inference, without which a book of travels will be as dull as the log-book of a ship, and as frigid as the historical schedule of an old-time writer of the annals of his king. Mr. Bridgman has in happy combination the faculty of seeing things and the power to represent them as interesting realities, both with the pencil and the pen.

Peterborough. By WILLIAM STEBBING. 12mo, pp. 228. London and New York: Macmillan & Co. Price, cloth, 60 cents.

This is a most interesting bit of biography, because the subject of it was an enigma to his contemporaries for sixty years, and has been an enigma to posterity for one hundred and fifty years. So says the author. Charles Mordaunt, gifted, in appearance a nobleman, on the battle-field brave, in diplomacy successful, was nevertheless the heir of many contradictory traits of character. These, resulting in a contradictory life, have puzzled biographers in general and given rise to two opinions respecting him, which, in their very nature, are impossible of reconciliation. On the one hand he is represented as selfish, vainglorious, a thief and a liar, and a conglomerate of bad passions; while on the other, he stands in history as generous, a general of brilliant invention, a disinterested economist for the State, and a man possessed of the spirit of knight-errantry. The author does not attempt to harmonize these contradictions, but he states them, and then traces the career of the man in war, diplomacy, and peace, closing with a faint limning of his last days, which, with their seriousness, did not illuminate the great questions raised by his erratic life. The volume is a worthy companion of those that constitute the series on "English Men of Action."

A History of the Kansas Crusade. Its Friends and Its Foes. By ELI THAYER. Introduction by Rev. Edward Everett Hale, D.D. 12mo, pp. 294. New York: Harper & Brothers. Price, cloth, $1 50.

The story of the introduction of Kansas as a free State into the Union will never lose its awakening power upon the hearts of a patriotic people. The wonder is that its telling has been so long delayed; but here we have it, with the pro-slavery opposition to the progress of freedom, and the heroic devotion of men true to the instincts and traditions of the republic, detailed with minute circumstantiality and in a manner that revives the purest love of country and the strongest hate of wrong. Whether or no the Kansas struggle was the pivot on which the nation turned to a nobler development, certain it is that its rescue from the dominancy of slavery was a notification to all the parties concerned that

henceforth a conflict between the opposing forces might be expected. It was this anticipation of conflict that led to preparation for it, developing an anti-slavery sentiment even bordering on abolitionism in the North, and a sectional pro-slaveryism in the South ever veering toward secession, and finally precipitated the nation into the throes of civil war. With the repeal of the Missouri Compromise came the purpose on both sides to test the right of slavery in the new Territories of the West. Kansas was the theater of the struggle, and as it enlarged the nation was drawn into it. Political parties, churches, unionists and disunionists, the press, the people—all were interested in the issue, for it was of a determinative and an epoch-making character. Kansas was saved to freedom and pro-slavery writhes over its defeat. The author is specific in statement, historic in style, and uses verified documents in proof of his positions. As a contribution to our common national history it is worth preserving, and will be quoted in years to come as an accurate account of the great struggle for freedom in a defenseless territory, menaced by the strong arm of the pro-slavery element of the country.

Portraits of Friends. By JOHN CAMPBELL SHAIRP, Author of *Culture and Religion.* With a sketch of Principal Shairp by WILLIAM YOUNG SELLARS, and an etched Portrait. 12mo, pp. 212. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The title of this work is slightly ambiguous, but the excellence of the contents cannot be disputed. Professor Shairp, a Scottish scholar, himself the subject of a critical biographical notice in these pages from the pen of a friend, wrote some very frank and judicious papers on certain prominent leaders and thinkers in Scotland, which have been collected since his death into the book here announced. Among them we observe the names of Thomas Erskine, Norman Macleod, John Mackintosh of Geddes, and Arthur Hugh Clough. In the attempt to represent his friends the author is not specially analytical, nor does he descend to such details as would give the reader an inner view of their characteristics; but, aiming at recording his total impression of their lives as he came in contact with them, he produced a series of very readable papers. For a larger view of his subjects, one must consult their biographies; but for a genial, companionable volume, suggestive of the riches of character in men who turned events on their hinges, and were courageous leaders of public opinion, this is to be commended. It is the vestibule to the temple of the lives of a few men who touched their age with their spirit of consecration, and contributed something to the sum of human achievements.

Captain Cook. By WALTER BESANT. 12mo, pp. 191. London: Macmillan & Co. Price, cloth, 60 cents.

By the eminence to which he attained James Cook reflected honor on the English village that gave him birth; and by the services he rendered to civilization as a navigator and discoverer, he showed the possibilities of genius and the advantages of leadership in the progressive movements of the nations. His youthful life was more remarkable for its vicissitudes

than its opportunities, but he early developed a preference for the sea, and ran away to give it expression. Mr. Besant traces his career in consecutive order and a well-conceived style, entertaining and instructing the reader with facts that charm even more than the unrealities of fiction. If Captain Cook was hot-tempered and impatient, he was also single-minded and self-reliant; if he was fearless and egotistic, he was also loyal to the best ideas and never murmured at the inevitable. The results of his voyages are recounted with the usual skill of his biographer, and make up a story as interesting as it is truthful. He discovered the Society Islands, the Sandwich Islands, divided New Zealand into two islands, and explored the coast of New Caledonia; besides which he ran along the North American coast for thirty-five hundred miles, describing what he saw, and locating the islands in his long voyages. He also made astronomical observations, studied the customs, arts, language, and religion of the various peoples whom he found, and gave an account of them on his return to civilization. The world is indebted to the great navigator as to but few others of his class; and it was a happy thought on the part of the publishers to include him in the series of biographies they are now publishing.

Two Years in the French West Indies. By LAFCADIO HEARN, Author of *Chita*, etc. 12mo, pp. 431. New York: Harper & Brothers. Price, cloth, $2.

The merit of this book is that it takes the reader away from the usual routes of travel, into countries and among peoples with whom he is not supposed to be familiar. Its charm is the peculiar French style in which it is written. It is terse, elegant, acute, and altogether lively. The author saw, and wrote as he saw. His reflections, too, upon customs, domestic habits, and civil life are as sensible and original as his observations are numerous and comprehensive. His descriptions of nature's beauties are as tender and poetic as his account of the religious condition of Martinique is sober and instructive. Creole life is depicted with rare skill and humor, and in its never-ending variety. The book is a delightful one, relieving the reader of *ennui*, and instructing him in a people of whom it is worth while to know something.

MISCELLANEOUS.

Taken Alive, and Other Stories. With an Autobiography. By EDWARD P. ROE, Author of *Barriers Burned Away*, *Without a Home*, etc. 12mo, pp. 375. New York: Dodd, Mead & Co. Price, cloth, $1 50.

Mr. Roe's distinction as an author has puzzled the critics, who have a way of determining one's fate before the public has had the opportunity of pronouncing upon one's merits or achievements. As he continued to increase in popularity with the successive issue of new books, they charged him with all sorts of literary sins, and deprived him of the recognition he deserved. The public, however, did not long agree with the critics, but bought his books, spoke his name with evident appreciation, and conferred upon him the eulogy he had earned. We shall not discuss the

question of his literary merits, or whether the critics or the public were right, but shall call attention to this book as representative of his genius and power in narration and invention. The chief story is not wonderful in conception, nor brilliant in recital, but it casts a spell over the reader, and is, therefore, successful in its purpose. The other stories are even less remarkable, and cannot claim special excellence. No one will place the author on a level with Sir Walter Scott, or the great English novelists, or with many American writers; but in spite of his commonplace work he secured high rank and was useful by his writings. His autobiography, as given in these pages, is very interesting and instructive, because it reveals his characteristics, the difficulties he had to overcome, and the triumphs he won at last.

Between Times. By WALTER LEARNED. 16mo, pp. 134. New York: Frederick A. Stokes & Brother. Price, half cloth, $1.

The poetical author here gathers the fugitive poems of his leisure, and hopes that they will prove as entertaining to his readers in their odd moments as they have been of service to him while he was writing them. The poems are not of a high order, nor yet are they purely mechanical in structure; but they are pleasant outbursts of a soul calm or emotional, thoughtful or thoughtless, just as circumstances seemed to suggest. He wrote in various meters, on various subjects, and in a style that shows more mental ease than earnestness and more commonplace idiomatic thought than the lofty conceptions of genius or the broad scenic view of outstretching truth. It is a little book, to be read, as it was written, "between times."

Summer Holidays. Traveling Notes in Europe. By THEODORE CHILD. 12mo, pp. 304. New York: Harper & Brothers. Price, cloth, $1 25.

This is neither a connected story of travel nor mere leaflets from a traveler's note-book, but rather a collection of essays on cities, such as Constantinople, Munich, Venice, Naples, and Ravenna, and on the country viewed from rivers, as the Danube, the Seine, and the Marne. These essays were first printed in English and American magazines. The book is one of commonplaces, but in description artistic, in style dignified, and, on the whole, an entertaining *résumé* of the results and impressions of an intelligent sight-seer.

Lucile. By OWEN MEREDITH. Vignette edition. With One Hundred New Illustrations by Frank M. Gregory. 12mo, pp. 420. New York: Frederick A. Stokes & Brother. Price, paper cover, $1 50.

Lucile does not lose its charm. It grows in value on lovers of poetry, and has given permanent renown to its composer. Not that the poetic genius of the author ranks him with the master poets of the race, or that the story he tells is superior either in arrangement or finale; but that his conceptions, so pure, so true to nature, so life-like in their representations, are set forth in agreeable meters and reveal a background of thought which shows a master mind and a tender and beautiful nature. The publishers present the book in a most attractive style, and the reader,

assisted by expressive illustrations, is carried along from page to page, almost forgetful of the burdens of life and the vexations they usually bring. Still *Lucile* does not introduce us to an idealistic realm, nor does it awaken the mere fancy, or the dreamy spirit; its power is in the delineation of a practical experience of the highest and noblest passion of the soul. It therefore elevates thought, purifies affection, and refines our view of life.

By Canoe and Dog-Train Among the Cree and Salteaux Indians. By EGERTON RYERSON YOUNG (Missionary). With an Introduction by Mark Guy Pearse. 8vo, pp. 267. New York: Hunt & Eaton. Price, cloth, $1 25.

This book is as refreshing as the breezes of the North Land which it describes. Without attempt at elaboration, the Rev. Mr. Young has culled some incidents from his far-frontier experience, and the artlessness of his story is its special charm. As a description of the primitive customs about Lake Winnipeg, the severity of its winter climate, and the receptivity of the Indian nature, the book is vigorous and enlightening. As a narrative of extreme sufferings in pioneer work, of quenchless love for lost souls, and the power of Christianity to work its marvelous transformations, it is a voice of encouragement to the Church. The reader is particularly impressed by the modesty with which Mr. Young describes those sufferings and successes, in which he had so large a share. Altogether the work is a reminder that the apostles and martyrs live in their heroic successors, and is an earnest of those greater missionary successes which are every-where to ensue.

Maggie Bradford's Club. The First of a Series of Sequels to *The Bessie Books.* By JOANNA H. MATHEWS, Author of *Uncle Rutherford's Attic.* Illustrated. 12mo, pp. 250. New York: Frederick A. Stokes & Brother. Price, cloth, $1.

Several school-girls resolve to form a club, keep secrets, and do some things that only frolicsome girls can do. They have a good time, many experiences, some of sorrow, others of delight. The book is a history of this club, and is as refreshing as it is novel. It begins a proposed series of books for girls that doubtless will be worth reading.

Must the Chinese Go? An Examination of the Chinese Question. By Mrs. S. L. BALDWIN, Eighteen Years a Missionary in China. 12mo, pamphlet, pp. 70. Third edition. New York: H. B. Elkins. Price, paper, 20 cents.

The Chinese question is peculiar and important. Mrs. Baldwin, from her long missionary service, writes with a large understanding of the subject. Her pamphlet is a vigorous arraignment of Congressional action, and an eloquent appeal to the Christian sentiment of America for justice toward the Chinese. Her brochure, which now reaches its third edition, should effect further enlightenment upon our national responsibilities in the case.

Chatterbox. For 1889–90. J. ERSKINE CLARK, Editor. 1 Vol., Quarto. Lithographed Cover. Pp. 412. Boston: Estes & Lauriat. Price, $1 25.

Of juvenile publications this is one of the best, both in contents and mechanical appearance. The volume before us is as adapted to 1890 as to 1889; it does not outgrow its value with a single year.

METHODIST REVIEW.

NOVEMBER, 1890.

ART. I.—EZRA THE SCRIBE.*

"IF the diminishing of them be the riches of the Gentiles, how much more their fullness!" The student of Greek literature finds in the sixth century before our era a stir arising in human thought, and its origin seems beyond the Greek horizon. Thales of Miletus appears to rise from the earth to head that long procession in which walk the familiar forms of Socrates, Plato, and Aristotle. What roused Thales to his march? His family had come from Phenicia to Miletus. The son, born in this Greek community, early showed a restlessness of restraint within the domain of sense, a longing to grasp that unseen system of order and energy which material things overlie and obscure and yet obey. In this unrest he went back to study in the old Phenician home of his fathers. What was there in the air of the century and of the region that moved the thoughts of this pioneer in the world's philosophy? The fresh morning of philosophic inquiry follows, by an interval none too long for the conveying of influence in times like those, the captivity of the Jews in Babylon. The destruction of their visible worship and material wealth, and the forcing of their thought back upon the unseen and spiritual, this touched the heathen world, and in the atmosphere thus affected Thales felt his calling to the work of philosophy;

* This article completes the series on Old Testament books. A study of the six articles published during the current year will convince our readers of their value, and aid them in placing the Old Testament on its true historical basis. Negative criticism is challenged to overthrow the positions of the several writers of the series.—EDITOR.

for the captivity wrenched the thought of Israel from the material to the spiritual. The temple went down in ruins. Its altar was broken, its sacrifices taken away. The nation's leaders perished, and captive trains, over whom Rachel, the venerable mother of the race, seemed to rise from her grave to weep, took their weary march of four months across the plain to the north-east beyond the Euphrates, "the flood" on whose left bank their fathers had served idols before Abraham's day. Nothing of Israel's religious furnishings went to Chaldea save the sacred vessels which Belshazzar insulted on the night of his doom. The tables of the law were lost, and the pleasant things of Zion were by the rivers of Babylon only a memory and a sorrow. But the things that could not be shaken remained. The things spiritual did not go down with temple, altar, and tables of stone. There still remained the adoption, the glory, the covenant. Chiefly there remained the Law, the Ten Words that adjust the behavior of men to the harmony of the world, that history of material and human origins which no man as yet disannulleth or addeth thereto, and the record of divine justice and mercy through all their generations. They had, besides these special dealings of fifteen hundred years, that sublime revelation of a spiritual God of whom their fathers at Sinai had seen no manner of similitude, but in whose presence they had trembled and adored.

When, now, the first rush of natural grief was over, and the longing and homesickness began to wear away, Israel turned for strength and comfort to these invisible things of their inheritance. The presence and power of a spiritual God came to be a reality more truly felt and confessed than even amid the thunders of Sinai or under the cloud and fire of the wilderness. Idolatry, to which they for ages had been so sadly prone, lost for them all its fascinations. It may be that the idol-worship among the fierce Chaldeans was specially revolting; it is certain that their recoil from idolatry was so complete that in later ages not even the charms of the Grecian ritual could seduce an Israelite. Polytheism they renounced, and henceforth the one God, so clearly proclaimed in their creed, so often ignored in their practice, becomes their God forever.

A sense of personal responsibility within the times and conditions to each divinely appointed now grew in the Jewish consciousness. Ezekiel had expressed the divine order of the world as of wheels within wheels, and some with even a backward movement, an order whose ordained process none can reverse or withstand. Yet the same great prophet of the captivity had urged the freedom and responsibility of the individual conscience. "The soul that sinneth, that one shall die; the soul that doeth righteously, that one shall live." This sense of personality stands plainly forth in Daniel, in Esther, in Susanna. Another religious development during the captivity is the usage of prayer. Not that prayer was a new thing, but that it now takes the place of ritual ceremony. "Let my prayer come up as sweet incense before thee, the lifting up of my hands as the evening sacrifice." Now first we hear of kneeling in prayer, of assemblies for prayer, and of turning in prayer toward Jerusalem. All these spiritual tendencies illustrate that man lives not by material things alone, but much more by the words that proceed out of the mouth of God.

The flow of years now brings the end of ancient history, and a new order of ages begins. Classical history is dawning, and the giant forms of old nations retire and vanish. With the rise of Cyrus and the fall of Babylon we are on the margin of a new dispensation for mankind. The East is coming into contact with the West, and Israel is about entering the stream of the world's affairs, never to be lost and never to emerge. At this epoch of the fall of Babylon, the mightiest and most significant of the old empires, when all that is proud and strong of things material is shattered, let us note what is the one abiding element in all this crush and change. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." To this word the Jewish mind now turned with ardor and devotion. This rising above material fixtures and ordinances into the realm of intellect and spirit marks the moral history of Israel as modified by the captivity, and becomes the spirit of the age immediately following. In all times the man most effective and conspicuous is he who most perfectly embodies the temper and aspiration of his age. He becomes the leader of his contemporaries, "receiving from them in mist what he gives back to

them in rain." The leader of Israel's new life, the shaper of its new career, which was to continue to the Messiah's coming, was Ezra, the scribe. He does not appear upon the scene until seventy-seven years after the return. Of his personal history little is known, for the life of a man of letters is usually devoid of incident and adventure. He was of priestly pedigree, Hilkiah, high-priest under Josiah, king of Judah, being his great-grandfather. We find him at Babylon under that Artaxerxes whose hands reached below his knees, a theme of merry gossip with the barbers of Athens. With this Longimanus Ezra was in favor, as was Nehemiah in Shushan, the southern capital. In this king's seventh year he gave Ezra leave to go to Jerusalem in style worthy of a royal favorite, adding gifts of his own to the offerings of his Jewish subjects for the benefit of the temple. He exempted from taxation all those employed in the temple-service, and gave Ezra leave to draw for other funds upon satraps of neighboring provinces. Ezra himself went down as satrap, having power of life and death, of appointment and removal of all magistrates. Of all these powers and resources he intended one use only—the recovering of the Jews to the Mosaic ordinances.

With him went seventeen hundred and fifty men like Cromwell's Ironsides, versed in the law, and set to its observance, though there started with him "not one of the sons of Levi;" such was their comfortable preoccupation in their foreign homes or the dread of the journey and the task thereafter. Some, however, joined Ezra "at the river that runneth to Ahava."

The king's frank and generous course called forth Ezra's lofty gratitude "to the Lord God of our fathers, who hath put such a thing as this in the king's heart;" yet he declined the king's escort, for he had told the king that "the hand of God was upon me," and "I was ashamed to ask for soldiers and spearmen."

That Hand brought them in twelve days to the northward bend of the Euphrates, and in August Ezra was in Jerusalem. A festal gathering, with copious sacrifices, attended the delivery of the temple-gifts, and Ezra was owned and installed as chief magistrate. Then for four months he could study the ways of the people, and "the chiefs" could study the copies of the Law

which he had brought from Babylon. The consciences of himself and of all were drawn to one enactment, and were intensely exercised upon it. Moses had forbidden intermarriage with the heathen, yet kings had disregarded the prohibition, and it seemed now obsolete. Israel was now weak; perhaps intermarriage with the fierce tribes around meant not their assimilation to the Jews, but backsliding and ruin for Israel. So Ezra, in December, comes to see it. Spiritual agonies follow his deep convictions. Rending his garments, he sinks to the ground amid a group that well understood his emotions. As the crowd came at sunset to the evening sacrifice he rose to his knees and in their hearing prayed until all wept and prayed with him, and by the lips of Shecaniah assured him of their obedience to any and every order he might give.

Then for three days, without bread or water, he lay in a temple-chamber, waiting for power from on high to enforce a measure so severe as the severing of these unlawful marriages. How hard for us to see why the Jewish welfare was so endangered by these marriages! Far broader is Paul's counsel, "Let not the wife depart from the husband: . . . for the unbelieving husband is sanctified by the wife; else were your children unclean, but now are they holy." After three days the people reassembled. Harsh as was "the great rain," they trembled more under the words of the stern reformer, and felt their peril of becoming like the Amorite, whom the Lord cast out of the land he was defiling. "As thou hast said, so must we do," all humbly said. They made good their word, resolved that at whatever cost of havoc and anguish "the fierce wrath of our God in this matter be turned away from us." For the thirteen next following years Ezra is lost from the record. He then returns with Nehemiah, not as reformer, but as teacher and comforter. Nehemiah, layman and warrior, young and flushed with zeal, resources, and authority, was bent on restoring not the walls only, but the morality that secures private safety and public order. By his side stands Ezra, in vivid contrast save in zeal and lofty purpose. He is now of venerable age. His years have been spent among the sacred books; his tastes are literary and theological. He has not the zeal that fires young Nehemiah's heart, but he knows Jewish character and history, and he is convinced that the revival of the nation must rest upon

a revival of the knowledge and observance of the statutes of the Lord.

His last public occasion came. It was at the feast of tabernacles, B. C. 445. At early dawn, the exercise beginning at sunrise, the people came to the "street" before the watergate, as the Athenians to the great theater of Dionysius. Something loftier than a drama of Æschylus was given in their hearing; it was "the Book of the Law of Moses, which the Lord had commanded unto Israel," and "the ears of all the people" were attentive, so new to them seemed the sacred utterances. Ezra, from a high platform, forerunner of our modern pulpit, unrolled the volume, and the people, bowed in Eastern fashion, rose up to do it reverence. As they stood, Ezra, with lifted hands, blessed "the Lord, the great God," and with like gesture the people said, "Amen! Amen!" and bowed in worship. After this prelude, so like our initial of divine worship, Ezra read and explained the word, relieved at times by the prayers of the Levites who stood with him on the platform. At noon the heat brought these exercises to a close. The people, abashed and broken as the Law showed them the divine will which they and their fathers had disregarded, wept loud and passionately, but Nehemiah changed their mourning into gladness. "Mourn not; for the joy of the Lord is your strength." Then they "made great mirth because they had understood the words of the Law." "The entrance of thy word giveth light," the psalmist had written; and in this dayspring from on high the people had good reason to rejoice. A few days later was held another gathering for a serious purpose. Half the day was given to a rehearing of the law, to confession, praise, and prayer. Then, with a preamble fully setting forth the sins of the nation and the tender mercies of Jehovah, they write; and their leaders sign and seal, a sure covenant of obedience. Ezra seems to sign his ancestral name of Azariah.

Once more he appears, and in personal association with Nehemiah. Each headed a triumphal company at the dedication of the wall, when "the singers sang loud," and "the joy of Jerusalem was heard afar off."

The rest of the great scribe's story remains untold, so sternly does sacred writ ignore biography and prune the record of its greatest personages. Josephus would have him die "an old

man and magnificently buried at Jerusalem." Benjamin of Tudela saw in 1170 at a village on the lower Tigris "the sepulcher of Ezra, the priest and scribe, where he died on his journey from Jerusalem to Artaxerxes." Layard, in our day, seems to have found near the junction of the Tigris and Euphrates a tomb of Ezra, in style worthy of his fame. Wherever the scribe's dust may be, his record is on high.

The outlines of Ezra's work are vague and uncertain. This arises partly from the silence of the sacred books concerning their own authorship. Holy men of old spake as they were moved by the Holy Ghost, but they were rarely moved to give author, place, or date of the book indited. Who is sure of the date and author of Ecclesiastes? Who knows the writer of Hebrews?

Again, it is easy to assign to an eminent man much that appears in his day or soon after it which agrees with his known acts and tempers, but which would, from the need and temper of the age, have come without him. Thus Ezra is credited with establishing the synagogues. The true germ of the synagogue is found in Samuel's schools of the prophets. In the captivity the gatherings of the devout became more systematic, and Ezekiel assures them that the divine Presence will be to them "as a little sanctuary in the countries where they shall come." Soon buildings rise, and every village has its synagogue. Simple in its service, attracting the mind and heart rather than the eye, needing no priest, setting forth the prophets of hope as well as the law of obedience, the synagogue strengthened the faith and consolation of Israel, and quietly prepared believers for the disappearance of the temple and the rise of Christian worship. Yet, while the synagogue takes its definite form, and proceeds with its good work in (or soon after) Ezra's time, assigning to him its origin transcends historic probability.

The Great Synagogue is a fiction of later Jewish writers, devised to express the sum of eminent men who after the captivity for two centuries upheld the law and aided the piety of the nation. Of these Ezra was counted first, ranking as president, though Daniel and Malachi are among its hundred and twenty members. Its task was chiefly to guard the form and meaning of the sacred texts, and Ezra, "the scribe,"

might fitly be its head. Its last member, Simon the Just, said, "Set a hedge about the law!" So did the later scribes do and overdo, but their task was noble, and Ezra was truly a scribe instructed unto the kingdom of heaven. The Sanhedrin was reckoned the successor of this unreal Great Synagogue, and then followed the Masoreh, to whose useful labors we to-day owe our confidence in the Hebrew language.

Of the book that bears Ezra's name he could have written but little. Its first chapter, giving the first year of Cyrus, at least the chief event thereof, fits between Dan. ix and x, and is plainly in Daniel's style. Ezra ii, with Ezra iii, 1, coincides with Neh. vii. Ezra iii, 2, to Ezra vii, is by some eye-witness to the building of the second temple, and its style and language suggest Haggai, who acted with Zerubbabel, and would probably record the events in which he took part. Ezra iv, 16–23, with the last four chapters, are clearly by Ezra's hand. The books of Chronicles, with Ezra and Nehemiah, form a definite historic plan. After the captivity there was felt a difficulty in defining and sustaining the national continuity. This rested socially on the genealogical assignment of the lands of Palestine, and religiously on the performance of the temple-service by the priests and Levites in the order of their courses, and their support by tithes and offerings. One thus finds in Chronicles tables of genealogy prepared, the priestly orders given, and special notice taken of the care given to public worship by the best kings, by David, Josiah, and Hezekiah. The tradition that assigns to Ezra the compiling and editing of Chronicles is well sustained.

Ezra's best work is in the Psalms. The Law was his life-long study, and its sweet influences enlightened his intellect, cheered his heart, and guided his behavior. He could from his own experience frame the majestic preface that sets forth the "blessed" of harmony with the law and the "not so" of variance from it. How "a tree planted by the rivers of water" tells of an irrigated land; of Babylonia, not of Palestine! His hundred and nineteenth psalm, the utterance of an overfull heart, shows every condition of mortal life upheld and cheered by what the lips divine have spoken. In this, so stamped with his mind and attributable to him alone, the word is the stream that makes glad the city of God and sheds freshness

and beauty upon earth. The psalm sets forth the many-sided experiences of a changeful life, its aspirations, its struggles, of its sufferings; the life of one who as Jewish priest and Persian judge, as scholar and as reformer, finds every-where mercy and truth in the divine dealings with mankind, and who utters his soul through full Pindaric lips wet with the dew of inspiration.

The criticism which directly interrogates the production itself finds little fault with what tradition ascribes to Ezra. His language is what should be used by one versed in the Hebrew of Moses, but in contact with the ruder Chaldee of Mesopotamia. His work is what his time demanded, and some one certainly performed; and if tradition exaggerates it has a reasonable basis. The great scribe, the first of that industrious profession who, five hundred years later, were so proud and so poor as to instruction unto the kingdom of heaven, is the first of a far longer line of laborers in the word. His platform, from which he read the Law and gave the sense, has become our pulpit. The exposition, illustration, and enforcement of Scripture—the unfolding of the divine system of justice and mercy for men—was Ezra's task on that far September morning. The same task, aided by the fuller revelations of the Gospel, is laid upon the preacher of to-day, and his hearers are not the sunbright throngs below the temple yard, but are every kindred and nation and tongue and people.

A. B. Hyde

Art. II.—RECENT EXPLORATIONS IN EGYPT.

Egypt is doubtless the most magnificent archæological hunting-ground in the world. In no other land is the chase so fascinating and so exciting; from no other land does the hunter return with so varied and so rich spoils. Sometimes, indeed, he is disappointed, even after many days and nights of laborious search; more frequently he is treated with glad surprises which serve to rouse his enthusiasm and fire his heart.

The museums of the world have been enriched from the spoils of old Egypt. Fields already again and again swept of their treasures upon more thorough exploration have yielded further and richer harvests. New sites have been brought to light in the midst of the desert sands and the Nile mud. From the time of the French expedition under Napoleon Bonaparte to the present, Egypt has been despoiled of antiquities which are the only representations of the departed glory of her ancient history; and yet the supply seems to be exhaustless. The pick and the spade are ever active, and ever astonish the world by their brilliant discoveries. Especially during the last decade the explorer has been abundantly rewarded.

The sojourn of Abraham in Egypt, the official work of Joseph, the long and bitter bondage of the Israelites, and the connection of Egypt with Palestine and the East, both preceding and subsequent to the conquest of Canaan—these endow the land of the Nile with a peculiar and perennial interest for the Bible student. The ten plagues of Egypt cannot be explained in the fullness of their import without the aid of the Egyptian gods. The route of the exodus can be studied only in the light of recent discoveries. Certain passages from the prophets can be understood only when read by the rocky tombs and temples of Egypt.

Three wonders meet us as we enter the portals of this subject. We wonder that so many antiquities have been rescued; we are astonished that so many have been ruthlessly destroyed; and we are amazed that so many remain to reward the zeal of future explorers. A mere list of important objects recently discovered would extend this article far beyond our limits. There are sites of cities, walls, plans of temples and palaces, private

residences, contents of pyramids, cemeteries and rock-tombs, mummies of sacred animals and of royal and other personages, decorative designs, types of architecture, sphinxes, obelisks, statues, portraits, utensils for the toilet and the kitchen, pottery, idols, scarabæi, inscriptions, priceless papyri, ornaments, textile fabrics, weights, coins, and osirids.

We may look into the very eyes of the Pharaoh who "knew not Joseph," walk through his favorite temples, enter sepulchers of royalty, bury ourselves within mighty pyramids, and tread the very soil once pressed by the feet of the enslaved Israelites.

Complicated, vexed, and unanswered chronological questions are approaching solution under the light of recent discoveries. The history of the dynasties of the middle kingdom is slowly assuming form and proportions. The names of new kings are brought to our attention, and we are able to fix their places in the lists. New chapters are added to history, and much has been learned concerning the old Egyptian religion. We must pass over much of this, and confine ourselves in this article to a study of a few of the prominent sites which have been opened by the explorer, and the tribute they have yielded.

I. Pithom.

The Sweet-water Canal runs from Cairo to Suez through the Wady Tumilat. On the south side of this canal, and about twelve miles a little south of west from Ismailia, is situated *Tell el Maskhutah*, "the mound of the statue," so called from a monolithic group representing Rameses II. seated between the two solar gods Ra and Tum. Le Père, at the end of the last century, described the group as follows:

> It consists of a monolith of granite cut in the form of an arm-chair, on which are seated three Egyptian figures, apparently belonging to the priestly order, as one may judge from their costume and the caps they wear. The monument is still standing upright, and the figures are turned toward the east. They were buried up to the waist; but, having dug down to the feet, we have been able to see the whole of them and to measure them. The back of the arm-chair is entirely covered with hieroglyphics, which have the appearance of a regular and complete picture.

While workmen were digging in the garden another group of the same size was discovered, and M. Papenot, to whom the

villa belonged, concluding that these monuments flanked an avenue which passed between them, instituted further excavations, and was rewarded by the discovery of two sphinxes in black granite, which also flanked the avenue or dromos on either side. Still farther on was discovered a shrine or naos in red sandstone, with a recumbent sphinx rising from its floor, and a large stile in red granite, lying flat, which had been used as the foundation of a Roman wall. These discoveries seemed to lend confirmation to the theory of M. Lepsius, that this was the site of Raamses. M. Maspero came to the same conclusion, and this has met with general acquiescence.

The work of the first year of explorations conducted by "The Egyptian Exploration Fund," in 1883, was signalized by Naville's brilliant identification of *Tell el Maskhutah* with the store-city of Pithom.

The monuments to which we have referred had been dedicated to the god Tum, of which another form is Harmachis. He is represented on both sides of the tablet, once as Tum, with a human head crowned with the double diadem of Egypt, and once as Harmachis, with a hawk's head surmounted by a solar disk. The sphinx is another emblem of Harmachis, and finds its mightiest representative near the great pyramid. Rameses II. is always called the friend of Tum and Harmachis. By the study of these monuments M. Naville reached the conclusion that the city was Pi Tum, "the abode of Tum," Tum being the patron deity.

Later investigations and excavations have brought to light other monuments in confirmation of this identification. A fragment of the naos contains the cartouche of Rameses II. and the name of the region in which Pi Tum is situated. The hieroglyphic name Pi Tum occurs on the statue of the lieutenant of Osorkon II., who is called "the good recorder of Pithom." It is mentioned three times in the texts of the statue and twice in the great tablet of Ptolemy Philadelphos—the largest and most important monument discovered in this sacred and venerable city. The Hebrew Pithom, the Egyptian Pi Tum, the Septuagint Peitho or Pithom, and the Patonmos of Herodotus are clearly identical.

Now Pi Tum was the capital of the eighth nome of Lower Egypt. It is generally associated in the papyri with Thuku or

Thuket, the name of a district, and also, at a later date, the name of the chief city of the district.

The Papyri Anastasi inform us that Thuku was situated on the border-land of Atuma, which was occupied by nomads. The entrance to Thuku was guarded by strongholds, and it contained the city of Pithom, near which were lakes and large pastures. That this is the Succoth of the Bible was first pointed out by M. Brugsch.

Pithom would be needed by Rameses II. as a basis of supplies during his campaigns in Asia, while at the same time it would guard his own dominions against foreign invasions.

This city, as is frequently the case, had two names. The temple sacred to Tum gave it its sacred name, Pithom; the ordinary or civil name of the city was Succoth. "The civil city of Thuku extended all round the sacred buildings of Pithom, the abode of Tum." The name Thuku occurs twenty-two times in the inscriptions, while fifteen times the city is called Pi Tum.

Outside the temple area of Pithom were discovered rectangular structures built of crude bricks joined by thin layers of mortar, the walls having a thickness of two or three yards, and the surface being smooth and well polished. These chambers were entered from above, and had no connection with each other. They doubtless filled the whole area of the stronghold, and had been ruthlessly destroyed by the Roman soldiers, who leveled their camp by hurling into these store-chambers broken statues and any other material at hand.

The use of mortar between the layers of brick was not the usual mode of building in Egypt. MM. Perrot and Chipiez say:

> As to crude brick, it does not differ perceptibly from *fûse*, (which in Devon I should translate *cob*), placed one upon another, after undergoing only an incomplete drying. These bricks, under the action of pressure (*tassement*) and of atmospheric influences, finish by no longer forming any thing but a homogeneous mass, where one does not even distinguish the courses of work.

But the structures of Pithom were built with *mortar* between the layers of brick. M. Naville says:

> I may add that some of them [the bricks] are made with *straw* or *with fragments of reed*, of which traces are still to be seen, and some are of mere Nile mud and *without any straw at all*. Let us

now read with awe the account of Exodus: "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick.... And the same day Pharaoh commanded the task-masters of the people, and their officers, saying, Ye shall no more give the people straw; let them gather straw for themselves.... So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw.*

Rameses II. was doubtless the founder of Pithom. There has been discovered on the monuments no name earlier than his own. His many works in the Eastern Delta show the high estimate he put upon the value of this part of his kingdom.

II. Goshen.

Pliny and Ptolemy, as well as the coins, name the twentieth nome in the list of Lower Egypt, "the nome of Arabia." Brugsch identifies this nome with Sopt or Soptakhem, and it is apparently counted to Asia. The name Heptakom is found on certain Greek coins. The religious capital of this nome was Pa Sopt. The name occurs in the inscription of Piankhi and an Assyrian inscription of Assurbanipal as the residence of one of the princes of Lower Egypt. A frequent designation of the shrine is "the abode of the sycamore." It is also called "the hiding-place," and "the temple of the victorious." This shrine Nectanebo built and repaired. The present name of Sopt is *Saft el Henneh.*

Strabo says that the nome of Arabia is situated between the Bubastite and Sethroite nomes, and that the metropolis of the Arabian nome is Phacusa; and furthermore, that from this point the canal which runs from the Nile to the Red Sea branches off from the river. There is also mention of Phaguse in the map of Pentinger and the *Geography of Ravenna.*

We apply ourselves to the study of the name of this place. Van der Hardt had already divided the word into two parts, *Pha* and *cusa. Pha* or *Pa* would be either the Egyptian article, or would mean "house" or "temple." Champollion has pointed out the cognate Coptic word KWC, in which Brugsch and Ebers agree. The word *Kes* occurs more than once on the shrine of Nectanebo. It is clear, then, that Phacusa or Pha cusa is "Pa Kes"—and here we have incontestably the

* Exod. i, 13, 14, v, 6, 7, 12.

origin of the famous name Goshen. The Septuagint calls Goshen "Gesem of Arabia," or Gesem which is in the nome of Arabia, and the Coptic bears testimony to the same effect, while tradition has always located Goshen in this part of the country.

In the Denderah temple list we meet with the god Sopt, of whom it is said, "he brings thee Kesem of the East." Here it is a land, as the determination shows, but in the geographical list of Edfu the determinative proves that there was a city of the same name. M. Naville fixes the situation of the city and land of Goshen, "the country around Saft, within the triangle formed by the village of Saft, Balbeis, and Tell el Kebir." The land of Raamses was a larger territory, so that the Septuagint is right in placing Pithom in the land of Raamses, but not in Goshen—Kesem was a definite district of the nome of Arabia.

The nome of Arabia does not occur in the most ancient extant lists. In these early times the land of Goshen seems to have been marsh land, uncultivated and much of it unreclaimed, and yet furnishing the best of pasturage and inexhaustibly rich in its possibilities. It could be assigned to the Israelites without despoiling any owner or disturbing any occupier.

In the city of Goshen was discovered a colossal statue of Rameses II., and M. Naville is inclined to see in this ancient town the city of Raamses.

III. San—Tanis—Zoan.

One of the most ancient cities of the world of which we have any record is Zoan, the celebrated capital of the Hyksos, and the favorite city of Rameses the Great, the Pharaoh of the oppression. "Now Hebron was built seven years before Zoan, in Egypt." * Peculiar interest is attached to Zoan because it was witness to the miracles connected with the deliverance of the Israelites from the bondage of Egypt. "Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan." † The ruins of several cities lie one upon another—the ancient Zoan, the city of the Amenemhats and Usertesens, the Hyksos town, the capital of Rameses, the Greek Tanis, and above all the Arabic huts of San, a "sickening mass of dead fish and live babies, fowls, and flies."

* Num. xiii, 22. † Psa. lxxviii, 12, 43.

In his introduction to the study of Tanis, W. M. Flinders Petrie, one of the most brilliant of modern explorers, says:

Beyond the civilized regions of modern Egypt, past even the country palm-groves, where a stranger is rarely seen, there stretches out to the Mediterranean a desolation of mud and swamp impassable in winter, and only dried into an impalpable salt dust by the heat of midsummer. To tell land from water, to say where the mud ends and the lakes begin, requires a long experience. The flat expanse, as level as the sea, covered with slowly drying salt pools, may be crossed for miles with only the dreary changes of dust, black mud, water, and black mud again, which it is impossible to define as more land than water or more water than land. The objects which break the flatness of the barren horizon are the low mounds of the cities of the dead; these alone remain to show that this region was once a living land whose people prospered on the earth. The reddened top of the highest of these mounds may be seen rising out of the flickering haze on the horizon some hours before it is reached; that is the great city of San, the capital of Lower Egypt.

At the period of its first settlement Zoan was but a sandy island in the midst of a sea of Delta mud. It lay beside the river, and the sea may have reached the base of the slightly elevated hill. In a hollow between its north and south dunes, which rise to a height of perhaps thirty or forty feet, the first settlers pitched their tents; and there at later periods were founded the great temples of the twelfth and later dynasties.

It does not come within our province to enumerate the many splendid works of art—statues, sphinxes, obelisks, tablets—which have been discovered at Tanis. The monuments are among the most interesting, and the type of face shows unmistakably that they belong to an alien race. They are all executed in black or gray granite, which may indicate that the Hyksos had no access to the red granite quarries of Assouan. Mr. Petrie remarks the especial honor which the Hyksos gave to the right shoulder, and his references prove that other Semites possessed the same peculiarity.*

Closely connected with Tanis was Tell Farun, which contained the great monolith shrine called Ras Farun, or Pharoah's Head. Since there are similar names elsewhere, Mr. Petrie, to prevent confusion, calls this place Tell Nebesheh.

*Exod. xxix, 22; Lev. vii, 32, 33, viii, 25, 26, ix, 21; Num. xviii, 18.

It is situated in the midst of the salt swamps which surround Lake Menzaleh, and belongs to the same nome with Tanis—the nineteenth. It was the religious capital, as Tanis was the civil; and, under the Egyptian name of Am, was sacred to the goddess Uat and the gods Khem and the young Horus.

Two sphinxes and an altar, both belonging to the twelfth dynasty, bear inscriptions added by a later hand—a certain "chief of the chancellors and royal seal-bearer." There are no other cases of a person not actually reigning who has appropriated royal monuments in a public temple or the capital of a nome. This office seems to have been unique, and to have belonged especially to the Hyksos rule.

After the Hyksos had conquered Egypt they gradually imbibed that civilization which was in advance of their own. The kings had little taste for the details of government, and left the civil organization about as they found it, to pursue its own way. "The chief of the chancellors and royal seal-bearer" was appointed to administer the government. This was the office to which Joseph was raised.

> And Pharaoh said unto Joseph . . . Thou shalt be over my house, and according unto thy word shall all my people be ruled: only ir the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.*

Peculiar interest is attached to Tanis as the Hyksos capital, the probable scene of this investiture of Joseph, and the witness of the miracles wrought in the days of Moses.

We are more and more impressed with the justness of the decision that Egypt, with its soil, its beneficent river, its system of canals, its pyramids and sphinxes, its temples and tombs, its works of art, its inscriptions, and its papyri, is the best extant commentary on the Pentateuch. Most opportune is the attention given in the present age to this great work.

* Gen. xli, 39–44, R. V.

IV. Tahpanhes.

The old frontier fortress of Tahpanhes—the Taphne of the Septuagint, the Greek Daphnai, the modern Defenneh—situated in the swampy region on the shore of Lake Menzaleh, stood in the most favorable position for guarding the great highway which led into Syria. All traffic which took the northern route, which was both more convenient and more fertile than the way by the Wady Tumilat, must needs pass near this stronghold. This same line is still kept open as a caravan road. After passing the southern end of the lake we come to the site of Defenneh—with Menzaleh on the east, the Pelusiac branch or canal on the north, and a fresh-water lake through which the canal runs on the west; being open to the south and facing the Syrian road.

When Mr. Petrie first arrived at these ruins he learned, to his surprise, that the place was known as Kasr el Bint el Yehndi, or the Palace of the Jew's Daughter. The place dates back to the nineteenth dynasty, but the fort, which still remains, was founded by Psamtik I., and Herodotus says that a garrison was kept there even up to his own time. The fort may have been built in 664 B. C., and the garrison—there were accommodations for twenty thousand men—was composed principally of Greeks and Carians.

When Neco led his expedition against Assyria he doubtless made use of this garrison. The prophet says, "The children also of Noph and Tahpanhes have broken the crown of thy head."* When Nebuchadnezzar, three years later, invaded Judea the inhabitants who fled to escape death or captivity would reach first of all Tahpanhes, where many of them, feeling themselves safe among the mixed population, would remain. There were several migrations during the troublous times from 607 to 588 B. C., the last of which is recorded by the prophet:

> Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all the nations whither they had been driven, to sojourn in the land of Judah; the men, and the women, and the children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of

* Jer. ii, 16.

Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed not the voice of the Lord: and they came even to Tahpanhes.*

During this constant intercourse, throughout a period of twenty years, between the Jews and the Greeks, the names of musical instruments and other objects, which have attracted so much attention on the part of biblical critics, may have been adopted into the Hebrew language.

We return to the narrative of Jeremiah:

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brick-work [or pavement], which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword.†

The plan of the palace of Tahpanhes, as worked out by Mr. Petrie, proves the exactness of this description. We can do no better than to quote his own language. Speaking of the great open-air platform of brick-work he says:

A space is reserved outside of the door, generally along the side of the house, covered with hard beaten mud, edged with a ridge of bricks, if not much raised from the ground, and kept swept clean. On this platform the inhabitants sit when they wish to converse with their neighbors or the passers-by; a great man will settle himself to receive his friends and drink coffee, and public business is generally transacted there. Such seems to have been the object of this large platform—a place to meet persons who would not be admitted to the palace or fort, to assemble guards, to hold large levées, to receive tribute and stores, to unlade goods, and to transact the multifarious business which in such a climate is best done in the open air.

On this platform took place the symbolic ceremony described by Jeremiah, and here Nebuchadrezzar "set his throne" and "spread his royal pavilion."

Some years ago a native sold to the Boulak Museum three terra-cotta cylinders, each bearing an inscription of Nebuchadnezzar, such as would be used for foundation memorials. It is

* Jer. xliii, 5–7. † Jer. xliii, 8–11.

more than probable that these cylinders came from Tahpanhes. M. Gobénisheff purchased in Cairo last year a very remarkable seal. The legend which it bears is in Phenician characters, which correspond with those of the Israelitish alphabet in the seventh century before the Christian era. The legend reads: *L'eshalom Yirmeyahu*, "to the prosperity of Jeremiah." Nothing can be said with certainty concerning the origin of this seal. It is known that the Boulak Museum had just previously allowed a native to dig on the mounds of Defenneh. The treasure may, therefore, have come from old Tahpanhes. This seems more than probable, and if so it is doubtless a veritable relic of the prophet.

V. Naukratis.

The discovery of Naukratis by Mr. Petrie will always be considered a brilliant triumph of that instinctive genius which belongs to the true explorer. The fascinating story of this great emporium of Greek trade in Egypt is related in two magnificent volumes—the Third and Sixth Memoirs.

In the south-western part of the town there was a scarab factory which yielded to the explorer hundreds of scarabs and scarab molds. Naukratis was shown to have been a great center for the iron trade, evidences of both smelting and manufacturing being unmistakable. The city has contributed the most extensive collection of ancient weights in existence, acceptable material for important discussions. The oldest complete Ionic or Greek alphabet comes from Naukratis, and shows a much earlier date for its origin than any which had been hitherto supposed. Certain linguistic marks but recently discovered in the Fayoum *prove the existence of alphabetic writing at least two thousand years before the present era.*

VI. Bubastis.

The prophet, himself in captivity with his people, turns his eyes toward Egypt and pronounces a terrible curse upon it.

> I will also destroy the idols, and I will cause the images to cease from Noph; and there shall be no more a prince out of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the stronghold of Egypt; and I will cut off the multitude of No. And I will set a fire in Egypt; Sin shall be in great an-

guish, and No shall be broken up: and Noph shall have adversaries in the day-time. The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.*

In going from Cairo to Suez the traveler skirts the mounds of Bubastis—the biblical Pi-beseth—at Zagazig. The four thousand acres covered by these mounds in the beginning of the present century have been reduced by cultivation to eight hundred. Herodotus describes the temple of Bubastis, and declares that at the great religious festival seven hundred thousand men and women, besides children, resort to this temple in vast processions, both by land and by water, with shouts, songs, and instrumental music.

The chief worship of Bubastis is addressed to the great gods Amon, Ptah, and especially Set, the god of the Hyksos, Hittites, and other peoples of western Asia. The local worship is that of the goddess Bast, represented in the Old Empire with the head of a lioness. She began to be represented in the likeness of a cat in the twelfth dynasty, and her worship was brought prominently to the front in the twenty-second dynasty. The cat which was worshiped is not the domestic cat of either ancient or modern Egypt, and may have been an importation from "the land of Kush." Naville opened the cemetery in which the mummies of millions of cats had been deposited, and found the skull much larger than any skulls known to naturalists. The bronze cats and kittens are considered model works of art.

After the fruitless excavations of Mariette, Egyptologists had generally come to the conclusion that the temple of Bubastis had entirely disappeared, and it was by a peculiar chance that Naville discovered in the diminished mounds, in 1887, a mine of archæological wealth. He continued his brilliant explorations during the winters of 1888 and 1889. The work was most exhilarating and exciting, as the four halls of the temple of different dates were compelled to give up columns, capitals, architraves, pillars, statues, sphinxes, and inscriptions which they had guarded for thousands of years so securely that the world did not dream of their existence. The great antiquity of the temple is established by the discovery of the standard of Cheops and the standard and name of Chefren, of the fourth dynasty, the builders of the two great pyramids, which

* Ezek. xxx, 13–17.

were written in large and beautiful hieroglyphics. The name of another great king, Pepi Merira, of the sixth dynasty, was found in the second hall. These three great kings fought against the inhabitants of Sinai, perhaps for the possession of the mines of copper or the quarries which may have furnished a portion of the durable black granite used for the Egyptian monuments. Previous to these discoveries at Bubastis the names of Chufu and Chefren had not been found north of Memphis, and their kingdom was not supposed to have extended so far north as to embrace the Lower Delta.

There is little preserved later than the reign of Rameses II. The twenty-sixth, twenty-ninth, and thirtieth dynasties are represented, and then we reach the age of the Ptolemies—the last inscription being that of Ptolemy IX., less than one hundred and fifty years before the Christian era. There are slight traces of the Roman period, and the temple doubtless lived on till its death sentence was pronounced by Theodosius, A.D. 389. It was originally founded at least as early as the reign of Chufu, B.C. 4206.

Perhaps the most important contribution received from Bubastis is the chapter which it presents concerning the history of the Hyksos, or shepherd kings, of which Manetho, as preserved by Josephus, gives an account, and which are of especial interest because of their connection with the Israelitish sojourn in Egypt. The sphinxes of the Delta are distinctive Hyksos monuments. They are certainly of a foreign type and of Hyksos art, but of Egyptian workmanship.

In the eastern part of the temple Naville discovered the first Hyksos statue which possessed a thorough Egyptian head-dress. This statue in its several fragments, as far as recovered, is now in the Boulak Museum. Another companion statue, in a more perfect condition, was discovered not far distant.

No one who has not the instinct of an archæologist can appreciate the feelings of the explorer when his workmen announced the discovery of this second head, wrought out of the same hard and durable granite. He writes with joy and enthusiasm:

> I shall never forget this sight, nor this hour—perhaps the most impressive I went through during my five winters of excavation. It was late in the afternoon; out of a pond of water, between the base and the torso, emerged the top of a head and the royal asp, the upper part only had been cleared and was visible above the

water. There was no place for us to stand, or rather to kneel, except on that head, which we did in turn, Count d'Hulst and I; and while the excited workmen drove out with their hands the water which was coming out of the earth in streams, or took away the mud in which the face was buried, we felt anxiously with the hand how far the features were preserved. There is the forehead, the eyes, the origin of the nose, but here a fracture. . . . I had one instant of despair, but no, it is only a slight wound; here are the nostrils, the mouth, the beard! The head is perfect! It was nearly dark; we let the water cover it again entirely, and the next morning we raised triumphantly our treasure, which now stands in the British Museum.

Neither of these statues is complete, and, if they belong to the same person, the first discovered was made at a more advanced age of the subject. Both statues had been usurped by Rameses II., and at a later period by Osorkon II., the name of the original king having been entirely lost; but Naville ascribes them, with proper reservations, to Apepi, the Apophis of Manetho, and, according to Syncellus and Christian tradition, the Pharaoh of Joseph.

But we are startled by another and greater surprise. In March, 1888, Naville uncovered the lower half of a life-size figure of beautiful workmanship in black granite. It represented a king seated on his throne, and must have belonged to the Hyksos period. The name of the king was Ra-ian, a name unlike any other hitherto brought to light. Visiting Boulak, he showed the inscription to the eminent Oriental Egyptologist, Ahmed Kemal-ed-Dîn Effendi, who immediately declared that it was the name which Arab literature gave to the Pharaoh of Joseph. Reiyan was the son of El-Welîd, an Amalekite, who conquered Egypt and became a powerful monarch. We cannot dismiss this as a mere coincidence without having first traced the Arab tradition to its origin. The name may also be compared with Jannas or Janras—or Ra-ian, since the *s* is a termination for gender, and the order of the syllables may be uncertain in Egyptian hieroglyphics. Jannas precedes Apepi in the list of Manetho; but there is no necessary discrepancy, since Joseph may have lived under more than one king.

VII. Important Discoveries.

Rameses II., the Pharaoh of the oppression, was buried with his father and grandfather in a splendid rock sepulcher, beauti-

ful and grand as a kingly palace, in the valley of the tombs of the kings. There, in robes and spices, confined by walled portals, he was left in his solitude and silence. But the haughty monarch was not to remain undisturbed in his quiet home. About two hundred years later tomb-breakers were active in their ghoulish profession. They were in search of the gold and silver which were deposited with the dead. To protect the royal mummy friends removed Rameses and placed him in the catacomb of his father. Ten years later priests were commissioned to inspect the tombs and found the body of Rameses still safe. But to insure its more perfect security they removed the mummy, together with those of Rameses I. and Seti I. to the tomb of Queen Ansera. Here it rested ten years, when it was taken with its companions to the sepulcher of Amenhotep, and six years thereafter all found their way back to their original starting-place. At some period after this return—we do not know when—they again went abroad, and sought the concealed retreat of Deir-el-Bahari, beneath the hills of Thebes, where they rested for three thousand years.

The dramatic enthusiasm awakened by the discovery of the mummies of Deir-el-Bahari in 1881 by Maspero and Brugsch, of the Boulak Museum, has become a familiar story. In 1886 the mummy of Rameses II. was unwrapped by Maspero in the presence of a noble company. The new coffin in which the body had been placed represents the monarch in the attitude of worship to Osiris. He has the flail and the royal crook, emblems of his own divinity. The body itself is a picture of the Pharaoh of the oppression, as we have known him from the account in the Bible. There are sovereign majesty, invincible resolution, and lofty pride. He is a man standing over six feet in height, broad-shouldered, and commanding. The head is long, the forehead low and narrow, the arch of the brows prominent, the eyes small, the nose Napoleon, the temples sunken, the cheek-bones very prominent, as is also the chin; the jaws massive, the lips thick, the mouth small, the teeth white, and the hair and thin beard turned from white to a yellow by the spices of embalmment—all expressive of great vigor and strength of character.

Rameses the Great rests at last; but exhibited in a modern museum, his form carefully measured and recorded, his like-

ness taken and scattered over all continents, examined by the learned, gazed upon by the curious; powerless, feared by none. Nont, "the mother of the gods," whose image, drawn in red and black colors on a strip of fine linen, extended the whole length of his body, afforded him no protection. The charms of Egyptian magic were of no avail. His meanest subject found no worse treatment in the grave. Surrendered at last! Surrendered to the spiritual descendants of his Israelitish slaves!

In this secret retreat were discovered the mummies of twenty important royal personages of the seventeenth, eighteenth, nineteenth, and twenty-first dynasties, besides several persons of lesser note of royal or priestly descent. What secrets were hidden away in the tombs of Egypt! There is more than a hint of one secret tragedy.

The discovery of the cuneiform clay tablets of Tell el-Amarna, in the Babylonian language, is characterized by Professor Sayce as "one of the most extraordinary and unexpected archæological discoveries of modern times." Amenophis IV. or Khuenaten, "the heretic king," sought to reform the ancient religion by prescribing the exclusive worship of the god of the solar disk. This may have been the religion of his mother, who was of Asiatic birth, and, being a woman of strong character, exerted a powerful influence over her royal son. Khuenaten built a new capital on the edge of the desert to the north of Thebes, and transferred to his new residence the archives of the empire which he stored in his palace library. Less than two years ago these treasures were recovered from Tell el-Amarna, which now occupies the site of the old capital. Several hundred tablets are now accessible to European scholars, and many of them have already been read.

We learn from these documents that in the fifteenth century before our era active literary correspondence was carried on throughout western Asia and Egypt. The Babylonian was the language of diplomacy and culture, and the cuneiform syllabary was found sufficient for the purposes of such literary intercourse. The wars of the Hittites and the conquest of Canaan by the Israelites put an end to this condition of affairs, and in the tenth century the Phenician alphabet was already fully developed and came into general use. Between the reign of the Babylonian syllabary and the rise of the Phenician

alphabet the hieroglyphs of the Hittites would keep the literary spirit from dying out.

The discovery of the Tell el-Amarna tablets has completely overthrown the foundation of much of that modern skeptical criticism which denies the possibility of written historic records previous to the age of David.

In the days of Khuenaten the towns of Palestine were garrisoned by Egyptian troops, and the governors, though bearing Semitic names, were officers of the Egyptian king. Indeed, Egyptian supremacy extended throughout Syria, and as far as the Euphrates. Many of the tablets are official communications from governors of cities or provinces to their sovereign.

Semitic influence was powerful at the court of Egypt. Many of the officers of high authority and great responsibility were Semites. It was only with the rise of the nineteenth dynasty that the old native aristocracy asserted itself and the Semite lost his influence. The king who knew not Joseph was at last on the throne.

We cannot speak of the results of other explorations, though some of these results are important. The Fayoum has been a most fruitful field. The discovery of the foundations of the Labyrinth secures its permanent place among the wonders of the world. Tours in Upper Egypt have been of great interest. The pyramids of Pepi I. and Teta of the sixth dynasty, and Ounas of the fifth dynasty, have been explored.

Every encouragement should be given to the most active prosecution of the work of exploration. The need is urgent and pressing. The destruction of monuments goes on with alarming rapidity. It is distressing to behold priceless treasures, which would enrich any museum in the world, yield to vandalism, ignorance, and cupidity. *Egypt is set as a mighty bulwark for the defense of the Holy Scriptures.* Its fortifications are impregnable, its guns well trained, its arsenals filled.

It is time that the Christian world should be awakened to the importance of hastening the survey now in progress. The full story which the antiquities of Egypt can relate should be fixed in our literature.

J. N. Fradenburgh.

Art. III.—GEOLOGY AND SACRED CHRONOLOGY.

The period of time which has elapsed since the creation of man, generally supposed to be supported by the Scriptures, is four thousand and four years before Christ. The authority for this claim is the name of Archbishop Usher, who gave his elaborate calculations to the world about the year 1650. So profound was the impression which his genius and learning made upon his age that his conclusions were very generally accepted as the final decision of all questions pertaining to biblical chronology, and were at length printed in the margin of the English Bible. Since then, for the most part, a remarkable confidence has been evinced in the correctness and value of these conclusions. They have almost seemed to share in the inspiration accorded to the matter of the biblical record.

It may be now said, however, that there are many exceptions to the universal acceptance of the dates and periods proposed. It is a well-known fact that even among the most orthodox and conservative students of the Bible there is acknowledged to be room for a very great difference of opinion. For instance, there are three texts, the Hebrew, Samaritan, and Septuagint, not to speak of Josephus and the Talmud, which differ very greatly in important particulars. The greatest difference is not less than fifteen hundred years. This discrepancy affects but little the body of the texts; but there are questions which grow out of the meager character of the genealogical tables, the longevity of the antediluvian patriarchs, differing statements regarding important periods of history, and lesser discrepancies which leave the chronology of the Old Testament in a very uncertain condition.

There is a manifest tendency to extend the time as much as possible, probably to bring the chronology of the Bible into harmony with the apparent demands of history and science. It has been because of this, undoubtedly, that the Septuagint has been preferred by many to the Hebrew text. Some authors, particularly Baron von Bunsen, have so interpreted the Bible as to give a much longer period than that usually accepted. They have relied mainly upon the possibility that the ages ascribed to the patriarchs have a cyclic character, and refer to generations or races of men. Lenormant, in a recent work,

The Beginnings of History, says: "It is probable—in fact, it seems certain—that the biblical numbers of the antediluvian patriarchs must have possessed a cyclic character, equally with those accepted by the Chaldeans and those which we find in the Mazdean cosmology." He continues: "We are thus compelled to refuse all historic character to the figures of longevity ascribed by the Bible to the antediluvian patriarchs, and simply record them as cyclic numbers."—P. 277. Noeldeke says, that these numbers are at the present time so uncertain that the really scientific study of them is impossible.

These quotations represent extreme views on the subject. They are based upon the unusual, and altogether exceptional, age of the patriarchs; upon the cosmologies and time-records of other Semitic peoples as they are more fully understood; and upon the necessity of a longer period of time in which to account for all the events and facts of history. While it is not safe to dogmatize upon a point involving at the present time so much uncertainty, it is barely possible that a way of explaining the patriarchal record may be discovered by which all that is of historical value may be retained, and still some time be added to the present estimate. The obscurity of the antediluvian period, its exceptional character, and the possibility that it was not intended to furnish an exact statement of the number of years since man was created, would admit of quite a wide margin in calculation. It may be safely affirmed, that genealogy or pedigree is always of more importance in the Hebrew records than chronology; and that while the maintenance of a continuous line of descent was preserved, the exact number of years might not have been so carefully kept, or, in fact, thought to be of very great importance. The plan of redemption was involved in a genealogy leading onward to the coming of Christ; but an accurate record of years until Israel began to make history was apparently not necessary to its fulfillment.

In confirmation to some degree of these statements the following passages, which would seem to be in agreement with them, may be found in the Cyclopædia of McClintock and Strong:

> The knowledge of the Hebrews in chronology rested altogether on appearances; not a trace of any thing like a scientific view is to be found in their literature.*

* Article "Chronology."

Again:

The character of the records whence we draw our information forbids us to hope for a perfect system. The Bible does not give a complete history of the times to which it refers; in its historical portions it deals with special and detached periods. The chronological information is, therefore, not absolutely continuous, although often, with the evident purpose of forming a kind of connection between these different portions, it has a more continuous character than might have been expected. It is rather historical than strictly chronological in its character, and thus the technical part of the subject depends, so far as the Bible is concerned, almost wholly upon inference.

To the same effect is a statement in Smith's *Dictionary of the Bible:*

The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind; but the present state of the numbers makes absolute certainty in many cases impossible.

There is no doubt that some of the most reverent and devout students of the Bible are in agreement substantially with the above.

In this brief and imperfect sketch of the chronological records of the Scriptures nothing more is intended than to indicate the time usually demanded to satisfy the text of the Bible, and the possibility that an extension of the time might be allowed by the record itself without any injury to its character as a revelation of the will of God. Unless we assume that it is a necessity of biblical inspiration and truthfulness to hold tenaciously to the received opinion that the time from the advent of man upon the earth to the Christian era was exactly four thousand and four years, it is possible to allow the addition of more time if it should seem to be necessary. Until we know through what changes the text of the Hebrew Bible has come, and on what principle its records were kept, and until some text is found in which the Bible binds itself to give accurate information on this point, faith in the truthfulness and worth of the Scriptures as the revelation of God need not suffer any disturbance by an increase of the estimate of the time since man came upon the earth.

The use which it is designed to make of the possibility of this extension of time is, to show that, if there is no room

for reconciliation between geology and the Bible on this point, or if there is no clear and precise reconciliation, the terms of the problem are not by any means contradictory. Radical scientists would, perhaps, regard this as of the least possible importance or interest either to science or religion. They would very likely affirm that there could not be any reconciliation whatever. Many of them have, in fact, rejected the record of Genesis as a mere fable or myth. While they have unbounded faith in the findings of science, however much these findings may contradict old and established beliefs, they have no confidence in Bible statements bearing upon such a matter as this. To believers in the truth of the Scriptures, however, who hold that the Bible is what it claims to be, a revelation from God, it is of the greatest interest and satisfaction that some agreement with the established facts of science be at least possible, although it may not be known exactly what that agreement may be. Much must be conceded to scientific investigations and methods. Truth is truth, out of the Bible as well as in it. This is readily acknowledged. Let it be admitted, also, that truth is truth in the Bible as well as out of it, and great advantage will be gained for both science and religion. It is believed that there is a sufficiently near agreement between the facts of geology, bearing upon the age of man upon the earth, and the records of the Scriptures to calm all fears, and give additional strength to the historical value of the Bible.

What, then, do the facts of geology demand? Do they require an indefinite period of hundreds of thousands of years? Will they be satisfied with a period which may be calculated by thousands? On its face, the Bible would seem to be best satisfied with the thousands. It might be impossible to say just how many, but it is clear that a moderate estimate would be more harmonious with its statements, arrangement of historical events, and general positions. In this respect, also, it may be said in passing, it is in sympathy with secular history.

In estimating geological time it is necessary to obtain, if possible, some admitted point from which to begin to reckon. This point cannot be determined in years. Geology knows very little of years. Its history has been preserved in epochs. It is in the sequence of these great epochs, or great changes in the development of the earth, that grounds for computing time may

be found. The days and years of geology are great cosmic revolutions, whose history is written in rocks or strata of rocks, in river-beds and on hill-tops, in terraces and beaches, in caves and mines, in the remains of great forest-growths, and in the scattered bones of a vast and changing mammalian life. Only as geologists are able to discover these epochs, and determine which followed the other, are there any data in geology upon which to reckon the period which has elapsed since man first appeared upon the earth. It is necessary to find that epoch which is identified with the advent of man.

The geological periods which bear upon this point, using the older geological terms for clearness, are the Tertiary and Quaternary. The former is divided into sub-periods, the Eocene, Miocene, and Pliocene. It was an age of varied and gigantic forms of animal life. The Eocene and Miocene had both a genial climate, even in the most northerly latitudes. The earlier part of the Pliocene was mild, but the latter part of it was marked by a gradual refrigeration of climate. The Quaternary, which followed the Tertiary, is divided according to American geologists into the Glacial, Champlain, Terrace, and Recent. The same period is included in the terms Pleistocene or Postpliocene, and the Recent or Modern. The Pleistocene is conveniently divided into Glacial and Post-glacial. The Glacial was a period of intense cold, during which all northern Europe, with Great Britain and North America, became vast fields of ice. Immense glaciers crept southward. Vast mountains of ice, plowing through the valleys with inconceivable power, denuded and deepened them. Great masses of rocks and soil, loosened from their places by the frost and thrown upon the current of this frozen river, together with bowlders, some of which were of prodigious weight, were taken up and borne away with irresistible force. The evidences of these astonishing facts are to be found in grooves and scratches preserved upon rocks, bowlders, and pebbles; in unstratified deposits which are characteristic of glacial action; and in material whose transportation to the places where it is now found is best explained by referring it to glacial ice.

Eminent geologists differ very greatly as to the order of events in the glacial period. It is now generally admitted, however, that there have been two glacial culminations be-

longing to the same period, and separated by an indefinite interval of warmth. This interval has been called the Interglacial period. There was first an immense glaciation which covered all northern Europe and the northern portion of North America; then a period of mild temperature, during which the glaciers retreated and an abundant fauna and flora appeared in their place; then another period of cold, which gradually changed into a permanently mild and genial climate, such as now exists in Europe and America. Those who have denied this order, among whom are such names as Professor G. Frederic Wright* and Professor J. W. Dawson,† maintain, on the contrary, that there was one general advance, followed by a general retreat; but that all over the glaciated area there were minor retreats and re-advances, occurring irregularly and many times during the prevalence of the ice. Both parties rely upon the forest-beds and vegetable deposits, extending over a wide area of country, lying upon and covered by glacial deposits, as the proofs of the existence of these interglacial periods of warmth. It is, perhaps, enough for present purposes to call attention to this intermediate period of mild temperature. It was favorable to animal and vegetable life. Traces of the earliest glacial advance are found as low as the thirty-eighth degree of latitude in North America, while "the great terminal moraine, stretching across the United States from Cape Cod to Dakota, and thence northward to the foot of the Rocky Mountains, marks the limit of the ice-invasion in the second glacial epoch."

The changes which took place upon the surface of the earth during the glacial period were important and significant. Through the transporting and eroding power of the ice-streams, permanent remains of that period are found to indicate the extent and force of the ice-fields, and afford means for determining the sequence of different formations and deposits. River channels were cut, although it is difficult to say to what extent the water of preglacial rivers may account for much of the erosion attributed to the ice-current. Valleys were broadened, and in some cases both valleys and preglacial river-beds were entirely filled by the *débris* brought down by the glaciers. This is notably true of the Mississippi River

* *The Ice Age in North America.* † *Story of the Earth and Man.*

above St. Paul, and of the ancient outlet of Lake Erie, now represented by the Niagara River. Pretentious hills were formed, and lakes were made, either by a denuding and scooping-out process, or, as in the kettle-holes, by the deposits from the glaciers. By far the most important work of the glacial action was the wide distribution of materials evidently transported oftentimes great distances from their original resting-place. Immense bowlders, bowlder-clay, fine loam, sand, and gravel were taken up as the ice moved on its way, and deposited along its edges or underneath, or at its point of termination. There was a regularity in these deposits, although they were often irregular and contradictory. Mr. Dawson gives for a typical order in Scotland and Canada: first, till, or bowlder-clay; second, stratified clays; third, sand and gravel. He adds that these may locally be more complicated, or some of them may be wanting, or they may be transposed and united with other deposits.

The natural inference would be, that an immense period of time must have been required for the accomplishment of these great and important changes. The estimates which have been given of a hundred or two hundred thousand years might not seem unreasonable. It is a noteworthy fact, however, that the older estimates have been generally rejected, while a disposition has appeared to assume a much briefer period as entirely sufficient to account for all the facts involved. Many considerations favor this reduction of time. The occurrences and changes were all superficial. It was not an age of limestones and sandstones and coal-measures. The mountain ranges had long before been thrown up, and the great river channels had already been cut. It was an age of the deepening and widening of the valleys and beds of the streams. In its general configuration, however, the postglacial could not have differed essentially from the Pliocene. Vast changes were accomplished in this period, it is true, but gigantic forces were in operation, which as much exceeded any now known as their effects exceed any now witnessed. Professor Prestwich gives this as his opinion:

> The time required for the formation and duration of the great ice-sheets in Europe and America need not, after making all allowances, have extended above fifteen thousand to twenty-five

thousand years, instead of the one hundred and sixty thousand years or more that have been claimed. . . . The enormous pressure and wear of ice two thousand to six thousand feet thick in contracted valley-channels, especially in fiords, where, as for example in Greenland, it stood eighteen hundred to two thousand feet higher than now; the powerful disintegrating effects of extreme cold on rocks; the annual action of ground-ice in rivers and of the sweeping and devastating floods, resulting from the melting of the winter's snow and surplus ice, combined to produce results of which it is impossible to judge by the moderate work of these temperate latitudes.*

When, in relation to the great ice-age, may evidences of the existence of man be said to have been found—before, in the middle, or after? Was it before? To answer this question two other questions must be asked and answered. Can any traces of man be found in the Tertiary? This question is generally answered in the negative. Professor William Boyd Dawkins, after discussing the question of the existence of man in the Eocene and Miocene of the Tertiary, and denying it, proceeds to give his reasons why man may not be found in the Pliocene. He says:

Nor in the succeeding Pliocene can we expect to find traces of man upon the earth. The living placental mammals had only then begun to appear, and, seeing that the higher animals have invariably appeared in the rocks according to their place in the zoological scale—fishes, amphibians, reptiles, placental mammals—it is hardly reasonable to suppose that the highest of them all should then have been upon the earth.†

In the same connection he denies the worth of discoveries alleged to prove that man was Tertiary, including the California find of Professor Whitney. Professor G. F. Wright agrees with him. Le Conte denies emphatically the existence of man in the Pliocene or Miocene of the Tertiary. He says: "The Miocene man is not acknowledged by a single careful geologist." Again: "The Pliocene man is even less reliable."‡ While there are some who hold to the contrary, the names quoted and the reasons given for the opinion would seem to be sufficient to set the matter at rest until some new evidence is presented.

The second question relates to the preglacial existence of man.

* *The Ice Age in North America*, p. 502. † *North American Review*, Oct., 1883.
‡ *Elements of Geology.*

This question implies a period, longer or shorter, between the close of the Tertiary and the descent of the first great ice-sheet. Professor Dawkins, who rejects Tertiary man, believes in preglacial man. The same is true of Professor Wright. Professor Dawkins, speaking of Europe, declares that "the balance of evidence" is in favor of preglacial man. His ground of belief is the association of "rude splinters of stone and roughly chipped pebbles of flint and chert, at their very best trimmed to an almond shape, and mostly intended for use in the hand," with the remains of animals that immediately preceded the glacial period. It has been abundantly shown by Mr. Southall that such association can be proved, in many instances, to belong to postglacial times. Professor Dawkins, as quoted by Mr. Southall, has admitted the same association with the same conclusion. Professor N. H. Winchell, followed by Miss F. E. Babbit, discovered in 1877, at Little Falls, Minn., in the valley of the Mississippi River, "pieces of chipped white quartz, perfectly sharp, occurring in water-worn deposits and extended over quite a large area." He says:

> The chipping race preceded the spreading of the material of the plain, and must have been preglacial, since the plain was spread out by that flood-stage of the Mississippi River that existed during the prevalence of the ice-period, or resulted from the dissolution of the glacial winter.

Mr. Warren Upham, of the United States Geological Survey, and Professor Wright, identify the age of these "finds" with those of the flakes at Trenton and at Madisonville, Ohio, affirming that, if any thing, they are later. The age of the Trenton man will be considered later. It is sufficient to say he was not preglacial. Mr. James Geikie assumes the possibility of a preglacial man, but confesses that no remains of him have been found. It remains a question how strong a presumption in favor of preglacial man may be formed from the admission of a post-glacial or interglacial man, but there would hardly seem to be sufficient evidence at present of the existence of the preglacial man.

The identification of man's first appearance is one of the singular and interesting facts connected with geology. It has been the result of laborious and discriminating investigation. As a conclusion drawn from conditions which have them-

selves grown out of the development of the earth from age to age, it might not commend itself to those who are unfamiliar with scientific methods; but it may nevertheless rank with that class of facts which men are accustomed to accept with confidence. The peculiar character of the drift, which gave rise to the theory of glaciers and the submergence and elevation of the land in the Pleistocene, has in turn formed an order of sequence for that period. The elements of the drift, indeed, as a rule, are arranged in such a uniform relation to each other as to furnish marks of progress from the period in which ice prevailed over the northern portion of Europe and North America to the close of the Pleistocene. It is known what animals were inhabitants of those parts of the world in the times of the approaching ice-sheets. Their fossil remains have been preserved in the drift. Some of these animals perished with the descent of the first ice-current; others lingered into the Recent or Modern, as isolated specimens of a former life. With these denizens of the postglacial age, the great mammoth, the woolly rhinoceros, the cave-bear, the Irish stag, were associated animals which have come down to the present time. With the remains of the animals of a former age have been found also evidences of human life, such as rude and polished stone implements and weapons. These have been discovered in river-gravels and caves, in shell mounds and lake bottoms, closely mingled in many instances with the bones of extinct species of animals. The necessary inference is, that man co-existed with these older animals at the time of the different deposits in which the bones appear. The same general statement applies to both Europe and North America. The problem is the same in both cases. "The story of early man in America is a part of the greater story of the appearance of man on the earth, so far as he has yet been revealed by modern study."

There is a general agreement among geologists that man was at least interglacial or very early postglacial. The evidence for such an opinion is thought to be decisive. In Europe the kitchen-middens, with their bones of extinct animals and rude implements; the peat-bogs, containing the same proofs of the association of man and ancient animals, or covering formations containing them; the bone-caves, with the same remains lying

under layers of various materials and all surmounted by immense stalagmites; lake-dwellings, found in lakes and indicated by piles driven into the muddy bottom of the lake, and by the *débris* which collected around these ancient homes—these and the river gravels have been relied upon as proofs of the great antiquity of man. These collections, however ancient in themselves, all belong to interglacial, or postglacial times. They are superficial and such as must have been made after the recession of the glaciers, and when great rivers poured down through the valleys and flooded them. So far as the bone caves are concerned, it is admitted that bones of Pleistocene animals, as well as those of earlier times, are to be found in these caves. If, then, the presence of bones of animals is of any value as a measure of antiquity, the bones of later animals must have a like value as evidence of later times. Professor Dawkins gives the explanation which fixes the date as interglacial or postglacial. Mr. Dawson says:

> It may be stated with certainty that the Pliocene period of geology affords no trace of human remains or implements; and the same may be affirmed, I think, of the period of glaciation and subsidence, which constituted the earlier post-Pliocene, or Pleistocene. With the rise of the land out of the glacial sea indications of man are believed to appear along with the remains of several mammalian species now his contemporaries.*

The only point which seems to have been proved to the satisfaction of all regarding the relation of European man to the "great ice age" is, that he appeared at some time previous to the close of the period. All beyond this seems to be conjecture, without any reliable proof or general acceptance.

The history of the discovery of the first reliable traces of man in North America is given quite at length in Professor Wright's *Ice Age*, and in the first volume of Winsor's *History of America*. In 1877 Dr. C. C. Abbott's attention was attracted to flints, apparently of human workmanship, found near Trenton, N. J. Pursuing the search, he was rewarded by finding more bearing the same marks. A careful examination of them led to the conviction, on the part of eminent geologists, that they were rude human implements of a palæolithic type. Both the implements and the formations were

* *Story of the Earth and Man.*

critically studied by Professors Dawkins, Haynes, Lewis, and Wright. The flakes were found in Trenton gravel which rested upon Philadelphia brick-clay and gravel. The latter is supposed to have been deposited during the first glacial advance, the former after the retreat of the last glacial sheet, when the floods brought down and deposited the Trenton gravels. Professor Wright gives this statement:

> The Philadelphia brick-clay was deposited during the height of the glacial epoch, when the Delaware was considerably depressed below its present level. Toward the close of that period, when the land had resumed its present level and the ice had nearly all disappeared, south of the Catskills, the still swollen stream brought down the superabundant loose material from the kames and moraines of the glacial area and deposited it in the valley below. This period was marked by the presence of the mastodon and other extinct animals with palæolithic man in the neighborhood of Trenton.*

Dr. Abbott "considers man as belonging to inter-glacial times." † This opinion followed an earlier opinion, that "not long after the close of the last glacial epoch man appeared in the valley of the Delaware."

Professor Lewis, of Philadelphia, gives as his conclusion after a careful examination: "Two hypotheses only can be applied to the Trenton gravel. It is either postglacial or it belongs to the very last portion of the glacial period. ‡

Another interesting discovery is said to have been made by Dr. C. L. Metz, at Madisonville, O. An account of it is given by Professor Wright. Madisonville is situated near Cincinnati, between the Little Miami and Mill Creek, about five miles from the Ohio River. In 1887 Dr. Metz made a similar find near Loveland, on the Little Miami River, under similar conditions. The interesting and important points connected with these discoveries are these: The flakes resembled very closely those found at Trenton. They were found in deposits of gravel of the same general character as those of Trenton, and situated in much the same way. Professor Wright says:

> The depression is from one to two miles wide, and about five miles long, from one stream to another, and is occupied by a deposit of gravel, sand, and loam, clearly enough belonging to the glacial-terrace epoch.§

* *The Ice Age in North America*, p. 526.
† Winson's *Hist. of America*, p. 334.
‡ Winson's *Hist. of America*, p. 339.
§ *The Ice Age in North America*, p. 531.

Mastodon bones were found in sand, underlying the coarser gravel and pebbles. Professor Wright says again:

> In the light of the exposition just given, these implements will at once be recognized as among the most important archæological discoveries which had yet been made in America, ranking on a par with those of Dr. Abbott at Trenton, N. J.; since they show that in Ohio, as well as on the Atlantic coast, man was an inhabitant before the close of the glacial period.*

Reference has already been made to the chipped fragments of quartz found by Professor Winchell, at Little Falls, Minn., which were claimed to be proof of the existence of preglacial man. They can hardly pretend to do any thing of the kind, if the opinions of Professors Wright and Haynes are of any value. The former declares, that the time when the Little Falls stone implements and fragments from their manufacture were covered by the modified drift seems, therefore, somewhat later than that of the implements found in Southern Ohio and New Jersey.† Professor Haynes says:

> According to this view, the upper deposit at Little Falls would appear to be more recent than those laid down by the immediate wasting of the great terminal moraine at Trenton and in Ohio; but the occupation of the spot by man upon the lower terrace may well have been at a much earlier time.‡

While discoveries are claimed to have been made in other localities these are the most important. The weight of testimony which they give is in favor of the interglacial man. As to the point of geological time of deposits, Mr. Upham, as quoted by Professor Wright, says:

> Estimated by comparison with the series of moraines and beaches formed during the glacial recession, the date of the gravel plain at Little Falls appears to be about midway between the time of maximum extent of the last ice-sheet and the time of its melting on the district across which the Nelson River flows to Hudson Bay.§

Assuming the value of these discoveries and the correctness of the inferences drawn as to the existence of man in connection with geological formations named, the question returns, How long is it since man inhabited for the first time the

* *The Ice Age in North America*, p. 533. † *Ibid.*, p. 549.
‡ Winson's *History of America*, p. 346.
§ *The Ice Age in North America*, p. 539.

northern portion of Europe and North America with the great mammals of the Pleistocene, and perhaps disputed with them the right to live among them? It is evidently a question which it is much easier to ask than to answer. With many it is thought that it is impossible to answer it; and it is quite certain that it never can be determined in years as the events which have transpired in historical times are determined. A disposition has been general, until recent years, to assume a vast period of time. The great changes which had taken place seemed to call for it. The theory of evolution, which had all time at its disposal, was exceedingly prodigal of its allowances, although of late years even evolution does not seem to require so much time as formerly, at least among the more conservative evolutionists. Mr. James Croll has estimated the length of time since the beginning of the glacial period, on the basis of the eccentricity of the earth's orbit and the procession of the equinoxes, to have been two hundred and forty thousand years, and seventy thousand years since the close of the same period. The position is, that the occurrence of winter, when the earth is at aphelion and the eccentricity of the earth's orbit is greatest, through a succession of years, provides the necessary conditions for the ice-age. Very serious objections lie against this theory from a geological point of view, and it is rejected by very eminent geologists as of no value in determining the time and duration of the glacial period. There is a very decided disposition to accept a much briefer time since the ice-age began and closed.

Archæologists have agreed upon certain measures of time, such as palæolithic, neolithic, bronze, and iron ages. It must be acknowledged, however, that these distinctions, marking well enough the progressive advancement of a race from the lowest condition to one of development in intelligence and civilization, are only of relative value. They can be of absolute value only when they are identified with some geological period. Here archæology and geology must combine. These measures point out the rudest condition of human life, and geology points out the formation in different localities to which these rudest implements belong. In North America they have been found in the gravel-beds which were made at the close of the glacial period.

The means for computing the time since palæolithic man came upon the scenes in Europe are in the main the depositions of the river-gravels, the erosion of river-beds, peat-bogs, stalagmites and stalactites. Individual formations, such as that of the cone of the Tenier, have afforded some basis of calculation. The valley of the Somme, a river in France, includes erosion, river-gravel, and peat-beds.* Kent's cavern,† near Torquay, on the coast of Devonshire, Eng., will serve as an illustration of the part which the stalagmite takes in determining periods of time. Of the strata of various materials with which the cave is filled, the lowest consists of breccia and red loam, in which are the remains of the cave-bear and human implements. The next above it is stalagmite, in places twelve feet thick, containing bones of the cave-bear. In the next higher are found cave-earth, the bones of extinct species of animals, and human implements. Above these is stalagmite, nearly two feet thick. Still higher is a layer of black muddy mold, varying from three inches to ten inches in depth. Above all these are blocks of limestone, which have fallen from the ceiling, and have been cemented together by stalagmite. The unit of measure in all these cases is the rate at which, under present circumstances, these processes would take place. This is evidently unfair, since the circumstances must have been far different from what they are at present. Dr. Andrews, as quoted by Mr. Southall, says:

> 1. The ancient rivers, and consequently the ancient annual rainfall, were for a time, respectively, immensely larger and greater than at present. 2. The rapidity of the gravel deposit was, at least in some places, very great, and the time required proportionately short.‡

It may be said with reference to both the peat-beds and stalagmites that there is no uniform rate of formation. It has been abundantly proved that both may be formed under proper conditions with great rapidity. These considerations have led many eminent geologists to discredit the value of these time-measures. A better understanding of the forces in operation in those early times and the rates at which such processes could take place, and are known to take place, has had the effect to reduce the period of the time since the appearance of European man to

* Southall's *Recent Origin of Man*, p. 260. † *Ibid.*, p. 196. ‡ *Ibid.*, p. 269.

very moderate figures. Other and far more definite conditions of calculation are now relied upon.

Among the better and more reliable data is the gorge of Niagara.* The preglacial outlet, which was filled during the prevalence of the ice-period, is no part of the present outlet of Lake Erie. After the filling-up process it was necessary for the waters of Lake Erie to seek another outlet. Niagara River was the result. At Queenston a thick outcrop of limestone comes to the surface above the level of Lake Ontario about three hundred feet. The beginning of the gorge and the recession of the ice-sheet are identified in the following way: As long as the ice-barrier still crossed the Mohawk Valley the natural outlet at the eastern end of Lake Ontario southward, and thence by the way of the Hudson River Valley to the sea, was closed, and the pent-up waters of both Lake Erie and Lake Ontario would be kept at nearly the same level. The removal of the ice-barrier by the recession of the ice-sheet, as it melted into floods, would necessarily lower the waters in both lakes, but at the time the subsidence of the water would permit the formation of the cataract at the point at which the Niagara flowed over the limestone. Thus the beginning of the Niagara gorge in its relation to the retreat of the glaciers is fixed. The simple problem now is to determine the rate of erosion and the distance eroded. From observations made during recent years a unit of measure has been determined which is certainly fair, since the rate of erosion must be as slow now as it ever was. The result arrived at is, that seven thousand years is the age of the oldest portion of the Niagara gorge.

Another time-measure is found in the gorge of the Mississippi between Fort Snelling and the Falls of St. Anthony.† The distance is about eight miles. For a variety of reasons Professor N. H. Winchell concludes "that that part of the Mississippi gorge above Fort Snelling has been excavated by the recession of the Falls since the last general drift movement." ... Whether this was at the beginning or at the acme of cold, or at the recession of the ice, is a question which may well be considered; but at this time the only point that is claimed is, that it is not earlier than the beginning of the last glacial epoch, and probably was near the acme of cold. By a comparison of

* *The Ice Age in North America*, p. 456. † *Ibid.*, p. 460.

the dates at which the Falls were at different points, Professor Winchell determines the rate of recession. By means of this rate, which is based upon evidence extending over a period of one hundred and seventy-six years, and entirely just since the rate must have been at least as slow in that period as at any time previous, he estimates that seven thousand eight hundred and three years must have been required for the recession of the Falls from Fort Snelling.

The conclusions arrived at in these calculations have been confirmed, according to Professor Wright, by a variety of smaller water-falls and gorges in Ohio.* Dr. E. Andrews, from a study of the shores of Lake Michigan, has arrived at a similar conclusion.† Professor Wright says, in reference to the relation of these calculations to the Trenton man:

> This, of course, does not take us back to the period when the front of the glacier lay in the head waters of the Delaware and the Little Miami River, and when glacial floods were depositing the gravel at Trenton, N. J., and at Loveland and Madisonville, O., where Doctors Abbott and Metz have found palæolithic implements; but it does bring us back to within a comparatively short distance of that period, the difference being merely the time necessary for the melting back of the ice from the summit of the Catskills to the southern flanks of the Adirondacks, and from the water-partings of the Ohio to the north shore of Lake Erie.

Assuming the discoveries, of Dr. Abbott and others, of evidences of the existence of palæolithic man in America to be correct, it is a difficult fact to understand how man in the time of the ice-period could have populated America to such an extent as to have reached the upper waters of the Mississippi River. Science is putting a heavy load upon those rude flint flakes and chipped quartz! It is an instance of a remarkable faith. If it be true, a great many questions will arise. Did man originate on this continent? If not, how did he come here? If he came from the North, the probability is that he was preglacial. If he did not come from the North, how did he reach these shores? Is he Asiatic or European? However these questions may be answered, according to the foregoing, his origin was comparatively recent. Beyond the flakes, which at the most carry him back only to the closing scenes of the ice-age, all is conjecture. If palæolithic man was swept

* *The Ice Age in North America*, p. 468. † *Ibid.*, p. 471.

from the earth utterly by some great overthrow, as some geologists think, and a long interval elapsed before neolithic man appeared, was palæolithic man the antediluvian of the Bible? It is at least very suggestive. All that can be said is, that it might have been so.

Professors Wright, Winchell, Haynes, and Dr. Andrews agree that the close of the ice-age was scarcely seven thousand years ago. Professor Dawson says that the age of man is comparatively recent, and favorably quotes Dr. Andrews. Professor A. Winchell estimates the appearance of man in Europe at from five to seven thousand years. Mr. Le Conte says:

> In conclusion, we may say that we have not as yet any certain knowledge of man's time on the earth. It may have been one hundred thousand years, or it may have been ten thousand years, but more probably the former.

It is clear that there is very respectable authority for a recent date for the appearance of man. All presumptions that he must have been immensely earlier because of the doctrine of evolution are out of place, since evolution itself is in many of its claims, and especially in regard to man's origin, a presumption.

Professor Dawson says:

> The Christian, on his part, may feel satisfied that the scattered monumental relics of the caves and gravels will tell no story very different from that which he has long believed on other evidence, nor any thing inconsistent with those views of man's heavenly origin and destiny which have been the most precious inheritance of the greatest and best minds of every age, from that early prehistoric period when men, palæolithic men, no doubt, began to invoke the name of Jehovah, the coming Saviour, down to those times when life and immortality were brought to light, for all who will see, by the Saviour already come.*

* *Story of the Earth and Man.* p. 311.

E. W. Gallagher.

Art. IV.—THE MISSION OF THE ANGLO-SAXON.

There are good reasons for believing, on purely scientific grounds, that the whole human race had a common ancestor. Darwin, in his *Descent of Man*, inclines to this opinion, which has also been earnestly and ably advocated by Quatrefages in his various anthropological writings. If this is the true theory there must have been a time when there was only one language, from which sprang all the various languages and dialects now existing. It has often been stated with great positiveness by polygenists, who are generally extreme evolutionists also, that the human race came into existence at several different places and at various times; and that, therefore, the languages in use at the present time could not all have had a common origin. The chief argument adduced in favor of this position, both by anthropologists and philologists is, that the various races of men and the different languages known to exist differ so greatly from each other that it is impossible that they could have had a common origin. To a layman, however, it looks as if this diversity was the last argument that a Darwinist should employ; for certainly the different races of men do not differ as much in appearance as the different varieties of pigeons; and Darwin has shown that these are all descended from a common stock. The same reasoning may be applied to language. However much different languages may vary in structure, it is nevertheless true that no two languages are so entirely dissimilar that some resemblance may not be found between them.

But it may be well to admit, at the outset, that linguistic science can never demonstrate either the original unity or the original variety of the human race. The reason is, that the data are, and probably always will be, wanting. The human species cannot well be less than ten thousand years old, and the oldest written records scarcely go back more than half that far. The Egyptian hieroglyphics are, doubtless, the oldest literary monuments in existence, and, admitting the extreme claims for the antiquity of these, they do not go beyond four thousand years B. C. We should thus have a period of about four thousand years during which the art of writing was unknown, or at least from which no records have come down to

us, which amounts to the same thing as if it had not been known. Languages, when not preserved by literary documents or wide-spread custom, change with astonishing rapidity. The words that we use now in counting from one to ten do not greatly differ from those used by our Aryan ancestors thousands of years ago; but this is because these Aryans had reached a considerable degree of civilization before they left their primitive "cradle," wherever that may have been. The speech of savages, however, usually contains but a few hundred words, and these may be forgotten or entirely changed in a generation or two. "Among many South American Indians the language changes from clan to clan and almost from hut to hut, so that members of different families are obliged to have recourse to gestures to eke out the scanty pittance of oral discourse that is mutually intelligible." It is said that early in the present century a dictionary of the language of some of the Central American tribes became in ten years completely useless, so greatly had the dialect changed.

In the language of Tahiti four of the ten simple numerals used a hundred years ago have become extinct.

Two was *rua;* it is now *piti.*
Four was *lea;* it is now *maha.*
Five was *rima;* it is now *pae.*
Six was *ono;* it is now *feue.*

If a language can change so as to be unintelligible in a decade what might we not expect in four hundred decades? The present diversity of language, therefore, furnishes no argument against their original unity.

Starting, then, with a single tongue, for many centuries after the advent of man upon the earth his tendency, as well as that of his language, was centrifugal. In the course of time this one language had ramified into thousands of branches. But the tendency is now in the opposite direction. Civilization kills out inferior dialects, and cultivated tongues take their places. Thus the number of tongues actually spoken is constantly decreasing. In view of these facts the inquiry as to what language shall be the final survivor, or, in other words, what will be the language of the future, cannot but be pertinent and interesting. The principle of the struggle for life and the survival of the fittest comes into play here with great force, and

it can be shown that in this struggle the English language has more points in its favor than any other. There are agencies at work which, if they continue to work, will certainly make English the universal language, although it will require thousands of years to bring about such a result. Certain it is, that if there ever is a universal language it will be one of those now spoken, and not an artificial one like Volapük, which may do very well for business purposes but can never become the vehicle of a great literature. Volapük itself incidentally bears testimony to the superiority of English, for, although it is the invention of a German, it borrows nearly half its vocabulary from the English.

Let us now consider the claims that English has to universality.

The British empire extends over an area of about 5,000,000 square miles, with a population of about 250,000,000, while the United States have an area of 3,600,000 square miles, with a population of 64,000,000, so that the sway of the English—that is, English-speaking people—extends over nearly a quarter of the human race; and when we add that the English have important possessions in every part of the world the importance of a nation possessing such numerous "coignes of vantage" can readily be appreciated. England manufactures articles for the consumption of half the human race and sends them to their destination in their own ships. Her literature is the greatest in the world; her political constitution, having grown up out of the wants of her citizens, is, in many respects, an ideal one. In all these attributes of a great and growing nation England is only equaled by her over-grown daughter, the United States of America, who, in energy superior to the mother country, has already far outstripped her in population, and bids fair to excel her in many other characteristics of a great people. No other great literature is so free from immoral and irreligious tendencies as the English. It embodies the highest results of science in the most popular form, and at a price so low as to be read by the greatest number of persons. The issues of the daily and weekly press are unrivaled in the freshness and copiousness of their news, the vigor and common sense of their leading articles, the magnitude of their circulation, and the smallness of their price.

In ease of acquisition English compares favorably with any cultivated language in the world. Since it is closely allied to the German and Scandinavian tongues it is less difficult for the natives of those countries to learn than most others would be, while, on the other hand, it contains so large a Latin element that Italians, Spaniards, and Frenchmen find in it a large part of their own vocabulary in a modified form. Its comparative freedom from inflections, too, gives it a great advantage. In order to speak French fluently and correctly it is necessary to carry in the mind 2,265 verb forms, and, although German has fewer verb forms, the irregularity of its nouns and adjectives more than makes up for the difference, and its syntax is also more complicated. But the feature of the English language which perhaps gives it its greatest superiority over other cultivated tongues is one which is easily overlooked, but which will be appreciated by any one who has tried to speak French or German. This is the matter of gender; a difficulty which no other language has solved in a rational manner. It takes more time to learn the gender of foreign words than it does to learn their meaning. Even the most talented student only conquers this troublesome feature of French and German by an enormous amount of study and practice.

But the position of the English language can best be appreciated when we compare its claims with some of the other principal languages of the world. Greek, Latin, Arabic, and Spanish were successively entitled to claim the first rank, but as spoken languages they have perished, or dwindled into comparative insignificance. Greek, the first of these, through all its vicissitudes of more than three thousand years, has preserved its original character almost intact, and, although time has affected its grammar, pronunciation, and vocabulary, yet the language of Xenophon, Thucydides, and Plutarch is virtually a living language to-day, although greatly reduced in importance. However, so long as man is interested in any thing not purely material, the Greek language will always be studied, for the history of all the great problems in ethics, politics, and philosophy leads us inevitably back to the groves and porticos of Athens.

Although the Romans were at one time masters of the greater part of the world, as they knew it, the sway of their language

was never co-extensive with that of their arms; for in the East the superior genius of Greek triumphed over the speech of the Roman, but in the Western empire Latin very generally prevailed. Where it was not driven out by the Teutonic, as in England, it rapidly became corrupted under the influence of the native idioms, and forms the basis of Italian, Spanish, French, and Portuguese. It a second time became mistress of the civilized world in becoming the organ of the Roman Church. It was for centuries the medium of communication between men of culture, and all the treasures of the learning of the Middle Ages are embalmed in it. The writers of those times believed, as James Russell Lowell expresses it, that nothing that was written in a living language could itself live. Latin has a literary and historic value, but as a spoken language it is dead beyond the power of resurrection.

How greatly the importance of a language depends on the political importance of those who speak it is well illustrated by the Arabic, which was at one time spoken from the Ganges to the Pyrenees, and served as a vehicle for the boldest speculations and most careful observations in mathematics, medicine, and natural science; but with the waning of the political power of the Arabs the importance of their language disappeared, and it is only studied to-day because of the side-light it throws upon the Hebrew.

The Spanish language came into prominence during the reign of Charles V., who was the most powerful sovereign of his time, ruling over some of the fairest portions of Europe and more than half of the Western world. The causes of Spain's decline were chiefly moral. Although possessing a sonorous, refined, and expressive language, akin in strength and dignity to its parent Latin, she has never given us those treasures of science and literature that we have received from the other Romance nations, France and Italy. While the Reformation was quickening nearly all the rest of Europe, she, by her Inquisition, savagely crushed out all attempts at reform, thereby hopelessly consigning her subjects to the tender mercies of superstition and ignorance; and now there is none so poor as to do her reverence.

The French court under Louis XIV., aided by a literature which suddenly blazed out into exceptional brilliancy, dazzled the other courts of Europe and excited them to imitation. Its

speech became the symbol of elegance and good breeding, and, as the language of diplomacy, almost supplanted the vernacular among the higher classes in Germany, where its influence had a paralyzing effect upon the native literature. Frederick the Great, who did more for Germany than any man before or since his time, excepting, perhaps, Luther, had such a contempt for his native speech that he only used it under compulsion, and the results of his literary activity are now published in their original French in thirty-one volumes. The evil effects of this admiration for the French are even now plainly discernible in the language and literature of the Germans. This influence was also felt in England, where Charles II. regularly received French gold for betraying the interests of his own country; but the natural independence, not to say self-conceit, of the English made it less far-reaching in its effects here than in Germany.

The reaction against French speech and manners came when France, through the Revolution, and the establishment of a republic, lost her prestige in European courts. French is yet, however, in some sort regarded as the court language of Europe; but if we should accept this fact as an evidence that its superiority is generally conceded we should grievously err. The Russian aristocracy still speak French very generally, but the Germans are cultivating their own language with an increasing zeal. The English, on the other hand, have always despised the French, and, although Englishmen make up a considerable portion of the population of Paris they rarely think it worth while to learn the French language. They compel the Frenchman who wishes to do business with them to learn their language, hence the windows of nearly all the principal shops in Paris bear the legend "English spoken" (or "*spooken*").

In the heart of Europe we find a race possessing all the qualities necessary to make it a leader among nations, and speaking a language of great strength and flexibility, although somewhat harsh in sound. Germany, owing to internal dissensions, has not until recently taken that high rank as a power to which she was fairly entitled, while her language and literature are just beginning to be studied as they deserve. This language is copious in vocabulary, and in power of combination it excels all other modern idioms, but its numerous guttural sounds will always make it unpleasant to most persons not to the manner

born, and also make it somewhat difficult for such to speak. It seems probable, however, that Germany's relative importance in Europe will decline rather than grow. Bismarck has given her her present position, and there seems to be no one fit to take up the work where he laid it down. While the Germans will perhaps always be leaders in purely speculative thought, they seem to lack the practical sense which the present age demands. Neither is the soil of Germany very fertile, so that her increase in population must be slow, and it has, possibly, already nearly reached its limit. That she has not room enough for her children is shown by the large numbers of them that annually flock to our shores. These, in a generation or two, become English-speaking, and their influence is thenceforth cast into our side of the scale as against the mother country; and the same state of things prevails in the case of nearly every other country except England. She has extensive colonial possessions, so that even if Englishmen do emigrate they are almost sure to keep on speaking English, while emigrants from other countries become English-speaking simply because the English colonies and the United States are the only good places for emigrants to go.

Having seen that no other language is likely to become universal, we shall now show that English possesses qualities calculated to make it the universal language.

When the Angles and Saxons came to Britain it was in possession of the Kelts, who were subjugated, and their language gave place to that of the conquerors, who were in turn conquered by the Danes and Normans. Here we have an evidence of the tenacity of life of the English language, for, while it displaced or is displacing every language with which it ever came in contact, it did not long yield to either the Danish or the Norman-French. True, the Danish occupation did not last long, but that of the Normans was permanent. History scarcely furnishes another example of a subjugated people forcing their language on their conquerors as the English did on the Normans. Mere numbers do not always decide contests of this kind, else Latin would never have become the language of Gaul and of the Iberian peninsula. The result depends chiefly on the character of the people in question. English is gradually, in some cases rapidly, displacing the Keltic dialect in the different parts of the United Kingdom. Cornish died out toward the

close of the last century. The Irish is gradually giving way to the English, as is also the Gaelic in the Highlands of Scotland, and the time is not far distant when the latter will cease to be spoken. With the Welsh the case is different. They hold on to their language with remarkable tenacity; but since their future is inseparably bound up with that of England, as they become better educated they will doubtless adopt the language of the ruling country.

In the language of business English is forcing its way into the speech of all other commercial nations. This is easily tested by listening to the language in use on board the vessels plying between Germany and England and Germany and the United States. The French, notwithstanding their high opinion of the excellence of their own language, are constantly borrowing English words, even where there seems to be no real necessity for so doing. The native idiom could easily have supplied equivalents for *wagon*, *tramway*, *ticket*, and many others, but the French acknowledged the supremacy of the English by importing them ready-made, although they all have a very un-French appearance.

Approximate statistics may be of some service here. At the beginning of the present century French was spoken by about 25,000,000 people; to-day it is the vernacular of about 40,000,000. German in 1800 was spoken by 27,000,000; to-day it is spoken by about 57,000,000. English at that time was the language of 15,000,000, while to-day it is used by about 100,000,000. The increase of the French is 60 per cent. for the whole period; of the German 110 per cent., while of the English it is nearly 600 per cent. Professor De Candolle, of Geneva, estimates that in 100 years from now English will be spoken by 860,000,000 human beings, German by 124,000,000, and French by 96,000,000. Professor March, in the *Forum* for June, 1888, says: "At present the populations either speaking the English language or under the dominion of English-speaking people number more than 318,298,000, or one fourth the population of the globe. The English-speaking races occupy one fourth of the dry land of the earth, and own nearly two thirds of the tonnage of the ships. They live in all regions; they handle all articles of trade; they preach to all nations; they command one half of the world's gold and silver, and

distribute more than two thirds of the Bibles and Testaments. More than one half of the letters mailed and carried by the postal service of the world are written, mailed, and read by the English-speaking populations. The expectation that English will come into universal use is not based upon any thing in the nature of the language, but rather on the character and circumstances of the people. The English people have been the great colonizers of modern times. They have taken possession of America, Australia, of South Africa, the regions which are to be seats of new empires, and they control and assimilate the populations which flow into them and which grow up in them."

That a man should think well of his own language is, of course, natural and proper, and it is, therefore, not strange that those who speak English as their mother tongue should believe in its superiority. But English stands as high in the estimation of foreigners as it does in our own, as may be shown by a few quotations from distinguished men of other nations.

Dr. John A. Weisse, in a work on the English language, says that he was an utter stranger to English up to his thirtieth year. His contempt for it was in direct ratio to his ignorance of it. Convinced of its inferiority, he studied it with a view to demonstrating that inferiority. His investigations convinced him that "English contains the cream and essence of its predecessors and contemporaries; that its grammar is simpler and that its literary records are more consecutive and more complete than those of any other tongue." He is not content to class it *among* the best, it is *the best*, the most flexible, the one language of all that have ever existed most suitable to become a world language. He says further, that if our orthography were reformed and a few syntactical anomalies corrected, nothing could prevent the English language from becoming universal. Professor Jacob Grimm, whose penetration into the spirit of language has perhaps never been excelled, and who was, moreover, an enthusiastic admirer of his native German, says:

No one of the modern languages has acquired greater force and strength than the English, through the derangement and relinquishment of its ancient laws of sound. The unteachable (nevertheless learnable) profusion of its middle tones has conferred upon it an intrinsic power of expression such as no other human tongue ever possessed. Its entire, thoroughly intellectual,

and wonderfully successful foundation and perfected development issued from a marvelous union of the two noblest tongues of Europe, the Teutonic and the Romanic. Their mutual relation is well known, since the former furnished the natural basis, while the latter added the intellectual conceptions. The English language, by and through which the most eminent poet of modern times as contrasted with ancient classical poetry (of course I can refer only to Shakespeare) was begotten and nourished, has a just claim to be called the language of the world, and it appears, like the English race, destined to a higher and broader sway in all quarters of the earth; for in richness, in compact adjustment of parts, and in pure intelligence, none of the living languages can be compared with it.

It is well to observe that spelling and pronunciation are mentioned by foreign critics as the chief defects of our language. These two are in reality one, for in an ideal language the spelling should conform to the pronunciation, and if our orthography were simplified the pronunciation would necessarily be easier. Lack of space forbids a discussion of the spelling reform, but it may be well to hear the opinion of one well qualified to speak on the subject. Professor Whitney says:

> It may well be that a thorough reform in English orthography will be found forever impracticable; it certainly will be so while the public temper remains what it is now. But let us, at any rate, acknowledge the truth that a reformation is greatly to be desired, and perhaps at some time in the future a way will be found to bring it about. If we expect and wish that our tongue should become one day a world language, understood and employed on every continent and in every clime, then it is our bounden duty to help prepare the way by taking off its neck this heavy millstone. How heavy we are hardly able to realize, having ourselves well-nigh or quite forgotten the toil it once cost us to learn to read and speak correctly; yet we cannot help seeing how serious an obstacle to the wide extension of a language is a mode of writing which converts it from one of the easiest in the world into one of the hardest for a foreigner to acquire and use.

Few of us would wish to go the length of spelling wife *yf*, as has been proposed, but certainly there can be no reasonable objection to spelling *program* with seven letters instead of nine, to dropping the final letter in *autumn* and other similar words, and the final *ue* in words like *catalogue* and *dialogue*. Even such changes as these would be a great step in advance.

But the mission of the Anglo-Saxon will not be accomplished when he shall have furnished the world with a universal

medium for the communication of ideas. He has a higher duty to perform. In politics and morals the Anglo-Saxon, especially the American Anglo-Saxon, seems destined to be the teacher of the world. Emerson says: "America is another name for opportunity. Our whole history appears like a last effort of the divine Providence in behalf of the human race." Doubtless the average inhabitant of Germany or France would smile incredulously on being told that America was to be the instructor and elevator of the human race; but it is a simple problem in arithmetic to show that the United States will in a short time acquire a vast preponderance over European nations; and when that preponderance is joined with wealth and intelligence it is sure to make its influence felt. Our country is certainly capable of supporting as dense a population as Germany has now, which is about two hundred and twenty-five to the square mile. Now, leaving out Alaska, we shall have a population of about 700,000,000 before our country is as densely peopled as Germany is at present, and even then we shall not be half so crowded as Belgium is to-day. If our population should continue, as it has done in the past, to double every twenty-five years, we should by the end of the next century number more than 1,500,000,000 souls—a larger population than the whole globe at present has. While the natural rate of increase among a highly civilized people is less rapid than among barbarians, the destruction of life is smaller. Wars are less destructive both of life and property than formerly, because they do not last so long. Medical science and sanitary regulations are likely to give us comparative, if not complete, immunity from pestilence, while increased facilities for intercommunication make it almost certain that no civilized country, at least, will ever suffer from famine. Immigration from Europe is likely to increase rather than diminish, for many European states are already overcrowded with population; and many, especially the young and vigorous, will leave their native land in order to avoid the universal conscription now in vogue in the greater part of Europe.

The question has often been raised whether, with such an enormous population, our Union could hold together, and the example of the Roman empire, which became so unwieldy that it broke in pieces by its own weight, is often quoted to show the dangers which threaten our future. But the cases are not

parallel. Old Rome was practically the government of a city over many widely-separated dependencies having no share in the government of the state at large, and consequently, no interest in its welfare. With us, on the contrary, with our equal representation and state sovereignty, the interest of one becomes the interest of all. Mr. Julian Fiske says:

> In contrast with such a system as that of the old Roman empire our skillfully-elaborated American system of federalism appears as one of the most important contributions the English race has ever made to the general work of civilization. The working out of this feature in our national constitution by Hamilton and Madison and their associates was the finest specimen of constructive statesmanship the world has ever seen. . . . The principle of federalism contains within itself the seeds of peace between nations, and to this glorious end I believe it will come in the fullness of time.

No one can doubt that the chances for the perpetuity of the Union are much better to-day than they were thirty years ago, when we had but half our present population. One thing, at least, was pretty thoroughly settled by our civil war, and that is, that no State or group of States has a right to appeal to arms for redress of grievances, either real or imaginary; and that all difficulties between States, as between individuals, must be settled by the courts. The Anglo-Saxon race showed the world a brilliant example of Christian progress when England and the United States amicably settled the Alabama difficulty. War is the favorite occupation of most savages, but is unworthy of a nation calling itself Christian, or even civilized; and when our public morality shall have arisen to a level with our private morality it will be regarded as being just as absurd for two nations to go to war to settle their differences as it now is for two individuals to adjust such matters with their fists.

Again, by an earnest cultivation of the arts of peace we shall compel Europe to disband her armies in sheer self-defense, and when this is done we shall already have made a great advance on the road to universal peace; for a nation that has no standing army is not likely to engage in war except as a last resort. We have only begun to scratch the surface of the new States of the north-west, and yet we are already formidable competitors in agricultural products with the Old World, and as population increases, and more scientific as well as more economical methods are employed, we shall be able to produce

even more cheaply than at present. This is also true in industrial matters. Germany and France will not be able to compete successfully with us if they each have half a million of men lying idle in the barracks; and their only resource will be to beat their swords into plowshares and their spears into pruning-hooks. During our civil war the potentates of the Old World watched the struggle with intense interest, for they hoped that the experiment of "a government of the people, for the people, and by the people" would prove a failure, just as they hoped that the Revolution in France would fail, and did what they could to crush it, because they feared that the example of the French might become contagious. But we may now fairly claim to have passed beyond the experimental stage; and it is not in reason to suppose that the intelligent European nations will long endure a personal government when they have such a brilliant example of the results of a representative government constantly before their eyes.

That God should choose one nation for a special mission, and therefore favor it above all others, is not an unheard-of thing in his dealings with men. The Hebrews were once his elect people, and Paul claimed that the advantage of the Jew over the Gentile was "much every way," but chiefly because unto the former "were committed the oracles of God." They, however, forfeited their high privilege by their rejection of the Christ, and there are good reasons for believing that to the Anglo-Saxon has passed the privilege as well as the responsibility of civilizing as well as of Christianizing the world. For hundreds of years the English race has been noted as the exponent of civil and religious liberty. The debt of continental Europe to us in this respect is so great that it cannot easily be overestimated. The great Reformation was started in England by Wiclif, although it had its greatest development in Germany under Luther chiefly because a reformation was more needed on the Continent than in England.

It will probably be admitted that that nation can rightly claim to be the depositary of the "oracles of God" that makes the best use of them. If so, then these oracles have, in these latter days, been specially committed to the Anglo-Saxons, for they are pre-eminently the exponents of spiritual Christianity. This is shown not only by the fact that the standard of morality is

higher among them than elsewhere, but also by the fact that they realize, as no other does, the importance of the command: "Go ye into all the world and preach the Gospel to every creature." The progress that the English language is making gives us an advantage over all other nations in conducting missionary enterprises. We are, to a large extent, the world's teachers. The petrified nations of the East look to the Anglo-Saxon for instruction in science as well as in the practical affairs of life. The opportunity to give instruction there far exceeds the supply. Millions whom we call heathen are waiting for us to educate them, and their intellectual and spiritual training must go hand in hand. India and Japan are, doubtless, two of our most promising mission fields, and in both of these the English language is regarded with special favor. Bishop Taylor said in a lecture, ten years ago, that there were in India a million natives who spoke English, and the desire to learn the language was constantly growing.

Not only does the Anglo-Saxon go every-where but he thrives almost every-where—in Alaska and in South Africa, in Canada and in India. Australia, with its dependencies, has a white population of more than five millions, all of whom have come there within a hundred years, and nearly all within fifty years. Our own country was nearly two hundred years in acquiring such a population. It is not improbable that in the aggressive and enduring vigor of the Anglo-Saxon may be found God's final solution of the dark problems of ignorance and heathenism. Just as the Indian is disappearing in North America, so is the Negro vanishing before the Caucasian in South Africa. Already five flourishing English states have been established there. Those portions of Africa that are unfavorable to white population are not so extensive as was formerly supposed. Says Mr. Fiske again:

> Who can doubt but that within two or three centuries the African continent will be occupied by a mighty nation of English descent, and covered with populous cities and flourishing farms, with railroads and telegraphs and free schools, and other devices of civilization not yet dreamed of.

In the Australian region, even at the present time, the native contingent is so small as to be hardly worth taking into account. "In some parts of the world the stronger races may be able to

preserve themselves from extinction, but in order to compete with the Anglo-Saxon they will be compelled to adopt his language, his civilization, and his religion." Notwithstanding the fact that the fetters of creed have been somewhat loosened in recent years, there is no reason to believe that vital religion has not as strong a hold now in our country as it ever had. There are encouraging signs of increasing attention to spiritual things among all classes of men. On the other hand, among peoples professing other beliefs, there seems to be a revolt against established traditions.

> In every corner of the world [says the historian Froude] there is the same phenomenon of the decay of established religions. . . . Among Mohammedans, Jews, Buddhists, Brahmans, traditionary creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths had been built up.

Even in Catholic countries the old faith is losing its hold on educated men, and just in proportion as education advances will wane the power of the Pope over the minds of men. With good reason are papists afraid of free schools, for they are preeminently the schools of *freedom*, both in spiritual and political matters.

Thus, while on the one hand God seems to be preparing the Anglo-Saxon to take possession of his heritage, he is also preparing the nations for the reception of the truth, as he prepared them nineteen hundred years ago for the coming of his Son by an era of universal peace. May we not, with due reverence and humility, claim to be God's chief instruments in bringing about the time of which Tennyson sings, when

> "The war drum throbs no longer, and the battle-flags are furled,
> In the parliament of nations, the federation of the world,"

as well as that more glorious time when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever?"

O. Bekper.

Art. V.—THE PROPHECY OF AMOS.

The Book of Amos is a model of Old Testament prophetic writing. All we know of the author is to be gathered from the title of his book and what is related of him in chapter vii, 10–15. He was not a disciple of the schools of the prophets, like the young man whom Elisha commissioned to anoint Jehu for the destruction of the house of Ahab (2 Kings ix, 1–10), but a herdsman of Tekoa, and also skilled in the care of fruit-trees. His prophecies, however, show him to have been a man of no mean culture. His language and style are worthy of rank beside the most admired examples of Hebrew composition. Though familiar with rustic life and scenery, he had looked upon the palaces of nobles, and could speak advisedly of their costly ivory and couches of Damascus silk (iii, 12, 15). He knows the history of all the contiguous nations, and of Hamath the Great and Calneh (vi, 2). The character of the Cushites and the migrations of the Philistines and the Syrians are as well known to him as the exodus of Israel from Egypt (ix, 7). He seems to have watched the inundations of the Nile (viii, 8, ix, 5), as well as the constellations of the Pleiades and Orion (v, 8). He is most intimately acquainted with the history of his own people, and refers familiarly to details of their idolatrous practices otherwise unknown to us (v, 25, 26). His imagery is varied. Being a herdsman and a gatherer of fruits, he very naturally speaks of cows of Bashan (iv, 1), the shepherd rescuing portions from the lion's mouth (iii, 12), the cart pressed down with sheaves (ii, 13), the growth of the rowen (vii, 1), the ripened fruit (viii, 1), the sifted grain (ix, 9), and vineyards and gardens (ix, 14). He thinks also of the horse and his rider, the archer and the fleet fugitive (ii, 15), the snared bird (iii, 5), and the deadly work of the lion, the bear, and the serpent (v, 19). The revelry of impious feasts (v, 23, vi, 5, 6), the woes of famine and pestilence and plague, with their aggravated mortality and the consequent cremation of the dead (vi, 10), are vivid in his imagination. He sees in an eclipse of the sun at midday a symbol of fearful judgment (viii, 9). His thought ranges from the top of Carmel to the bottom of the sea, and from the high heavens to the depths of Sheol (ix, 2).

The prophecy of Amos is assigned to the latter part of the reign of Jeroboam, the son of Joash, after Uzziah became king of Judah (chap. i, 1; comp. 2 Kings xv, 1). This was at the most flourishing period in the history of the kingdom of Israel, as 2 Kings xiv, 23–29, shows. Jeroboam recovered all that outlying region to the north, east, and south which had been wrested from Israel by various heathen powers during the reigns of his predecessors. But this great external prosperity begat luxury and its attendant vices at the chief cities of the kingdom, and led to the evils which are mentioned in this prophetic book (see ii, 6–8, 12; iii, 9, 10; iv, 1; v, 7, 10, 11; vi, 4–10; viii, 4–6). Such vices and pride, and especially the heartless oppression of the poor and the guilt of the worship of the golden calves (iii, 14, iv, 4, v, 5, viii, 14), were the occasion of "the words of Amos" and of "what he saw concerning Israel."

According to chapter vii, 15, Jahveh took this prophet from his humble work in Tekoa and commissioned him to go and prophesy unto Israel. A journey of twenty-four miles northward brought him to the altar and the royal houses of Bethel.* But his book begins with oracles against six heathen nations, followed by one against Judah, and the title declares that he received his revelation "two years before the earthquake." This notable earthquake is also referred to in Zechariah xiv, 5, as having occurred in the days of Uzziah, king of Judah. It is scarcely supposable that the prophet himself would have made this reference to the earthquake two years before its occurrence. On the contrary, if the title is genuine and inscribed by Amos, the inference is clear that he saw his visions and uttered his prophecies some years before he put them in writing. The most natural conclusion is, that after his mission to Bethel he returned to his former life at Tekoa, and soon after the remarkable earthquake, which caused great consternation and flight among the people, he wrote out his prophecies against Israel, together with those against the heathen nations and Judah, in the form in which they have come down to us.

All the neighboring nations mentioned in the earlier part of the book had been awed or subdued before the triumphs of Israel and Judah. But they were not yet overthrown, and the

* The reader should not fail to compare the mission of the unnamed prophet whose sad history is recorded in 1 Kings xiii.

memory of their numerous transgressions was vivid in the prophet's soul. He accordingly uttered against them all the words of doom which God gave unto him. Their walls and palaces and rulers are destined to perish before the fires of Jahveh's judgment. But the chief burden of the prophet is the announcement of judgment upon Israel. He sees a mighty nation far off beyond Damascus (v, 27, vi, 14) that will not only break the power of Damascus and lead the Syrians back to Kir (i, 5), but will also sorely oppress and scatter among all nations the house of Israel, and utterly destroy the sinful kingdom of the ten tribes (ix, 8, 9). With such a vision of judgment impending in the near future Amos wrote the following prophecy:

ANALYTICAL OUTLINE.

I. An Eightfold Introductory Oracle. Chaps. I, II.

1. Against Damascus, i, 3–5.
2. Against Philistia, i, 6–8.
3. Against Tyre, i, 9, 10.
4. Against Edom, i, 11, 12.
5. Against Ammon, i, 13–15.
6. Against Moab, ii, 1–3.
7. Against Judah, ii, 4, 5.
8. Against Israel, ii, 6–16.

Inasmuch as the chief burden is against Israel, that people is reserved to the last, and receives a more extended oracle.

II. Appeal to the House of Israel. Chaps. III–VI.

Three addresses, each beginning with "Hear ye this word."

1. First appeal, consisting of words of alarm and warning, iii, 1–15.
2. Second appeal, upbraidings for persistent hardness in the face of repeated judgments, iv, 1–13.
3. A lamentation, filled up with various exhortations, complaints, and announcements of woe, v, 1–vi, 14.

III. Visions and Accompanying Oracles. Chaps. VII–IX.

1. Vision of locusts, vii, 1–3.
2. Vision of fire, vii, 4–6.
3. Vision of the plumb-line, vii, 7–9.
4. Conflict with Amaziah, vii, 10–17.
5. Vision of ripe fruit, viii, 1–3.
6. Oracle of doom, viii, 4–14.
7. Vision of the altar, ix, 1–4.
8. Oracle of doom, ix, 5–10.
9. Oracle of promise, ix, 11–15.

I. Eightfold Introductory Oracle. Chaps. I, II.

CHAPTER I.

Opening Words.

2. Jahveh will out of Zion roar,
And from Jerusalem give forth his voice;
And then will shepherds' dwellings droop with grief,
And Carmel's head be withered to decay.

2. *Roar*—Comp. Joel iv, 16. To the prophet's rapt soul the thunder seemed like God's loud voice, which is also thought of as a lion's roaring. Without such imagery as a means of thought and illustration the oracles of the Hebrew prophets would have been impossible. *Shepherds' dwellings* are the open fields—an expression natural to a herdsman like Amos. This verse tersely sets forth the prophet's theme—God's judgment on mountain and valley of Israel.

1. Against Damascus.

3. Thus Jahveh has declared:
Because of three transgressions of Damascus,
Yea, even four, I will not turn it back;
For Gilead they have with iron cutters crushed.
4. And I will send a fire in Hazael's house,
And it shall burn Benhadad's palaces.
5. And I will shiver the bolt of Damascus,
And cut the inhabitants from Aven's plain,
And from Beth-eden him that holds the rod.
And Aram's people shall go unto Kir, saith Jahveh.

2. Against Philistia.

6. Thus Jahveh has declared:
Because of three transgressions of Gaza,
And even four, I will not turn it back,
For they bore off captivity complete,
To pass it over into Edom's power.
7. And I will send a fire on Gaza's wall,
And it shall burn the palaces thereof.
8. And I will cut the inhabitants from Ashdod,
And him that holds the rod from Askelon,
And against Ekron I will turn mine hand,
And they shall perish—the Philistine's remnant,
Saith the Lord Jahveh.

3. Against Tyre.

9. Thus Jahveh has declared:
Because of three transgressions of Tyre,
And also four, I will not turn it back,
For they gave unto Edom captivity complete,
And did not mind the covenant of brothers.
10. And I will send a fire against Tyre's wall,
And it shall burn the palaces thereof.

4. Against Edom.

11. Thus Jahveh has declared:
Because of three transgressions of Edom,
And also four, I will not turn it back,
For he pursued his brother with a sword,

3. *Three . . . four*—Poetically for many transgressions. *Turn it back*—Namely, the decree of penal judgment, which goes forth in the awful thunder-voice from Zion. *Cutters*—Such as carts with jagged wheels adapted to tear and crush what they passed over. Comp. 2 Sam. xii, 31, and 2 Kings xiii, 7. See 2 Kings x, 33.

4. *Hazael . . . Benhadad*—See 2 Kings xiii, 3.

5. *Shiver the bolt*—Poetical for breaking down the gates of a city which are bolted or barred against an enemy. Comp. Josh. vi, 1. *Aven* and *Beth-eden* were important towns belonging to Damascus. For the fulfillment of this see 2 Kings xvi, 9.

6. *Complete*—So complete as not to let one escape. The historical allusion is probably to the event recorded 2 Chron. xxi, 16, 17. See Joel iv, 6, (Eng. ver. iii, 6.)

9. *Covenant of brothers*—Established between Hiram and Solomon. See 1 Kings v, 1, 12. Comp. 1 Kings ix, 13, where Hiram calls Solomon "my brother."

11. *Sword*—Comp. Num. xx, 18. The allusion, however, is rather to the perpetual hostility of Edom to Israel, which showed itself on every possible occasion.

And his compassion stifled and destroyed;
His anger also tore continually,
And his outpouring wrath he kept for aye;
12. And against Teman I will send a fire,
And it shall burn the palaces of Bozrah.

5. Against Ammon.

13. Thus Jahveh has declared:
For three transgressions of the sons of Ammon,
And also four, I will not turn it back.
For Gilead's pregnant women they have cleft,
In order to enlarge their boundary.
14. And I will kindle fire in Rabbah's wall,
And it shall burn the palaces thereof,
With clangor in the day of battle,
With tempest in the day of whirlwind;
15. And into exile shall their monarch go,
He and his chiefs together, Jahveh saith.

CHAPTER II.

6. Against Moab.

1. Thus Jahveh has declared:
Because of three transgressions of Moab,
And also four, I will not turn it back,
For he burned the bones of Edom's king to lime.
2. And against Moab I will send a fire,
And it shall Kerioth's palaces devour.
And Moab shall in tumult die,
With clangor and the trumpet's voice.
3. And I will cut the judge off from her midst,
And all her princes with him I will slay.

7. Against Judah.

4. Thus Jahveh has declared:
Because of three transgressions of Judah,
And also four, I will not turn it back,
For they have treated Jahveh's law with scorn,
And his commandments they have not observed,
And their own lies have made them go astray,
After which same their fathers also walked;
5. And against Judah I will send a fire,
And it shall burn Jerusalem's palaces.

8. Against Israel.

6. Thus Jahveh has declared:
Because of three transgressions of Israel,
And also four, I will not turn it back,
Because for silver they the righteous sell,
Also the needy for a pair of shoes;

1. *Burned the bones*—Comp. 2 Kings xxiii, 16. This act of Moab, nowhere else mentioned, was evidently regarded as some horrible atrocity. Comp. 2 Kings iii, 27.
4. *Lies*—Idols and idolatrous practices.
6. *Sell*—Such a sale to the creditor as is contemplated in the law of Lev. xxv, 39.

7. They pant for earth-dust on the head of the poor,
And turn the pathway of the meek aside;
Man and his father to the damsel go,
To bring pollution on my holy name.
8. And on pledged clothes they stretch by every altar,
And in their god's house drink amerced ones' wine.
9. But I destroyed the Amorite before them,
Whose loftiness was like the cedars' height;
And mighty was he as the terebinths,
And I destroyed his fruit above and roots below.
10. I also brought you up from Egypt's land,
And led you in the desert forty years,
That ye the Amorite's land might possess.
11. And of your sons for prophets I raised up,
And of your choice young men for Nazarites;
Is it not thus, O Israel? Jahveh saith.
12. And ye have made the Nazarites drink wine,
And charged the prophets, Ye shall not prophesy.
13. Behold, I am about to press you down,
As the cart presses which is full of sheaves.
14. And flight shall perish from the swift,
And the strong shall not make his power secure,
Nor shall the mighty one save his own soul.
15. And he that grasps the bow shall not stand fast,
Nor he that is swift-footed save himself,
Nor he that rides the horse save his own soul.
16. And the strong heart among the mighty ones
Naked shall flee in that day, Jahveh saith.

II. Appeal to the House of Israel. Chaps. III–VI.

CHAPTER III.

1. First Appeal.

1. Hear ye this word which Jahveh has spoken to you, O sons of Israel,
Concerning all the family which I brought up from the land of Egypt, saying:
2. Only you have I known of all the families of the soil,
Therefore will I visit upon you all your iniquities.
3. Will two together walk except they meet together?
4. Roars lion in the forest, and no prey for him?

7. *Pant for earth-dust*—Hyperbolical phrase, as if they strove for the dust which the outraged poor man cast on his head in token of sorrow. Comp. 2 Sam. i, 2; Job ii, 12. *Turn*—They turn the meek out of the way in order to ensnare them.

8. *Pledged clothes*—Such as are mentioned in the law of Exod. xxii, 26, 27. Instead of restoring them at sundown for a covering, they appropriated them for their own use, and even lay upon them by the altars of sacrifice. *Amerced ones' wine*—Wine purchased by the fines which they had rigorously exacted.

2. *Known*—Known in the sense of having special relations of intimacy and fellowship. *Soil*—אֲדָמָה, the ground, or earth, as the source from which all the families of Adam had originated. Comp. Gen. ii, 7.

3. *Two*—Jahveh and the prophet.

4. *Roars*—Allusion back to chap. i, 2. Comp. verse 8, below, where Jahveh's

Gives the young lion from his lair his voice, not having seized?
5. Falls bird on snare of earth, and no net for him?
Goes snare up from the ground, and does not take at all?
6. Shall there be blown a trumpet in a city, and people tremble not?
Or shall there be an evil in a city, and Jahveh do it not?
7. Nay, the Lord Jahveh doeth not a thing,
Except his secret he reveal unto his servants, the prophets.
8. A lion roared, who will not be afraid?
Lord Jahveh spoke, who will not prophesy?
9. Proclaim ye on the palaces in Ashdod,
And on the palaces in the land of Egypt.
And say, Assemble ye upon Samaria's mountains,
And see what numerous tumults are therein,
And what oppressions in the midst of her.
10. And they knew not to do right, Jahveh saith,
Those treasuring wrong and violence in their palaces.
11. Therefore thus hath the Lord Jahveh declared:
An adversary, even round about the land;
And from thee he will bring thy power down,
And spoiled shall be thy palaces.
12. Thus Jahveh saith:
As saves the shepherd from the lion's mouth,
Two of the legs, or of an ear a piece,
So shall the sons of Israel be saved,
Those who are sitting in Samaria,
On the bedside and on the silken couch.
13. Hear ye and witness in the house of Jacob,
Saith the Lord Jahveh, God of hosts,
14. For in the day I visit Israel's transgressions on him,
On Bethel's altars I will also visit,
And cut off shall the horns of the altar be,
And they shall fall unto the earth.

voice of judgment is represented by this metaphor. Here we have the image of the lion just pouncing on his prey; the rending judgments of God are thus about to break upon Israel. The *young lion*, on the other hand, lifts up his voice over the prey after it has been brought into the *lair*. Israel will soon be such a prey.

5. *Falls bird*—The thought is, that snares are not set and birds are not taken without reason and purpose. Israel has invited the snare destined to capture him.

6. *Trumpet*—Like this prophet's cry. *An evil*—A calamity, like the overthrow of a nation. Israel's ruin was a judgment of Jahveh.

7, 8. These verses show that the preceding questions, as well as these more direct statements, are essentially a vindication of this prophet's mission.

9. *Proclaim ye*—This is a charge to any and all who might have opportunity to proclaim. Compare the same form of address in 2 Sam. i, 20. *Ashdod and Egypt* are called upon, as representative heathen powers from whom Israel had suffered in the past, to witness God's judgment on Samaria, the capital of the nation.

11. *Adversary*—Assyria. See 2 Kings xvii, 3–6.

12. *Legs...ear*—Those that escape the judgment will be like torn fragments of a body which a lion rends. Note how the image of the lion recurs again. The *bedside* and the *silken* (Damascus) *couch* are mentioned to depict the ease and effeminacy of the chief Israelites in Samaria, just as winter house, summer house, and

15. And winter house and summer house I'll smite,
And perish shall the ivory houses then,
And many houses have an end, saith Jahveh.

CHAPTER IV.

2. Second Appeal.

1. Hear this word, cows of Bashan, which are in Samaria's mountains,
Ye that oppress the weak, that crush the poor,
That say to their lords, Bring and let us drink;
2. Lord Jahveh in his holiness hath sworn,
That, behold, days are coming upon you
When one shall take you up with hooks,
Even your last one with the fishing-hook.
3. And through the breaches shall ye go straightforward,
And be sent to the castle, Jahveh saith.
4. Go ye to Bethel and transgress,
At Gilgal multiply transgression,
And bring your sacrifices in the morning,
Every three days your offering of tithes.
5. And burn incense from leaven for a thank-offering,
And cry out, "Free-will offerings!" Proclaim!
For thus ye love, O sons of Israel, saith the Lord Jahveh.
6. For I have given you cleanness of teeth in all your cities,
And want of bread in all your dwelling-places,
And ye have not returned to me, saith Jahveh.
7. And also I have kept from you the rain,
While it is yet three months unto the harvest;
And on one city I have made it rain,
And on one city I would not send rain;
One portion would be rained upon,
And one on which it would not rain would wither.
8. And two, three cities toward one city reeled
To drink water, and would not be satisfied.
And ye have not returned to me, saith Jahveh.
9. I've smitten you with blight and yellowness, [locust eat,
Your many gardens, vineyards, fig-trees, olives would the
And ye have not returned to me, saith Jahveh.

ivory houses, mentioned in verse 15, indicate the wealth and luxury of those who were guilty of the sins mentioned in chap. ii, 5–8.

1. *Cows of Bashan*—The voluptuous women of Samaria are likened unto fat, well-fed cows of the hills of Bashan.

2. *One shall take you*—The invading enemy will take them as one catching fish with fatal hooks.

3. *Be sent to the castle*—The fortress of the captors, where they would be reduced to the condition of female slaves. ארמון = הרמון.

4. *Go ye . . . and transgress*—Language of irony.

5. *From leaven*—See Lev. vii, 13. *Proclaim*—Make a great ado about it.

6. *I have given you*—The perfects here point to past judgments by which Jahveh had sought to discipline Israel and bring them back to obedience, but in verses 6–11 it is five times repeated that they have not returned. *Cleanness of teeth*—From want of food to masticate, and so equivalent to *want of bread.*

9. *Locust eat*—Such plagues as are described in Joel i, 4, had already smitten

10. I sent among you plagues in Egypt style, [horses,
Slew with the sword your youth, with the booty of your
And caused the stench of your camps to go up even in your nose;
And ye have not returned to me, saith Jahveh.
11. I overthrew among you like God's overthrowing Sodom and Gomorrah,
And ye were like a brand snatched from the burning;
And ye have not returned to me, saith Jahveh.
12. Therefore thus will I do to thee, O Israel.
Inasmuch as I will do this to thee,
Prepare to meet thy God, O Israel.
13. For lo, the Former of mountains and Creator of wind,
Even he that shows to man what is his thought,
Making dawn darkness, treading on earth's heights,
Jahveh, the God of armies, is his name.

CHAPTER V.

3. A Lamentation.

1. Hear ye this word which I lift over you,
A lamentation, O house of Israel.
2. Fallen is the virgin of Israel, she shall not rise,
Smitten upon her soil, none sets her up.
3. For thus has the Lord Jahveh said:
The city which goes forth a thousand has a hundred left,
And she which goeth forth a hundred has ten left for the house of Israel.
4. For thus saith Jahveh to the house of Israel:
Seek me and live;
5. But seek not Bethel, and to Gilgal go not,
And to Beersheba go ye not over;
For Gilgal rolling shall be rolled away,
And Bethel shall become a thing of naught.
6. Seek ye Jahveh and live,
Lest he break forth like fire on Joseph's house,
And devour, and no one to quenchfor Bethel.
7. Ye that turn judgment into bitterness,
And cast down righteousness unto the earth,

the vegetation of the land. The imperfects of these verses denote what *kept occurring*—afflictions which would repeatedly come.

10, 11. The wars and overthrow referred to in these verses are to be understood as a general allusion to the many troubles and losses of the nation in their past conflicts with surrounding nations.

12. *Thus*—In all the dire forms suggested in verses 6–11 by what he had done, and especially as threatened in verses 2 and 3. *Prepare to meet*—Consider how it will be possible to meet such a God of judgment. Not a call to repentance, but an appalling word of doom! The terror of this thought is enhanced by the description of this God in the next verse.

13. Or, *Jahveh, Eloah-Sabaoth, is his name.*

5. *Bethel . . . Gilgal . . . Beersheba*—Well-known seats of the calf-worship. Comp. viii, 14; 1 Kings xii, 29; Hos. iv, 15, ix, 15, xii, 11. *Rolling shall be rolled*—A play on words to resemble the sound of the name Gilgal, like the numerous

8. (Seek) him who made the Pleiades and Orion,
And turns the shadow of death unto the morning,
And causes day to become dark as night;
Who calleth to the waters of the sea,
And pours them on the surface of the land;
9. Jahveh his name, who flashes wasting on the strong,
Yea, wasting on the citadel shall come.
10. They hate him that is judging in the gate,
And him that speaketh perfectly they loathe.
11. Therefore, since ye have trodden on the weak,
And take from him the offered gift of corn,
Houses of hewn (stone) have ye built, but shall not dwell in them,
Vineyards of beauty have ye planted, but shall not drink their wine.
12. For I know many are your trespasses, and strong your sins,
Ye that afflict the righteous, take a ransom,
And thrust aside the needy in the gate.
13. Therefore the wise man at such time is silent,
Because it is a time of evil.
14. Seek ye good and not evil, that ye may live,
And so shall Jahveh, God of hosts, be with you, as ye say.
15. Hate evil and love good, and set up judgment in the gate;
It may be Jahveh, God of hosts, will pity Joseph's remnant.
16. Therefore, thus Jahveh, God of hosts, the Lord, says,
In all the market-places lamentation,
And in all streets shall they keep saying, Woe!
And they shall call the husbandman to mourning,
And lamentation to those skilled in dirge.

examples in Micah i. The verbs mean strictly *a going into utter exile*, and the language occurs again in chap. vii, 17.

8. *Shadow of death*—Deepest darkness; image of dire adversity. Comp. Psa. xxiii, 4. *Pours*—Allusion to the judgment of the flood. This verse and the following serve, like iv, 13, to enhance the conception of the punitive power of Jahveh.

10. *Him judging*—Put here for all righteous administration, as dispensed in the gate of the city. The ungodly leaders of Israel had trampled on human rights to that extent that they could not bear the thought of being held to what was just and true.

11. *Gift of corn*—Tribute exacted by unjust extortion.

12. *Needy in the gate*—Allusion back to verse 10, as showing further how these guilty leaders preferred to *thrust aside* those whom public justice, as administered at the gate of the city (comp. Ruth iv, 1), should have defended.

14. *As ye say*—As ye are wont to say; the perfect here denoting customary action.

15. *Hate evil*—Opposite of what they have been doing, according to verse 10 above.

16. *Therefore*—In view of all the sins enumerated above. *Market-places . . . streets*—Of Samaria, the doomed city; but applicable also to all cities destined to fall along with the capital of the nation. *Call the husbandman to mourning*—"The husbandman will be summoned from the field because a case of death has suddenly occurred in his family."—*Hitzig*. *Skilled in dirge*—Professional mourners, trained to sing elegies.

17. And in all vineyards shall be lamentation,
Because I pass in thy midst, Jahveh saith.
18. Woe unto them that long for Jahveh's day!
Why this to you? Jahveh's day is darkness and not light;
19. According as one flees before the lion, and the bear meets him,
Or coming in the house he leans his hand upon the wall, and the serpent bites him.
20. Is not the day of Jahveh darkness and not light?
Yea, gloomy, and it has no ray of light.
21. I have hated, I have despised your feasts,
And will have no delight in your assemblies.
22. For though ye offer me burnt-offerings,
And your meal-offerings, I will not be pleased,
Peace-offering of your fatlings I will not behold.
23. Remove from me the tumult of thy songs,
The music of thy harps I will not hear;
24. But let judgment like waters roll along,
And righteousness like a perennial stream.
25. Brought ye me sacrifice and offerings
In the desert forty years, O house of Israel?
26. Nay, ye took up the coverings of your king,
And the Saturn-symbol of your images,
A star of your gods, which ye made for you;

17. *I pass*—Pass along like an angel of destruction. Comp. Exod. xii, 12.

18. *Long for*—In the impious and daring spirit exhibited also in Isa. v, 19, and Jer. xvii, 15. *Darkness and not light*—So constantly in the apocalyptic oracles "the day of Jahveh" is a time of gloom, of upheaval and calamity, connected with wars and political catastrophe. How narrow, one-sided, and superficial his view of it who conceives it solely as a scenic trial at the conclusion of all human history, when each individual is formally summoned to the tribunal, examined as to his personal deeds, and then rewarded or sentenced according to desert! To magnify this latter conception in the light of certain New Testament teachings, to the neglect of Old Testament illustration, is to ignore the larger part of what the Scriptures have to say on the subject.

19. *Lion...bear...serpent*—Seeking to escape one evil they fall into another; none can escape from the deadly judgments of that day of Jahveh.

21. *Hated...despised*—Their substitution of ceremonial shows of worship for justice and right is here exposed, in order to assure them that such feasts and offerings will be of no avail to them in the approaching day of the Lord. They should rather stop their noisy displays and give corresponding prominence to judgment and righteousness (ver. 24).

25. *Forty years*—A round number, denoting here the period of the wanderings during which the nation was under the ban pronounced in Num. xiv, 33. During this period the sacrifices and offerings, as well as the rite of circumcision, seem to have been generally, if not altogether, suspended. A nation under ban could not appropriately observe the symbols of the covenant. So the question of this verse implies a negative answer.

26. *Coverings*—Small portable shrines resembling booths. Comp. Acts xix, 24. סִכּוּת is best taken here as the plural of סֻכָּה. Otherwise it is needlessly changed into an ἅπαξ λεγόμενα. *Saturn-symbol*—The doubtful and disputed word כִּיּוּן seems best explained as a name of the star-god Saturn, which name, or its near equivalent, appears among several Semitic nations. See Fürst's Lexicon on the word. Taking up or bearing the *Chiun*, or Saturn, of their god implies a portable symbol

27. And I will exile you beyond Damascus,
Saith Jahveh, God of Sabaoth is his name.

CHAPTER VI.

1. Woe unto them who are at ease in Zion,
And in Samaria's mountain rest secure,
The honorable of the first of nations,
And unto whom the house of Israel come.
2. Pass over unto Calneh and behold,
And walk from there unto Hamath the great,
And go down unto Gath of the Philistines;
Are they more goodly than these kingdoms are?
Or greater is their border than your border?
3. Ye who put far away the evil day,
But make the seat of violence come near.
4. They lie down upon beds of ivory,
And are stretched out upon their couches,
And eat lambs from the flock, calves from the stall.
5. They chatter to the sounding of the harp;
Like David, plan them instruments of song:
6. They drink in sacrificial bowls of wine,
And with the best of oils anoint themselves,
But are not sickened over Joseph's ruin.
7. So now shall they go captive at the head of captives,
And the shouting of those stretched out shall depart.
8. Sworn hath Lord Jahveh in his soul,—
It is the word of Jahveh, God of hosts,
The pride of Jacob I abominate,
And I have come to hate his palaces,
And have given up the city and its fullness.

of the deity, and is immediately explained as *a star*. As it seemed impossible to abolish *teraphim* in Israel (see Gen. xxxv, 2–4, Judg. xvii, 5, 1 Sam. xix, 13, 2 Kings xxiii, 24), so other forms of idolatry also had place among them in spite of all laws to the contrary. See Deut. iv, 19; xxxii, 17; Lev. xvii, 7; Judg. ii, 12.

1. *At ease*—Having no fear of the coming judgment. Observe that *Zion*, as well as *Samaria's mountain*, is here mentioned as resting in fatal self-security. *Honorable*—Of distinguished name, princes and heads of families. Comp. Num. i, 16, 17. *First of nations*—Israel, first in privilege and honor before God. See Exod. xix, 4, 5. *Come*—For judgment and counsel.

2. *Calneh . . . Hamath . . . Gath*—Representative cities of three notable kingdoms, taken perhaps at random as suitable to a comparison for honor, excellency, and extent of territory. The comparison has reference to the statement that Israel is *first of nations* (ver. 1), and is not affected by the question whether these other nations were, just at that time, independent or in subjection. *These kingdoms*—Israel and Judah.

3. *Ye who put*—That this is addressed directly to the guilty parties is seen in the use of the second person in הַנְּדִיחִים, which follows in the next member of the parallelism.

4. *They lie down*—After the direct address in verse 3 the prophet pauses a moment and then opens a new strophe, describing as in the third person (shown in the suffix ם, *their couches*) the profligacy of the princes. They reveled in luxury and licentiousness.

8. *Palaces . . . city*—The penal judgment is sure to burn chiefly against the capital of the guilty nation and the lordly mansions.

9. And it shall come to pass,
If there be left ten men in one house, they shall die.
10. And when his friend and burner lifts him up,
To carry forth his bones out of the house,
And says to one who is inside the house,
Is there yet with thee? and he says, No more;
Then he says, Hush!—
For one is not to mention Jahveh's name.
11. For behold Jahveh giveth the command,
And smiteth into fragments the great house,
And the house that is little into clefts.
12. Will horses run into the rock,
Or will one plow with cattle there,
That ye turn judgment to a poisonous growth,
And the fruit of righteousness to bitterness?
13. Ye, who have pleasure in a thing of naught,
Saying, In our strength took we not to us horns?
14. For lo, I raise up over you, O house of Israel,
Saith Jahveh, God of hosts, a nation,
And he will press you with a sore distress,
From Hamath's entrance to the brook of the desert.

III. Visions and Accompanying Oracles. Chaps. VII-IX.

CHAPTER VII.

1. Vision of Locusts.

1. Thus the Lord Jahveh showed me, and behold,
He made locust-swarms at the first growing of the rowen,
And behold, it was rowen after the mowings of the king.

9. *Shall die*—By fatal pestilence, which adds unspeakable horror to a siege.

10. *Friend and burner*—This verse gives a most graphic picture of the terrible mortality of verse 9. The deaths are so many that the bodies are not buried but burned, and the דּוֹד, the near friend and relative of the ninth dead person, has in charge this painful disposition of the corpse. When he carries forth his wasted body, almost a bare skeleton (hence the word *bones*), he inquires of the last one, the tenth, who shrinks back to the interior of the house, if there are any more besides himself remaining, and receives the ghastly, whispered answer, *No more*. The friend thereupon enjoins silence, lest he should invoke the name of Jahveh, who sends such bitter judgment. Thus Jahveh makes himself so terrible that the accursed ones shrink from hearing even the mention of his name. The last line, following the word *hush*, is perhaps best understood as the word of the prophet, not of the friend.

12. The thought here is that such perversion of judgment and righteousness as Israel's leaders were guilty of were no better than acts of madness and insanity. One might as well attempt to plow the rock as to commit such crimes and hope to escape fearful retribution.

13. *Horns*—Symbols of power. But their boasted forces are all imaginary—*a thing of naught*, a seeming something which amounts to nothing in conflict with Jahveh.

14. *Brook*—Not "the river of Egypt" (Num. xxxiv, 5), but the stream of the Arabah at the southern end of the Dead Sea. Comp. 2 Kings xiv, 25.

1. *Locust-swarms*—Comp. Joel i, 4. Here they are seen in vision, as a symbol of a devouring judgment, which is so all-consuming as not to destroy the rowen, the second growth, only, but all the green vegetation of the land.

2. And when they ceased eating the green things of the land,
I said, Lord Jahveh, pardon now, I pray,
Who, how will Jacob stand, for he is small?
3. Jahveh felt grief for this: It shall not be, saith Jahveh.

2. Vision of Fire.

4. Thus the Lord Jahveh showed me, and behold,
Lord Jahveh calling to contend with fire,
And it devoured the great deep, and devoured the portion.
5. And I said, O Lord Jahveh, cease, I pray,
Who, how will Jacob stand, for he is small?
6. Jahveh felt grief for this: Also it shall not be, saith the Lord Jahveh.

3. Vision of the Plumb-line.

7. Thus showed he me, and behold,
The Lord was standing on a plumb-line wall,
And in his hand a plumb-line.
8. And Jahveh said to me, What art thou seeing, Amos?
And I said, A plumb-line. And the Lord said:
Behold, I set a plumb-line in the midst of my people Israel;
I will not pass him over any more.
9. But Isaac's heights shall be made desolate,
And Israel's sanctuaries be destroyed;
And I will rise against the house of Jeroboam with the sword.

4. Conflict with Amaziah.

10. And Amaziah, the priest of Bethel, sent unto Jeroboam, king of Israel, saying: Amos has conspired against thee in the midst of the house of Israel; the land is not able to bear up all his words.
11. For thus has Amos said:
With the sword shall Jeroboam die,
And Israel rolling shall be rolled from off his land.

2. *Who, how*—The interrogative מִי, so emphatic here, seems to combine the import of both *who* and *how*.

3. *Felt grief*—Thus in vision the prophet beholds and records the never-failing tenderness and mercy of Israel's God. *It shall not be*—Jacob shall not be utterly destroyed. See more on this at chap. ix, 8–15.

4. *Jahveh calling to contend*—Calling in the sense of issuing a command for the objects of his wrath to be brought in conflict with his burning judgment. A judgment of *fire* suggests something more terrible than locusts. *Great deep*—Here a symbol of the heathen world. Comp. Jer. xlvi, 7, 8; Dan. vii, 2, 3; Rev. xiii. 1, xvii, 15. *Portion*—Israel, as contrasted with the nations. Comp. Deut. xxxii, 9.

7. *Plumb-line wall*—One built with mechanical accuracy. The vision teaches that Jahveh measures out his judgments with as great accuracy as he does any of his works. This symbol is elsewhere used to denote destruction. Comp. 2 Kings xxi, 13, and Lam. ii, 8.

8. *Pass him over*—Overlooking, excusing and not punishing him for his sins. The plumb-line of judgment will be dropped *in the midst*, not merely *pass over*.

10. *Conspired*—As if to suggest that this rustic Amos was either another Elisha, or else a son of the prophets, like the one described in 2 Kings ix, commissioned to prepare the way for the ruin of the king and his dynasty.

12. And Amaziah said to Amos:
O seer, go, flee thou to the land of Judah,
And there eat bread, and prophesy thou there;
13. But do not prophesy in Bethel more,
For it is the sanctuary of the king,
Yea, it is a house of royal dignity.
14. Then Amos answered and said to Amaziah:
I'm not a prophet, nor a prophet's son am I,
But I'm a herdsman, and gather sycamores.
15. And Jahveh took me from behind the flock,
And Jahveh said to me,
Go, prophesy to my people Israel.
16. And now hear thou the word of Jahveh:
Thou sayest prophesy not against Israel,
And do not drop against the house of Isaac;
17. Therefore thus Jahveh saith:
Thy wife shall be a harlot in the city,
Thy sons and daughters by the sword shall fall,
Thy land shall be apportioned by the line,
And thou on a polluted land shalt die,
And Israel shall be exiled from his land.

CHAPTER VIII.

5. Vision of the Ripe Fruit.

1. Thus the Lord Jahveh showed me, and behold, a basket of
2. And he said, What art thou seeing, Amos? [ripe fruit.
And I said, A basket of ripe fruit.
And Jahveh said to me:
The end has come to my people Israel,
I will not pass him over any more.
3. And wails will be the palace songs that day,
It is the oracle of the Lord Jahveh,—
How huge the corpse! In every place he cast it! Hush!

6. Oracle of Doom.

4. Hear this, O ye that are panting for the poor,
To cause the wretched of the land to cease,
5. Saying, When will the new moon pass, and we sell grain,
And the Sabbath, and we open up the corn?

14. *Son*—A pupil of the schools of the prophets. Such were called "sons of the prophets" (1 Kings xx, 35; 2 Kings ii, 3, iv, 38, vi, 1, ix, 1).

16. *Drop*—A metaphor derived from the idea of drops of rain. Comp. Deut. xxxii, 2; Mic. ii, 6; Ezek. xxi, 2.

17. *Polluted land*—An idolatrous heathen land.

2. *Ripe fruit. . . end*—The force of this symbol rests upon the paronomasia of קַיִץ and קֵץ, *qayits* and *qets*, and also on the fact that *ripe fruit*, ready for the harvest, suggests an *end*.

3. *Huge corpse*—As if the whole people Israel lay exposed in every place like one vast corpse.

4. *Panting*—Comp. chap. ii, 7.

5. *New moon . . . Sabbath*—They were too covetous and grasping to wait for holy seasons and days to pass in order to prosecute their fraudulent traffic. They measured out a small ephah, but demanded for it a large and heavy shekel.

To make the ephah small and the shekel great,
And to pervert the balances of fraud;
6. To buy the poor for silver, and the needy for a pair of shoes,
And we will sell the refuse of the corn.
7. Jahveh hath sworn by Jacob's excellence,
Surely forget I never all their deeds.
8. Shall not the land tremble because of this,
And all the inhabitants within it mourn?
And like the Nile shall it rise, all of it,
And be swept off and whelmed like Egypt's Nile.
9. In that day, 'tis a word of the Lord Jahveh,
I'll cause the sun at noontide to go down,
And make the land dark in a day of light:
10. And I will turn your feasts to lamentation,
And all your songs into a mournful dirge;
And I will bring up sackcloth on all loins,
And baldness upon every head;
And I will make it like grief for an only one,
And its last end like a day of bitterness.
11. Behold, days are coming, saith the Lord Jahveh,
When I will send a famine in the land;
A famine not of bread, nor thirst for water,
But of the hearing of the words of Jahveh.
12. And they will reel away from sea to sea,
And from the north even to the east will they run to and fro,
To seek the words of Jahveh, and not find.
13. In that day will fair virgins faint, and youths with thirst,
14. They who are swearing by Samaria's guilt,
And they say, By the life of thy God, Dan!
And by the life of the way of Beersheba!
And they shall fall, and shall not rise again.

6. *Silver...shoes*—Comp. chap. ii, 6.

7. *Jacob's excellence*—Or, *pride of Jacob*. Jahveh himself is that excellence. Comp. "his holiness," chap. iv, 2, and "his soul," chap. vi, 8.

8. *This*—Referring back to the *this* of verse 4, and contemplating all the sin and guilt described in verses 4–6, which occasioned the oath of verse 7. The land of Israel shall quake under God's judgment, and be, like Egypt during the inundation of the Nile, turned into a turbulent ocean. The thought is that the conquering armies will overwhelm the land like a flood of waters. Comp. Isa. viii, 7–8.

9. *At noon go down*—Poetical for sudden and unexpected calamity.

10. The fem. suffix translated *it* and *its* in the last two lines of this verse is best referred to the lamentation and grief depicted in the previous part of the same verse.

12. *Seek and not find*—Like Saul when Jahveh would not answer him by dreams, nor Urim, nor prophets (1 Sam. xxviii, 6). Comp. Prov. i, 24–28.

14. *Samaria's guilt*—The worship of the golden calf at Bethel. Comp. 1 Kings xii, 29; Hos. viii, 5. *Way of Beersheba*—Comp. chap. v, 5. Those who worshiped the golden idols of Bethel and Dan, and swore by them, also made religious pilgrimages to the shrine of Beersheba.

CHAPTER IX.

7. Vision of the Altar.

1. I saw the Lord standing over the altar,
   And he said, Smite the capital, and let the thresholds tremble,
   And break them in the head, the whole of them,
   And their last one will I slay with the sword,
   There shall not flee unto them one that flees,
   Nor shall a fugitive escape to them.
2. If they dig into Sheol, thence my hand will take them,
   Or if they mount the heavens, thence will I bring them down.
   Or if they hide them in the top of Carmel,
   Thence will I search them out, and take away.
   Or if they hide from my eyes in the bottom of the sea,
   Thence I will bid the serpent that he bite them.
4. Or if before their foes they go in exile,
   Thence will I bid the sword, and it shall slay them.
   And I will set my eyes on them for evil and not good.

8. Oracle of Doom.

5. And the Lord Jahveh of the hosts is he,
   Who smites in the earth and it melts away,
   And all the inhabitants within it mourn;
   And like the Nile shall it rise, all of it,
   And like the Nile of Egypt sink away.
6. He builds his upper chambers in the heavens,
   And his vault, over earth he founded it;
   He calleth to the waters of the sea,
   And pours them o'er the surface of the land;—
   Jahveh his name!
7. Are ye not like sons of Cushites to me, O sons of Israel? Jahveh saith;
   Brought I not Israel up from Egypt's land,

1. *Standing over the altar*—As in vii, 7, he was seen standing over a wall. We should not assume that a supernatural being, seen in vision, must needs stand *on* some material substance, as wall, altar, or earth. It needlessly confuses this part of the prophecy to suppose that the altar at Jerusalem rather than at Bethel must be here understood. Such a sudden transfer of scene from what immediately precedes would have required a more special designation. *Smite*—Command to unseen ministers of judgment. *The whole of them*—Not genitive after *head*, but co-ordinate with the suffix of בְּצַעֲם, and referring to the capitals and thresholds.

Their last one—The last of their ministers, the priests who were wont to pass those thresholds. The לָהֶם, twice used in the latter part of this verse, is most naturally explained as referring also to the thresholds, whither terrified fugitives were wont to flee as to an asylum, and lay hold on the horns of the altar. Comp. 1 Kings i, 50, ii, 28.

2. *Dig*—All other imaginable attempts to escape, besides fleeing to the temple, will prove utterly vain.

7. *Like sons of Cushites*—Their idolatries and manifold sinfulness had reduced Israel to the low level of the despised Cushites. Comp. Jer. xiii, 23. The exodus from Egypt would of itself avail no more than the migrations of other tribes.

And the Philistines out of Caphtor, and Aram out of Kir?
8. Lo, the Lord Jahveh's eyes are against the sinful kingdom,
And I destroy it from the face of the earth.
But yet not utterly will I destroy the house of Jacob,
Jahveh saith,
9. For, behold, I will give my command,
And shake in all the nations Israel's house,
Like what is shaken in the sieve,
And there shall not a grain fall to the earth.
10. All sinners of my people by the sword shall die,
Who say, "The evil shall not reach and fall around us."

9. Oracle of Promise.

11. In that day I will raise the fallen booth of David,
Wall up their breaches, and his ruins raise,
And I will build her as the days of old,
12. That they the remnant of Edom may possess,
And all the nations on whom my name is called,
Saith Jahveh, who doeth this.
13. Behold, the days are coming, Jahveh saith,
When he that plows will touch upon the reaper,
And he that treads grapes him that sows the seed;
Then will the mountains cause new wine to drop,
And all the hills dissolve themselves.
14. And I will turn the captivity of my people,
And they shall build the wasted cities, and inhabit;
They shall plant vineyards and shall drink their wine;
They shall make gardens and shall eat their fruit;
15. And I will plant them upon their own land,
And no more shall they be torn from their land,
Which I gave to them, saith Jahveh thy God.

Philistines out of Caphtor—See Gen. x, 14; 1 Chron. i, 12. *Kir*—Whither Aram was destined to go again into exile, chap. i, 5.

8. *Sinful kingdom*—The ten tribes, the doomed kingdom of Samaria. *But not utterly*—Though this *kingdom* be utterly annihilated, *the house of Jacob* was not destined thus to perish, but only "the sinners of my people," verse 10.

9. *Not a grain*—Only the chaff shall perish. Comp. Psa. i, 4; Matt. iii, 12.

11. *Booth of David*—So sadly broken by the revolt of the ten tribes, as described in 1 Kings xii, 16. The house of David is here conceived as a fallen booth or hut: how fallen from its glory in "the days of old!" *Their . . . his . . . her*—The first suffix refers to the two kingdoms of Israel and Judah as composed of fragments of the monarchy under David and Solomon; the second refers to David; and the third, to the united kingdom as it was and is again to be.

12. *Possess Edom*—Allusion to the prophecy of Num. xxiv, 18. Edom is specially mentioned because of his persistent enmity toward Israel. Comp. chap. i, 11. *All the nations*—A prophetic glimpse of the Messianic age and the gathering in of the Gentiles. Compare the New Testament application of this in Acts xv, 14–17.

13. *He that plows . . . reaper*—Comp. Lev. xxvi, 5. *Mountains . . . drop*—Comp. Joel iv, (iii,) 18.

Milton S. Terry

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

GERMANY has some scruples about using the word "orthodox" as expressive of its Christian faith. The word is applied to so many varying and uncertain conditions of thought that it fails to convey the single or generally accepted idea of the Christian believer touching the supernatural origin of the system of divine revelation. The conservative prefers, therefore, the words "evangelical," "liberal," or phrases that will not entangle him in the snare of contradictory notions. Thus the high-toned word, which in America represents the historic faith of the Church, has fallen to the level of that critical terminology that should be used only in the critical, and never in the popular, sense. What is orthodox in America is evangelical or liberal in Germany. Of evangelical religion in the empire, it is strengthening to be assured that it is on the eve of a veritable achievement in the realm of criticism; and there are grounds, also, for the belief that the results of its triumph will be permanent, undisturbed by the politic schedule of Roman Catholicism, or the ever-menacing attitude of aggressive rationalism. It is not to the credit of the evangelical party that the prophetic triumph has been so long delayed or rendered uncertain until the recent awakening of the orthodox sentiment in the universities. In two respects Orthodoxy has been culpable, and is to-day suffering the penalties of its lassitude and over-confidence. 1. It is held, with more or less evidence, to support the accusation that historic orthodoxy is responsible to some extent for some of the errors and heterodoxies that have afflicted and divided the Church from the days of Pelagius. Nearly every error is represented as a reaction from an over-rigid, iron-clad orthodoxism. The theologian has provoked the heterodoxy he would demolish. Even now it is said that negative criticism is the result of an over-positive faith. The theory of verbal inspiration provoked a denial of all inspiration, as the dogma of the Trinity provoked the development of Unitarianism. This is the accusation. 2. It is certainly true that many times Orthodoxy has been lethargic when, by alertness and a methodical assault, error could have been overcome before it intrenched itself in the thought and faith of the people. In a crisis involving its very life it has been singularly slow and deficient, permitting heterodoxy to establish itself, and for the time check the advance of evangelical truth. But it must be added, that, inert from over-confidence, and too often relying upon its alleged fellowship with divine forces, it has always awakened to its peril in time to save itself from extinction or material harm. In Germany the weakness of the evangelical forces has been this spirit of self-confidence and lethargy in the midst of peril. It is now in the act of opening its eyes, unsheathing the sword, and entering the arena for a final rescue of the truth that lay

wounded, if not bleeding, in the center of conflict. The orthodoxy of the universities is at last proclaiming itself, and causing terror among those who, like Nebuchadnezzar, were carrying away the vessels of gold from the temple of the Lord. Professor Weiss, of Berlin, insists that the orthodox party must unite, himself being willing to be leader, and drive the higher critics from the field. Professor Strack, of Berlin, strikes the Wellhausen theory hard blows and is anxious to expel it from Germany. Professor Luthardt, at Leipsic; Professor Köstlin, at Halle; professors at Griefswold, Rostock, Tübingen, Erlangen, and Bonn, are saying to higher criticism, as Jehovah said to the proud waves of the sea, "Hitherto thou shalt come and no farther." As the problems of the "higher criticism" will be determined in the universities of Germany, it is gratifying to know that the evangelical party, though not united as to methods, are agreed to define the limits of negative criticism, and to see that the biblical system of religion is unharmed by the destructionists, who rejoice at every advance they have been able to make. Germany will quench its own rationalism. Destructive criticism will have its Waterloo somewhere in the empire. The fact, however, of the tardiness of the orthodox party, with the dangers and mischiefs that have followed, should teach the orthodox classes in America a very profitable lesson. If Professor Weiss is correct in saying that that party in Germany could have prevented the mischief done by the higher critics, it is certainly true that such a party here, strong, scholarly, resolute, can checkmate every movement of destructionism, and save Christianity from the necessity of slaying the already slain errors of a majority of the critics. Let the Orthodoxist assert and vindicate the faith, and error will have small chance of success.

It is a common saying that the God of nature is the God of the Bible, and that the teachings of the one are in no wise contradictory of the teachings of the other. On this platform of truth the Christian can afford to stand; but the atheist, the infidel, and the agnostic have temporarily made a point against the biblical doctrine of providence in human life by declaring that the system of nature is fatalistic, unchangeable, without respect to persons in its administration, and cold and unmoved at calamity and death. Infidel or agnostic science presumes to find in nature as heartless a predestination as Calvin unearthed in the realm of theology. If within the system of nature there is no room for miracle, providence, mercy, or adaptation to human exigencies as they arise, then we must expel these things from the Bible, or withdraw the claim that the God of the one is the God of the other. To the assumption, however, that nature is fatalistic we oppose a square negative, and insist that, interpreted from its own history as well as in the light of the divine purposes as made known in the Bible, it is in perfect harmony with the divine government, and furnishes the most powerful illustrations of the divine benignity. With its observable tendency to order, nature is the theater of unfixed fact. In the morning of creation the earth was chaotic; but under the plastic touch of the Former it began to assume mathematical precision.

In its progress from chaos to order and from deformity to beauty it was changeable, and was under the force of a purpose that compelled its own laws or tendencies to contribute to an end which, left to itself, it could not actualize or establish. From the Silurian through the mesozoic, carboniferous, cretaceous, and tertiary periods, it was unfixed, unfatalistic; new laws and new ends constantly appearing and being fulfilled. The same unfatalistic tendency is now manifest, for under the manipulation of human agency it is changing in appearance, and man is acquiring dominion over it according to the original commandment given at the close of the creative week. He is seldom the victim of lightning, or the seas, or the wind, or rock, or mountain, but is master of the situation, looking upon nature as both friend and servant. If, then, nature has ever been obedient to a divine purpose, which contemplates its regulation and development according to an ideal of order, beauty, and perfection; and if it also has been and is subservient to the directing power of man, by which he causes it to minister to his happiness, in what sense does it appear cold, fatalistic, and contrary to the doctrine of providence? It is, however, affirmed that the laws of nature were established in the beginning, and that none of these permitted such variations in the development of history as would be compatible with the theory of providential changes and interventions. We do not know when the laws, so-called, were established; and it is quite certain that science has not yet discovered the entire list of natural laws, as it has not yet catalogued all the phenomena of nature. It may happen that, when Nature shall have been fully explored, and the record of its phenomena and their laws shall have been completed, some so-called laws that have contradicted the notion of Providence will have disappeared, and laws entirely subservient to the divine rulership will have been enthroned. We are not yet sure of the so-called laws of nature. Some of them science may have read into Nature; they may reflect the subjective states of men and have no objective existence. Is it not, therefore, a little early to employ the little knowledge that men have against the possibilities and probabilities of those divine interferences that have marked the successive ages of world-building, and also the more remarkable epochs of human history? If we embrace the larger view of Nature's history, and interpret it in its present condition as the product of divine and human forces, ever serving a divine idea and never venturing an idea of its own, we shall relieve it of all alleged coldness, and compel the fatalist to seek other worlds for instances of a doctrine that is as comfortless as an iceberg, as unphilosophical as the grossest stoicism, and as irreligious as satanic ingenuity and malice could suggest or approve.

The trend of critical thought in England is toward a sturdy, vigorous orthodoxy. By this we do not mean an orthodoxy respecting doctrine, but an orthodoxy respecting the historic origin and authorship, or the literary character, of the books of the Bible. Unlike the dilatory orthodox party in Germany, the Christian scholars of England have leaped into

the conflict even before the higher critics were ready for them, and have demolished some of their arguments by anticipation, and overcome others by the calm processes of logic and history. Exhibiting the same boldness, the same measure of egotism, and the same degree of hostility to the orthodox faith as prevails in Germany, the critics of England hoped to win without much of a struggle; but we are greatly mistaken if they make any advance in the future. Oxford University will take care of the evangelical faith in England. It is true the university is the center of rationalistic sentiment, the principal critics of the German type occupying some of its chairs; but it is all the more fortunate that the battle can be fought there and the victory secured. Dr. Cheyne cannot lead England into acceptance of his theory of the origin of *Deuteronomy;* Dr. Driver has not turned the faith of the English people toward a dismembered *Isaiah;* Professor Neubauer has only gathered ridicule unto himself by an attempted employment of a critical weapon against the Christian faith; and Dr. Gore, one of the brilliant writers of *Lux Mundi*, has been obliged to write an explanatory essay of his original paper, intimating that he was misunderstood, and that he did not intend to assert any thing contrary to established faith. We may now apprise our readers of two scholars at Oxford who are doing more to damage higher criticism than has been done even in Germany by the conservative critics. Professor Sayce, with the cuneiform inscriptions recently discovered at Tell el-Amarna, is driving the boastful critics into a dungeon by showing that writing was known in pre-Mosaic times, and that the Pentateuch, so far as allusions are made to it, record exact history and is a Mosaic document. Professor Margoliouth has already overthrown the theory of the late origin of the book of *Daniel*, and is preparing to vindicate the single authorship of *Isaiah* by a philological argument that is unanswerable. So complete is his argument in vindication of *Daniel* that Cheyne and Driver practically surrender the point. With Professor Sayce on our right hand and Professor Margoliouth on our left, we could walk through all the camps of the German critics and compel a retreat without discharging a single gun into their midst. Oxford will answer Germany, and save England from a transitional epoch in criticism. Others also are at work in triumphant vindication of the historic faith: Principal Cave, who renounces negative criticism; Canon Ince, who insists on an orthodox theology; the Rev. Mr. Spurgeon, who punctures negativism at every opportunity; Mr. Gladstone, who has cast a bomb into the ranks of the Wellhausen school; Professor Freeman, who holds to Christianity on historical grounds, and a host of scholars who are united in defense of the truth, and are determined to preserve the Bible *as it is* for the English people. The strength of the defensive movement among conservative critics is its purely progressive character. Neither tradition, nor the usual historical arguments, are invoked, but rather a class of arguments based on the latest results in philology, archæology, history, and exegesis. The negative critic is resisted by the same logic, and by the same methods, as he employs against the position of orthodox believers. Of this he cannot complain, and the result is his extinction.

We cannot close the present volume without a word retrospective and a word prospective. It is gratifying to announce that the majority of the Methodist pastors are patrons of the *Review* and give it their most cordial support. The labor spent in the preparation of its successive numbers—the high character of its contributors, all of them scholars and occupying posts of distinction—the wide variety of themes discussed, philosophical, scientific, biblical, theological, social, æsthetic, political, and moral—the maintenance of the specific position of the *Review* on biblical criticism, both by contributors and the Editor; the introduction of "The Itinerants' Club" department under the supervision of Bishop Vincent; the *résumé* of foreign movements in Church and State; the thorough analysis of the leading reviews and magazines of Europe and America, and the critical notices of the latest books in the market indicate the character of the contents of the *Review* during the year, and also the special work it undertook to do. It has sought to promote intellectual inquiry in the ministry and to defend the orthodox phases of the biblical system of religion. In this particular it has found no occasion to retreat from its earliest positions, or even to modify them. The Church is orthodox, and far in advance of German criticism. The *Review* of 1890 may in the future be opened for resources in a crisis with rationalism, or criticism, or infidelity.

The year 1891 will bring with it some changes and improvements in the *Review*. The addition of several pages to each number, besides a fuller discussion of current topics by specialists, will be accepted by the Church as a proof that the Editor and the Agents are anxious to conform to the strong demand for a still larger periodical than has heretofore been issued. A series of articles on New Testament books in opposition to the rationalistic interpretation will be published, suitably following those on the Old Testament which have appeared during the current year. While recently in Germany we arranged with a resident scholar in Berlin to prepare the "Foreign Résumé" for the *Review*, thus securing for our readers the latest literary news from that country of theologians and philosophers. "The Itinerants' Club" will pass into the hands of Professor Luther T. Townsend, of Boston University, an orthodox scholar, a thinker, critic, and well-known author. The Editorial departments will, as heretofore, be under our personal supervision and preparation. We shall hope to discuss New Testament problems and many cognate questions of criticism, besides themes in sociology and the general subjects of reform and the political forces of civilization. Inasmuch as our plans for 1891 are already in a reasonable state of maturity, we may promise a *Review* that shall at the least fulfill some of our ideals of religious journalism on the high level hitherto occupied by this periodical of the Church. If possible, we shall endeavor to convince the minister who is not under its influence that he is suffering a loss which he cannot overcome by any substitute in periodical literature. With the expression of our thanks to the Church at large for its appreciation of the *Review* under the present management, we conclude the volume and at once enter upon the labors of another year.

CURRENT DISCUSSIONS.

THE RELATION OF THE OLD TESTAMENT TO CHRISTIAN FAITH.

THE virulent pertinacity with which "destructive criticism" has assailed, and still assails, the inspiration of the Old Testament, shows the clearness of its unconfessed conviction that the various writings of Holy Scripture constitute "an organic whole," and that to disprove the inspiration of the Old Testament is to strike a "fatal blow" at the belief of men in the inspiration of the New. That criticism recognizes by implication the important fact which Dr. Augustus H. Strong succinctly states in these words: "The Old Testament is part of a progressive system whose culmination and key are to be found in the New. The central subject and thought which binds all parts of the Bible together, and in the light of which they are to be interpreted, is the person and work of Jesus Christ." In the light of this luminous fact rationalistic criticism understands that to destroy men's belief in the inspiration of any part of Holy Scripture is to overthrow the foundation on which its whole is built. Finding it easier to strike the Old because of the thicker mist of a greater antiquity which envelops the facts it records, this criticism aims its most audacious assumption at its venerable pages, vainly hoping that its poisoned arrows, by passing through the Old, may pierce the fundamental facts of the New. Its supreme object is to eliminate the supernatural—that is, God—out of the Bible, and thereby to rob it of its authority over the conscience of humanity.

The Bishop of London, Dr. Temple, once a rationalistic critic, in a recent lecture said that "the more he read the Bible through *from end to end* the more the things in it seemed to be master of him, so that if he differed from it he was driven to the conclusion that either he did not understand it or that he was in the wrong. The spirit of it was so supreme over all that he could think or imagine of the purest and holiest things that it was absolutely necessary he should accept its authority. When, too, he studied the unique Figure in humanity which stood unapproachable by all philosophers or heroes, his conscience," he said, "which bowed before the book, bowed before that majestic Royalty which spoke with authority, not as a learned man, not as a philosopher, not as a guide or a teacher, who having gathered knowledge from various sources communicated it, but with a voice which bore eternal truth with no qualification, and which was plain for every one to hear and to understand." In this beautiful and manly palinode of his former rationalistic criticisms the learned bishop illustrated, by his own experiences, the spiritual unity of the Old and New Testaments. In surrendering himself to their influence he had found the spirit of the divine Christ in both. The whole book had become to him what the burning bush was to Moses —the shrine of the infinite Presence speaking to his understanding, touching his spirit, winning his affections, commanding his submission, and

molding his character. One voice spoke to him from Genesis to Revelation, because one Spirit moved all the holy men who, without losing their several idiosyncrasies, recorded the manifold facts and various truths contained in the holy book. Thus when this bishop permitted his critical judgment to give due heed to that divine Voice he perceived the great truth which Ebrard finely expressed when he said, "Between Jesus Christ and the God of the Old Testament there is not the least essential disagreement."

Whoever fairly grasps this idea of the organic unity of the Scriptures holds a principle which explains the relation of each Testament to the other. "The law of genesis and progress in the revelations," says Dr. Humphrey, "gives shape to the structure of the Scriptures." As Augustine tersely puts the thought, "The New Testament is latent in the Old, the Old is patent in the New;" the old was "a preliminary stage," a "gradual ['literally pedagogical,' says Neander] development of the divine revelation." It was "a prophecy, a hope, a longing, of which Christianity was a fulfillment and completion." Because of his failure to perceive this obvious fact, Marcion, in the third century, discerning little else than the severity of justice in the Old Testament, rejected it. And not seeing how dependent the New Testament is on the history, the prophecy, and the supernaturalism of the Old, unreflecting minds may even now be disposed to accept the views of a writer in a religious journal who recently penned the following paragraph. After postulating the possible success of scientific criticism in proving certain portions of our Bible untenable, he wrote: "Well, then, we may begin with Genesis and tear out every book of the Old Testament until we come to the Psalms. We may tear out all the history and the prophecy that remains. Beginning with the New Testament, we may tear out all there is in the gospels, except the Sermon on the Mount and Christ's words on Calvary. Then we may tear out every thing else except the Pauline epistles—and we still have the grandest body of natural and revealed truth that the world ever knew. We would have all the essential parts of our body still. For if we have the Sermon on the Mount we must have Christ. No mere man could have ever spoken those words. If we have the Pauline epistles, we have the heart and core of our theology; and if we have the Psalms, we have all the poetry and the spiritual uplift which the soul of man requires. Science can never touch the essential truth and spirit of the Bible. Thus we see how large reserve we have in the Bible as against the destructive critic at his worst."

Intrinsically, this crude passage is scarcely worthy of citation, much less of serious discussion. But since it has been quoted in other religious papers with more or less favor, and may therefore incline superficial thinkers to underestimate the injury to faith wrought by the destructive criticism of the times, it may not be out of place to briefly point out the absurdity of its ungrounded assumptions. On its face one discerns an implication that all the contents of Holy Scripture except the "Psalms," "Paul's epistles," "Christ's dying words," and the "Sermon on the

Mount" are *superfluities*—are writings which the "soul of man" does not require for its "spiritual uplift." If this be true, it is pertinent to inquire why the greater part of the Bible was written. Assuredly "God never does any thing superfluous." Hence the fact that he moved holy men to write the whole must certainly be taken as proof that the whole was, and is still, needed for the "spiritual uplift" of humanity.

The folly of the assertion that all "the soul of man requires" for its "spiritual uplift" is contained in the *disjecta membra* named above, is obvious when one notes that these parts would be unintelligible without the light of the parts which the postulate "tears out." Could the Psalms, for example, be appreciated without the story of David's life, of the kingdom over which he reigned, and of the "law" which he praises so enthusiastically? Could "the Sermon on the Mount" be satisfactorily interpreted without a knowledge of the laws of Moses to which it refers? Could the awful meaning of our Lord's dying words be comprehended if the gospels which portray his unmatched character and absolutely pure life were blotted out? Could Paul's epistles be understood if the teaching and life of Christ, which are their basis, were lost, or proven to be mythical? Would Paul's grand portraiture of Christ's everlasting priesthood have any meaning but for the Mosaic account of the Levitical economy? After "tearing out" all but the parts this writer thinks requisite to the soul's spiritual life would not the Bible thus recklessly mutilated, instead of remaining what it now is, "the grandest body of natural and revealed truth the world ever knew," be like a collection of unrelated fragments broken from some stupendous ruin of unknown origin and unimaginable purpose? Obviously its meaning would be an insolvable problem vexing mankind with perplexing uncertainties respecting their relation to God and to immortality. Moreover, since this writer's "tearing-out" theory is postulated on the supposition that "science" had disproved the claim of the "torn out" books to inspiration, one is unable to see how the claims of the specified fragments to be God-spoken words could be maintained. The "science" which could set aside the authority of so large a portion of Holy Writ could with equal or even greater facility overset that of the remainder, thus relegating the entire Bible to the tomb of dead traditions and repudiated creeds. But what more need be said of this shockingly frivolous passage? No really Christian thinker can do other than repudiate it, because his knowledge of the historical connection of Christian truth with the antecedent revelations of the Old Testament shows him that there is a vital relation between them, that the former is "the flower and bloom of the latter," and that to effectually defend Christianity against the assaults of rationalistic skepticism the authority of the Old Testament must be maintained. Taken together the two Testaments constitute a beautifully symmetrical whole. Taken separately neither is complete. The New is needed to explain the Old, which is imperfect by itself because it represents a gradual process of education, pointing to something final and universal. The revelation of the incarnation in the New Testament explains and

justifies the otherwise inconclusive and inexplicable teaching, ritual, and prophecy in the Old.

We are indebted to the Old Testament for our knowledge of the source of that concept of God possessed by the Jews in the time of Christ. In an age of universal idolatry, when even the cultivated Greeks, in their most highly intellectual city, were wholly given to idol-worship, the Jews believed in God as the one living, invisible Creator and Ruler of the world. Concerning the origin of their superior knowledge we should be in utter darkness but for their history contained in the Old Testament. From its divinely illuminated pages we learn how God revealed himself, first in Paradise to the primal pair, next to the few individuals who retained that revelation in their thoughts, then to the patriarchs of the Hebrew nation, which he constituted for "the purpose of rooting deeply into human consciousness the idea of the one living and true God." So thoroughly was this sublime lesson taught by miraculous providences, priestly services, and prophetic voices that the Jews "came to look on all natural forces as manifestations of God's personal will." Thus David said, "The God of glory thundereth." This grand concept of Deity, which is the underlying thought of all the Jewish Scriptures, prepared that much-favored but fickle people to understand the teaching of Jesus concerning the spirituality and personality of the "living God." Those ancient Scriptures inform us from whence they obtained and how they retained their exclusive possession of that monotheistic concept which all other ancient nations had lost. Without them we should be unable to show why the Saviour's theistic utterances were accepted without cavil, even by the people who rejected him. God had spoken to their fathers, saying, "Hear, O Israel, the Lord our God is one Lord."

The Old Testament is largely prophetic. Very many, perhaps most, of its prophecies have been fulfilled, thereby demonstrating the inspiration of its prophets. To the believer in Christianity this feature of the Jewish Scripture has immeasurable significance and value. "For," says Pascal, "We know God only [fully and experimentally] through Jesus Christ. . . . To prove Jesus Christ we have the prophecies, which are good and valid proofs. And these prophecies, being fulfilled and truly proved by the event, indicate the certainty of these truths, and are, therefore, the proof of the divinity of Jesus Christ." Hence the Old Testament, with its truly marvelous prophecies, is of inestimable value to Christian faith, which cannot afford to surrender it at the demand of a criticism which is as groundless as it is malevolent.

The Old Testament is also aglow with the light of the divine Presence, the supernatural flashes from all its parts. It reveals God in close living touch with human beings and with the universe. In Paradise it presents him in converse with Adam as his affectionate instructor. When the first pair stand before him, covered with the shame of inexcusable sin, he is heard speaking to them of mercy, and giving them a promise as a star of hope to them and to their descendants. Subsequently God is seen communing with men, who listen for his voice, all through the ages. He

makes himself known to Noah in the flood, and to the patriarchs by personally directing their steps and giving them enlarged promises of forgiving love for their children, and for "all nations." Through Moses he works stupendous miracles, thereby giving the Hebrews national existence. Through the prophets he predicts the destiny of great nations, the coming, the character, the mission of Jesus Christ, and the final triumphs of the Messianic kingdom. Thus the supernatural stands out everywhere in Old Testament story as distinctly as a tower on the summit of a hill, which is a fact of immense importance in the conflict between Christianity and materialistic skepticism. For it shows that so far as it is supernatural "Christianity is as old as the world."

"A miracle is contrary to experience," says Hume, the philosophic skeptic; he therefore proceeds to argue that Christianity, which is based on the supernatural, is not true. To this the Christian apologist confidently responds: "To be accepted this assumption must include universal experience unbroken by a solitary authenticated fact, which it cannot be made to do." Moreover it is flatly contradicted by the historic evidence contained in the Old Testament, which, as we have just seen, testifies that God by divers miracles did actually touch the lives of a "cloud of witnesses," from the birth-hour of the human race through all the ages down to the coming of Him whose person was itself a miracle and whose wondrous deeds demonstrated his divinity. But for these supernatural experiences of their ancestors the Jews might have "resented the miracles of Christ as an anomaly in human history," as violating "the natural order which is transcended," and therefore as being "too supernatural," at least in seeming, to be believed. This, however, they could not do without abandoning belief in their Scriptures. Hence, while they could not deny the presence of a supernatural force working with the Christ, they blasphemously claimed that it was diabolical and not divine. It was not their reason, therefore, but the perversity of their will, which rejected the Christ, as he charged when he said to them, "Ye will not come to me that ye might have life." They would not accept him because he did not fill their preconception of the Messiah. In the Spirit of these Jews our modern skeptical critics* bring to their examination of Holy Scripture a preconception concerning the impossibility of miracles which blinds their eyes to that beautiful coherency between both Testaments which makes them explanatory and confirmatory of one another, and commends them both to honest and unbiased minds as books bearing the stamp of divinity.

The Old Testament, by its faithful and minute delineation of Hebrew

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*It is due to some scientific skeptics to say that they abandon the position of the old deists, saying with Mr. Huxley, that "the question of miracles seems now to be admitted on all hands to be simply a question of evidence." To this the Christian thinker needs only to ask if there be any historical fact supported by stronger and more abundant evidence than that of the supernaturalism of both the Old and New Testament.

character, furnishes *indirect* though strong testimony to the divine character of the Lord Jesus. Compelled, in spite of their prejudices, by evidence they cannot repudiate, to admit the historic reality of Christ, his unique, morally grand, life is both an object of admiration and a stumblingblock to our deistic critics. His perfect humanity, his unprecedented moral perfection, undefaced by a solitary blemish, his commanding yet gracious dignity, his charming simplicity, his peerless humility, his exquisite tenderness, and his sublime self-sacrificing beneficence force them to see that he fills their highest conception of the ideal man, in whom all the virtues possible to a man were harmoniously combined. This peerless character compels their admiration, but how to account for it while denying as they do his claim to be the Son of God, one with the Father, is a problem they cannot solve. Some of them attempt its solution by asserting it to be the result of "a fusion of Greek and Jewish influences in a Galilean medium." Yet they fail to show how Greek influences could have touched him, seeing that his environments and education were from his infancy exclusively Jewish. Neither can they explain how the influences of his Jewish mother, of his Jewish home, and Jewish instruction could have produced in him that sublime purity and exceptional greatness of character which transcended the highest types of Jewish sainthood, and which excelled in traits almost wholly lacking in the race from which he sprang. Skepticism cannot solve the problem thus. Neither can it be solved except by admitting that while he was the Son of man he was also the Son of God. He was the crowning glory of humanity because he was also "the brightness of the Father's glory."

At this point one sees the value of the testimony of the Old Testament to the Christian concept of Christ. These old Scriptures ascribe traits of character to the Hebrew nation which make it logically impossible to trace the exalted life of Jesus to Jewish influences. Ebrard, in the third volume of his *Christian Apologetics*, treats this point, if not exhaustively yet quite conclusively. After showing that the Semitic nations were notably inferior to the Japhetic in purely human nobility, in humanity, in æsthetic and social conscience, and in their sense of honor, he claims that the Jews, excepting some individuals of nobler character, were as a nation marked by a huckstering spirit, by a lack of natural magnanimity, and of a high sense of honor. They were characterized by "shamelessly selfish desire, by shameless pride, and self-righteous stubbornness." Nothing but "the checks of old Testament revelation," he thinks, "kept them within the limits of possible redemption." When Christ was born among them, he was therefore "a great light" to "the people that sat in darkness." But he had not "in himself a fiber of their peculiarly Semitic character. He became not a Semite but a man" in whom all "that is noble in man most harmoniously developed is in comparison with him like pale moonlight before the clear shining of the sun." "This alone," Ebrard fitly concludes, "should suffice to prove the truth of the incarnation. Jesus Christ is no product of humanity." Thus it becomes apparent, in the light shed by the Old Testament upon Jewish character, that he who

was in every respect immeasurably superior, both to his own and to all other races of mankind, must have been "the Word made flesh" filled with the glory of the Father, "full of grace and truth." The corruption of his ancestral race, as described in Hebrew history, thus becomes a dark background to the unexampled light which gleamed so effulgently from the person and teaching of the Redeemer.

In view of these and other relations which indissolubly unite the two Testaments the best Christian scholarship of to-day, both in Europe and America, despite the exegetical skill, learning, and perverse ingenuity of destructive critics, confidently accepts the position of Canon Liddon when he says: "The trustworthiness of the Old Testament is in fact inseparable from the trustworthiness of the Lord Jesus." And the number of profoundly learned Christian scholars entering the lists against the destructive critics is constantly increasing. Take, for example, three recent issues of the British press, namely, 1. Principal Cave's paper in the *Contemporary Review* entitled "The Old Testament and the Critics;" 2. Dean Chadwick's thoroughly orthodox commentary on "The Book of Exodus;" and, 3. "The Servant of the Lord, in Isa. xl, 66," by the learned and venerable Dr. John Forbes, Emeritus Professor of Oriental Languages, Aberdeen. These writers grapple the theory of two Isaiahs, the arithmetical and physiological notions of Bishop Colenso, and the heterodox objections of Professor Cheyne and Canon Driver with a force that practically puts those plausible critics *hors de combat*. It is becoming evident that the violence of the storm of skeptical criticism is gradually blowing itself out, and that the best Christian learning of the age is enlisting in defense of an orthodox interpretation of both the Old and the New Testaments. For this cheering aspect of the hour the learned and the unlearned Christian will alike thank God, take courage, and confidently feast on every word of God suited to their needs whether it be written in Genesis or Revelation. From cover to cover they will esteem and love the Bible as the word of the Lord, and hesitate more and more to turn away from those historic antecedents of the true faith by the tempting suggestions of a well-clothed but specious criticism. The fear of any successful assault upon the temple of truth is overpast. The position of the critics is reversed in this, that whereas a few years ago the negative critics were plaintiffs and the conservative critics defendants, the conservative critics are now the plaintiffs and the rationalistic critics are the defendants. This means a speedy verdict of the whole case.

THE CRIME OF THE HIGHER CRITICISM.*

The home of the "higher criticism" is Germany. It has residences in France, Switzerland, Austria, England, Scotland, and the United States; but if one would study it in its original aspects, and discover its power of metamorphosis to suit its necessities, one must visit the German universities and confer with those critics who are recognized as leaders both in the assault upon, and in the defense of, the word of God. In a qualified sense we have a profound respect for the German scholars who are theorizing out of existence the historic standards of the Church; they are erudite, patient, devoted to method, and self-sacrificing in their labors; and, what is more to their credit, they are *original*, disdaining to be borrowers or tinkers of other men's ideas. Of Rénan in Paris, Kuenen in Leyden, and a few others in other lands, we may write the same commendation; but, as a class, the higher critics of other countries are wholesale borrowers of German theories, arguments, and speculations. It is this fact that leads us to deride the so-called scholarship of other countries in its defense and elaboration of negative criticism. It walks on stilts and shouts through a German tube, causing even the Germans to laugh at the dwarfs who wish to be taken for giants in the great conflict between truth and error.

Granting to German criticism an originality that dignifies it, an intensity that guarantees it wide-spread influence, and a scholarly force that lifts it above cheapness and vulgarity, we have some things to write against it; or rather we prefer to say that as we have studied it in the presence of its leaders we have discovered in their methods and purposes some things that from an evangelical view-point cannot be justified or even explained. The testing-time has not yet fully come, but it will come. If it shall be shown in the future that the higher criticism has been dishonest in its methods and disastrous in its results, it will have a terrible responsibility to render to the truth; but if, on the other hand, it can sustain itself, it may boast of having rendered some service to human thought and some aid to theology and religion. We shall endeavor in this article to exhibit its spirit, its methods, and its conclusions, leaving the reader to infer whether its work is in the evangelical line or contrary to those historic conclusions that the Church for ages has accepted.

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* It may not be improper to state that last summer we visited Europe chiefly for the purpose of investigating the critical biblical questions that have been and are still in discussion between conservative and rationalistic critics. We were favored with extended interviews with thirty-one of the prominent professors in Germany and eight professors in England, besides numerous interviews with other scholars in those countries and in Scotland and France. We have been amply rewarded for the effort made to gain a personal knowledge of the critics and of the arguments upon which their theories are based. In this and succeeding articles we shall avail ourselves of the rich material obtained in this way.

We now observe, that the *radical critic has worked without any sense of barrier, either as to his method or conclusions.* He seems to have forgotten that he was under any obligation to respect the laws of literature or the spirit of religion. He commenced his investigations as an Ishmaelite, warring against all views merely because they had regulated the faith of mankind, and contradicting the essentials of history because they were authentic and all-powerful. He was reckless beyond description, and theoretic even when facts warned him against speculation. He never acknowledged the restraints of law, religion, or the literary spirit, and worked as if he had a divine commission to uproot what the Church had planted. He was irreverent from choice, and ridiculed when silence would have dignified his negativism. He went forward, therefore, in an irreverent, reckless manner, reaching inconclusive results, and standing for them as if they had behind them the demonstration of irrevocable certainties.

In no department of literature has there been such an exhibition of irreverence toward facts, of recklessness of method in investigation, and of obstinacy for ill-founded conclusions as has occurred in the realm of German criticism. Gibbon was not as ferocious as Graf, Hume not as illogical as Wellhausen, Bolingbroke not as circumscribed as Pfleiderer, Porphyry not as unreasonable as Socin and Stade. We cannot appreciate the irreverent and reckless methods of the critics by a generalization, nor does space allow particulars to any great extent; but it will assist the reader in his study of the subject if we remind him that they have been entirely unscrupulous in regard to fixed points of sacred history, and totally blind as to the facts of sacred biography. They commence in their investigations as their fancies or theories require, perfectly oblivious of the dates, epochs, books, and Hebrew leaders who may have been associated with the great events of the Jewish cycles. They handle the Bible in the interest of their theories, and every thing in it is made to support them or is rejected. It is the deceitful investigation of the Bible that is a characteristic of the higher criticism. Pfleiderer commences his *History of Israel* with Samuel, repudiating all the Pentateuchal history as either legendary and delusive, or at the most uncertain and improper in national annals. Stade repudiates the pre-Mosaic history and denies the historical character of Abraham. Wellhausen builds upon the seventh century and upon a single alleged fact in Israel's career a theory that compels in his judgment the late origin of the biblical books. Socin denies the truthfulness of the book of Exodus. And Dillmann, urging that writing was unknown in the time of Moses, a view overthrown by Ewald, and recently proved fallacious by the late Professor Wright of Cambridge, and Professor Sayce of Oxford, insists that he wrote no portion of the Pentateuch. Nearly every critic holds a different view and has a different starting-point. *He may begin à priori, or à posteriori, anywhere, any time, with any body in Israel's history, tear down, pluck out, or do any thing that his preconceived theory requires.* If he does nothing else he indulges in what Job says he could gather, a "heap of words." Hitherto there has been no

restraint, and the result has been a conglomerate of theories, absurd, impracticable, irrational in form if not blasphemous in spirit, the whole subversive of faith in the so-called system of revelation. Under this influence the critics have proposed all sorts of biblical reconstructions, especially of history and prophecy, and have affirmed that in the interest of the human race they have delivered the Bible from the bondage of the Church. The destructive spirit has met a check in the sense of limitation the most advanced radicals have reached; in the cogent answers of the conservative party; and in the self-evident disagreement among the critics themselves, who are destroying one another as rapidly as the printing-press can publish their mutual antagonisms.

"Higher criticism" in Germany may properly be designated the new rationalism, for it differs from the old rationalism in little else than name. Not a critic, however, assumes to be a rationalist in any sense, because it strikes at his intellectual sobriety, and implies that he has lost his reckoning in the search for truth. This is an incidental proof that Germany is veering toward the right side of faith; but it is nevertheless a fact that Dillmann, Pfleiderer, Wellhausen, Merx, Socin, Kautzsch, Meyer, Stade, and the extreme critics generally are spoken of as rationalists all over Germany. They differ too little from Semler, De Wette, Baur, Strauss, and the elder school to claim separation from them, except that, while the older rationalists confined themselves to one object and were narrow in their researches and proofs, the critics of to-day, unrestrained by any considerations whatever, have exceeded them in the breadth of their investigations and the length of their conclusions. The Bible survived the narrow rationalism of the elder school; it has required all the resources of Christian scholarship to resist the critical attacks of the new school upon its historical integrity and supernatural character. The old rationalism aimed to eliminate the miraculous element in the Scriptures, but either conceded the truth of the remaining portions or rejected them because compromised by alleged association with legendary events and incidents. The new rationalism, instead of investigating or discussing the supernatural element, ignores it, and so disposes of it without examination; an easier method than that of Semler and De Wette. The one school discussed it out of existence; the other school banishes it from its realm of investigation. In either case the result is the same—the supernatural element is without recognition. On this point this is the exact difference between the old and the new rationalism.

The new rationalism proposed for its object the investigation of the origin of the biblical books. It was not unreasonable to inquire if Moses wrote the Pentateuch, or under what historical conditions Isaiah inbreathed his prophecies, or whether the book of Daniel really originated with the prophet, or whether John wrote the fourth gospel, or whether Mark's was the first gospel, or if Paul really wrote the letters to Timothy. No scholar objects to these inquiries any more than he objects to such questions as whether Livy wrote the fragmentary books that have come down to us, or whether Xenophon wrote his *Anabasis*, or Aristotle his works, or Pliny

his *Letters*. Such inquiries are innocent enough, plausible enough, and may be propounded by minds the most devout; and, so far as methods are involved, in the same way in the realm of sacred as in profane literature. If the higher critic did nothing more than to press his inquiry for the origin of the Pentateuch, or that of the Psalms, or that of the Prophetical Books, we should not only not pronounce him a rationalist, but join him in his uncovering the hidden facts of authorship; yet the Baur school of rationalists concerned itself more with the origin of the Pauline epistles than any thing else, and Renàn has expended his richest imagination on demolishing Paul as an author. We are quite willing, however, to suspend the application of the hateful word to modern critics until we follow them into the intricacies of their work and discover the ultimatum of their inquiries.

In our investigation of German theories we have been pained to find that the *origin* of the biblical books, at first the chief question, is now simply incidental, and that the gist of criticism is the overthrow of the biblical system of revelation. It were easy to furnish abundant proof of the departure of the critics from their original purpose, and to show that the question of authorship or the investigation of the literary history of the books has been superseded by the larger question of the truthfulness of the biblical record and the value of the biblical system.

As an explanation of the wide range of criticism it will be urged that the one question of origin implies all collateral questions, and that the whole system rises or falls with the determination of the origin of the books. Had the critics advertised their scheme in the beginning it had been understood; but no conservative scholar suspected that the word "origin" was a Trojan horse full of all menace to the citadel of truth. It seems, however, that in pursuing the one end the critics, at first quietly but latterly openly, have been striking at nearly all the fundamental questions of revelation, deciding these even more readily than the original question with which they commenced. They not only sit in judgment on the authorship of the Pentateuch, but they *impeach the veracity of its contents:* they not only empty the prophetical books of inspiration, but *renounce the predictive character of the Messianic visions*, declaring that Christ was in no sense an intended fulfillment of them: they not only destroy faith in the historic authorship of the books, but take pleasure in showing their anonymous character, thereby opening the door to all kinds of speculation respecting their value and meaning: they not only eliminate the supernatural, but also eliminate such portions of the historical as do not conform to their theories or contribute to the ends of destructionism. They not only divide books, displace dates, and argue authors out of existence, but they *abolish* books, and mutilate the Old Testament by such a process of reconstruction of the remainder as to deprive it of recognition as the "Scriptures" from which our Lord and his apostles quoted. In dealing with the New Testament they are as reckless in assault, as daring in maneuver, and as careless of consequences as in their attempts upon the Old Testament. In

addition to the simple question of the origin of the New Testament books they push into an examination of its contents, challenging its teachings and undermining faith in the religion they embody. It is not enough with them to declare that John did not write the fourth gospel, nor Paul many of the epistles that bear his name; they reject the doctrine of incarnation, the doctrine of Christ's sacrifice, the doctrine of the resurrection, the doctrine of regeneration, and the doctrine of a divine system of religion. In summing up the positions of the critics we have been led to conclude that, 1. They have gone far beyond the purpose of ascertaining the literary origin of the Bible; 2. They have gone far beyond the elder rationalists in their investigations, and surpassed them in the ruin they sought to achieve. Are they not, therefore, rationalists of a most dangerous type?

It is at this point that our condemnation of rationalistic criticism begins. We may approve the investigating spirit that even dares to confront the supernatural with a question; we may accept certain results which honest inquiry has established; but the process, claims, and purposes of the higher critics compel us to survey with great care their general announcements before we adopt them. We paragraph some of the weighty objections to radical criticism.

1. *It underrates the biblical literature.* If the books of the Old Testament were manufactured in the haphazard, miscellaneous, compilatory way, as the theorists assert, we can have little respect for those who had any thing to do with their making. If Moses prepared the Pentateuch in any such way as they say it was prepared, he was the poorest of book-makers, and incompetent to write even his own private memoranda. If, however, later men compiled, wrote, or produced the Pentateuch, as we have it, themselves scholars, scribes, wise men, the case against them is even worse than that against Moses. If the other books, such as "Joshua," "Judges," "First and Second Samuel," "Chronicles," "Ezra," "Isaiah," "Jeremiah," "Ezekiel," and "Daniel," were produced according to the methods suggested by the critics, we can no longer have any regard for such literature or the authors of it. Intelligent men never prepare books in that way. Bancroft never writes history as they say Moses wrote it, if he wrote it; Tennyson never writes poetry as they say David wrote the psalms, if he wrote them; Hawthorne never wrote fiction as they say Daniel wrote his book, if he wrote it. Nor can a single instance of the biblical process of book-making, as the critics define it, be found in profane literature. Livy, Plato, Horace, Demosthenes, Aristotle, did not write in any such style or after any such process of book-making as is charged against the writers of the Old Testament. We repeat with emphasis, that if the Old Testament was produced in the *miscellaneous, illogical, unhistorical, illiterate, and absolutely absurd way* as declared by the critics, it is an anomaly in literature, and unworthy of the common respect of scholars. Nevertheless, the critics affirm that their design is to magnify the Bible and give it an honorable place in literature! This is not only strange; it is ludicrous and ridiculous beyond all expression. A

book prepared according to the alleged process of the critics could have no claim on the intelligent attention of the scholar or the inquirer. It would lack in order, common sense, psychological force, and the evidences of human culture, and rejection of it would be universal. Nor can the Bible be elevated in human estimation as a literary book by the theory that it was prepared in a way that would disgrace all other literature and humiliate its writers or authors.

2. *The "higher criticism" deprives the Old Testament of its chief doctrine.* According to the teaching of the Christian Church the Old Testament contains a revelation of God as the world's Creator and the Father of all mankind. He is represented as the one God, besides whom there is none other; as supreme over the universe; as holy, just, omnipresent, omniscient, and immutable; as jealous of his name and authority, and so opposed to all polytheism and idolatry. Monotheism is the core of the old revelation. From Genesis to Malachi we trace the existence of one God, exhibiting himself in various relations to the race in order to win their devotion and wean them from the religions of the world. Who would read any thing but the most absolute monotheism into the Old Testament, or extract from it any thing not in harmony with the doctrine? The critics, however, affirm that the God of the Old Testament was a national God, just as Zeus was the god of the Greeks and Amon the god of the Egyptians. Jehovah was the God of the Hebrews, limited but powerful, and no more the supreme God of the universe or of nations than Zeus or Amon.

Hence, a conflict is now on hand between conservatives and rationalists as to the monotheism of the Old Testament. Was it national or universal? Was Jehovah the God of the Jews only, or the God of the Gentiles also? It is admitted that the monotheism of the Old Testament undergoes a development from the patriarchal period to the times of Amos and the last school of the canonical Jews; but it is not a development from a national to a universal monotheism. It is a development of manifested attributes, epiphanies, and teachings that more clearly demonstrate the unity, supremacy, and universal authority of one God; it is a development not from local to universal rule, but from dim recognition of the sole Deity to transparent affirmations of his infinite character and all-comprehending government of the worlds and races that inhabit them. The question, "Shall not the Judge of all the earth do right?" signified in the Abrahamic times a monotheistic conception as broad as any thing we find in the later times of David, or Isaiah, or Paul. It needed amplification, however, and under the Mosaic dispensation the great thought of one God paralyzed idolatry in Israel and lifted the nation far above their polytheistic neighbors.

The expansion of the monotheistic conception in its incipient to its unquestioned and completely developed form in Judaism is an interesting study, and furnishes proof of the method of the Old Testament revelations. Nearly every great truth which it announces has in its pages a gradual development from dimness to transparency, from uncertainty

even to assurance, but never such a development as involves a change of character, or quality, or significance, of the doctrine. If the monotheism of the Old Testament was purely national and local, its very character was changed when it became absolute and universal; but this was impossible. It is as impossible to develop a national into an absolute monotheism as it is to develop a national god into the Supreme Being. It is possible to change from darkness of conception to clearness of apprehension, and from error of statement to certainty of declaration; but it is not possible to put the doctrine of monotheism through such an evolutionary process as, beginning with a local god, will end with the mighty, everlasting, universal Father. The Old Testament has not committed the folly of attempting to induct into the mind of the world the idea of the rulership, sovereignty, and universal fatherhood of God by any such self-stultifying process as is made necessary if it commence with a national, and close with a universal, deity. But the critic must advocate this kind of evolution, or expel from the Old Testament the doctrine of absolute monotheism altogether. If he assume the latter, of what value is the Old Testament as a revelation of God? In such a case it only reveals a local deity who is no more to the Gentiles than Zeus or Amon. We pressed some of the German critics on this point, and insisted that the Old Testament interpreted in this way loses its character as a revelation, the very thing needed in early times. We urged that David's Psalms abound in the most absolute monotheism, but Professor Baudissin replied that he accepted only one psalm (xviiith) as having a Davidic origin, and those that extolled Jehovah in his universal relations he referred to a very late period in Israel's history, when the idea at last took shape that the god of the Hebrews was possibly the Father of mankind. We also urged that the prophets represented Jehovah as above all gods and ruler of all men, but it was replied that, with the exception of Jeremiah and Amos, all such allusions were compatible with the narrow local interpretations, and that these two prophets had no broad conception of the divine sovereignty, but generalized a special fact without knowing its significance. We cannot now defend the Old Testament in its monotheistic teachings, but we call the attention of orthodox scholars to the eliminating work of the critics, and in this particular to its effect on fundamental doctrine.

8. *The "higher criticism" invalidates its own results by its deficient methods of investigation.* We have heretofore shown that the desultory methods employed in the examination of the biblical books would, if applied to any other literature, tear it into fragments. We may now cite the recent work of the critics on the Odyssey, in which, according to their method, they show it to be the product of four or five authors, and in its present form a compilation. Homer is ruled out of authorship. We can apply this method to Carlyle's *History of the French Revolution*, and prove he never wrote it; or to Plato's works, and show their compilatory character, placing himself out of all relation to them. No one really knows who combined Aristotle's works in their present shape, and

starting from this point it were easy to show that he is not the author of his Logic, Ethics, or Metaphysic. Livy also is a good author upon whom the critics might practice, for he would soon retreat under their blows. In studying their methods we are not so much alarmed for the Old Testament as we are interested in the fate of literature generally. The Old Testament can stand it, but literature cannot afford the risk of such criticism. If it destroy the one, it will surely destroy the other. Hence, a reaction is bound to come, and the literary world will eschew the critics as readily as Nebuchadnezzar condemned those who reported a false charge against Daniel.

Descending to particulars, we observe that the exegetico-grammatical method adopted by the critics is unadapted to the solution of the problems upon which they are working. Admitting that it is indispensable in the study of Hebrew literature, it cannot be employed on all the questions, facts, and doctrines involved in that literature: that is to say, like any other method it has its limitations, and is of force only in the sphere to which it belongs. Questions of philology; interpretations of law, truth, and the spirit of the biblical system; indications of style, or special literary character of the books properly come within the province of the exegete and philological student. When, however, he ventures into the realm of biblical history, or the sphere of biblical authorship, with nothing more to aid him than a few Hebrew or Arabic roots, or the uncertain canons of exegesis, he trespasses upon the rights of other investigators, and must fail in reaching the best results. This is the mistake that the radical critics have made from the beginning, and they continue to make it. They expect to decide historical problems by the grammatical method, but the method is as inapplicable to the problem as the historical method is indeterminate in the sphere of astronomy. In their judgment a Coptic word, a Babylonian character, an Arabic phrase, and the Hebrew alphabet are the talismanic influences that will open all doors and throw light upon the darkest recesses of the hidden truth. Historical problems, however, refuse a settlement on the exclusive philological basis. Pithom, according to Naville one of the Egyptian cities of Israel, is not wholly a philological question. Dr. Brugsch, the great explorer of Egypt, commenced his task as an infidel, with no interest whatever in the biblical record, but the archæological evidence of the truth of the Old Testament in its references to Egypt was so conclusive that he yielded his prejudices, and to-day is a strong defender of the accuracy and integrity of the Old Testament records. Archæology, not philology nor the exegetical methods, wrought this wonderful change in his faith. Egypt, Babylon, Nineveh, and Syria, with Asia Minor and the isles of the Mediterranean, are in process of exploration, by which it is believed the Pentateuchal history and the subsequent relations of Israel with Oriental nations will be fully validated. Such eminent scholars as Schrader, Brugsch, Naville, Delitzsch, and Sayce have in their hands these Old Testament problems, and are doing more for their solution than such workers as Dillmann, Socin, Kuenen, and Wellhausen, who are pettifogging

with Arabic and Hebrew, or forcing a fallacious exegesis upon the inspired word. We can hope for a thorough vindication of the Old Testament only when archæology has reclaimed the unread annals of empires and unlocked the passage-ways to the treasure-houses of the buried nations of the past. In addition to the archæological method of investigation the critical scholar is also employing the purely historical method on purely historical problems, giving ground for belief that at last scholarship is adjusting itself to the several methods of inquiry necessary to an understanding of the biblical books. We cannot yet affirm, however, that the radical critics are alive to the importance of all these methods; they are yet too narrow in purpose, too anticipatory of conclusions, and too obstinately vigorous in maintaining theories to desire any other instruments of investigation than those they have hitherto employed. Yet the day is near at hand when philology, exegesis, archæology, and the true historical spirit will unite in corroboration of the Old Testament as an historical revelation of God.

4. *The "higher criticism" is rather a theoretic than historical inquiry; it is a literary experiment in the domain of inspired literature rather than a defensive solution of the biblical problems.* The critic is known as a theorist, his result is spoken of as a theory. Science reports facts, history events, theology doctrines, but higher criticism *theories*. It is useless to go to Wellhausen, Dillmann, or Pfleiderer for facts, they turn the inquirer away with mammoth verbal theories. Perhaps the most prominent critic in Europe is Professor Wellhausen, of Marburg, who, following Reuss, Graf, and others, has popularized the theory of the late origin of the Pentateuchal books, and is credited with effecting a revolution in the biblical realm. For the hour the theory is in the ascendant. Its fascination for the radicals is the destruction of the Mosaic authorship of the Pentateuch, and the postponement of its present literary form to the seventh century before Christ. In a very cordial interview with this leader of criticism, and in reply to a specific question, we were apprised that the strongest argument, in his estimation, for the theory is what he calls in his "Prolegomena," the *centralization of cultus*, or worship at Jerusalem. The Book of Deuteronomy, he alleges, makes manifest the existence of several places of worship in Palestine, while Leviticus and other books intimate but one center of worship—namely, the Holy City. From this the professor infers that Deuteronomy was written before Leviticus, because it refers to a religious condition that existed prior to the centralization as recorded in the other books of the Pentateuch. Having in this way established the priority of Deuteronomy, he employs a less transparent method for fixing the date of the much-discussed book, and concludes that it took shape in the time of Josiah upon the discovery of the Book of the Law. The other books of the Pentateuch were, therefore, later in appearance. We felt it to be a duty to inform the professor that if his theory rested on no higher pedestal than that of "centralization" it could be overthrown, pedestal and all; when he smilingly replied that in that event he would abandon it. This is an instance illustrative of the theoretic

aspect of criticism; of the insufficiency of the results of criticism whereby many are misled in their faith; and of the folly of those schemes for the reconstruction of the Bible that rest upon no more certain basis than the wild notions of an extravagant critic.

Considered in its wholeness—its spirit, method, claims, and theoretic purposes—it is not too much to say that rationalistic criticism, such as prevails in Germany, and which has contaminated the religious thought of other countries, is little less than a crime against the truth of God. With all their discriminating abilities the German critics do not separate probabilities or conjectures from absolute results, but announce the one with the same assurance that they unfold the other. A theory has all the recognition of a truth, and until overthrown it dominates where truth should reign. Equally oblivious are these critics to all distinctions between *results and conclusions.* We are more than willing to accept verified results in the department of philology, archæology, and history, but we are unwilling to accept the inferences the critics draw from such results. The trouble is not with results; we are waiting for them; we anxiously desire them; but the controversy is with the ill-reasoned conclusions of the critics—conclusions that are not justified by any thing they have discovered or even suspected. Canon Farrar is obliged to say that the conclusions of the critics respecting the "Priestly Codex" cannot be ranked as yet among the accepted data of biblical criticism; and yet the conclusion is trumpeted abroad as if it were a truth. The theory of the late origin of the Book of Daniel cannot be accepted in the realm of criticism, in fact, it has been completely overthrown by an Oxford scholar, yet the critics are shouting for 165 B. C. The Wellhausen theory of the late origin of the Pentateuch cannot be accepted as resting upon any adequate basis, yet it is proclaimed as an epoch-making theory in biblical literature.

Results, not conclusions, are in order. It is a crime, with the former incomplete and undetermined, to declare the latter. It is a crime to foist probabilities into the air when under analysis they turn out to be the unsupported inventions of theorists. It is a crime to dignify a conjecture with all the proportions, strength, and character of a real fact, and to substitute the one for the other. It is a crime to turn the Bible into a sporting-ground for theorists, who, unrestrained by conscience or the Christian faith, and neglectful even of intellectual order and honesty, assail the great writers of the Old Testament with invective and *hauteur*, assign its books to periods and authors that neither history nor logic will support, eliminate the supernatural element with the fervor of infidelity, but in the guise of a professed faith, and trifle with the stupendous and priceless truths of a revelation whose chief value is derived from the very elements so ruthlessly expunged. *Such is the crime of the higher criticism.*

THE ARENA.

COLLEGE UNIFICATION.

THE Educational Institutions of the Methodist Episcopal Church, great in numbers, students, and results, are nevertheless not an integral part of the Church in any organic sense. 1. The General Conference does not legislate for them in any authoritative way. Paragraph 344 of the Discipline, which contains wise and salutary suggestions, is nevertheless not mandatory. As many schools of all grades may be founded as the caprice of local bodies or the sanction of Annual Conferences shall dictate. Iowa, Illinois, and other States, East nd West, have a multiplicity of schools of higher grade rivaling each other, and the number is increasing. There is no system unifying and grading them, and each is in a position to be independent of any legislation outside of its own board of trustees. The paragraph referred to is violated constantly, and the amount of capital wasted in multiplying colleges within a limited field is simply enormous. 2. The Educational Society has no authority. Though its charter provides for such work, as yet no funds are available for college erection or maintenance; and any institution in financial peril cannot receive by gift or loan a single dollar in aid. Our churches have the Church Extension Society; our missions, the Missionary Society. Our schools and colleges in the South have the Freedmen's Aid and Southern Education Society. Our colleges North and West have nothing in any event, however perilous the case or important the field occupied. Our people are induced to multiply colleges beyond the wants of the Church; and in those instances where the united counsel of the bishops and the educational board encourages their erection there is no source of help in case of financial emergency. 3. The Annual Conferences have not power to unify the colleges of any given territory if they would. Nor have a majority of the colleges the power to do so. One institution can defeat the unification of a whole State. The General Conference may withhold funds in aid of indigent students in any college that refuses to unify, but it cannot do more under the present order of things. 4. Our theological schools are more directly identified with the Church; but the General Conference steadily refuses to accept their work without the re-examination of students, even in those cases where the same text books are used. Other facts might be adduced, but these are enough to show that wise and efficient legislation is needed in this matter.

Unification has been attempted in several States, and in almost every case local interests have defeated the larger interests of our educational work. Iowa and Kansas are examples.

The Discipline is right. There ought to be some lodgment of power, either in the General Conference or the educational board, that could be utilized in concentrating the strength of the Church in not more than one university in each State or large section of country, and making other institutions within the same field affiliated schools of lower grade. As

long as Iowa and other States repeat their work in a dozen institutions, no one of them can ever become a great center of learning able to compete with the State universities. While Nebraska has succeeded in preempting the whole territory for one university and affiliated academic schools, and something has been done in the South to effect similar results, the system of individuality obtaining elsewhere shows not only bad generalship but want of generalship. Something ought to be done to control the future. It should result in organized and systematic control of all our educational interests. Then our educational society might wield an influence as far-reaching as any of the great connectional societies of the Church. One great post-graduate university, with elective courses and special departments for original research, in Washington city, is enough if it becomes what its founders anticipate. The Disciplinary plan for other institutions is all that is needed if it could be enforced. The alliance and unification of all our colleges, under conditions that should give each independence within its proper sphere, would be in harmony with the *connectional* idea of Methodism. The highest would never lack for means or students, and the most obscure would be an integral part of the one University System.

C. F. CREIGHTON.

Nebraska Wesleyan University, Lincoln, Neb.

THE CENTENNIAL GENERAL CONFERENCE.

Omaha will entertain the Centennial General Conference.

The first Methodist assembly that received officially the appellation "the General Conference" sat in Baltimore, November 1, 1792. The Christmas Conference is often called a General Conference, but it was not so designated in its Minutes, nor in the early Disciplines; but simply "a conference." It was a meeting of preachers suddenly called at the instance of Asbury and a few of his ministerial associates after the arrival of Dr. Coke. At that time there was no Methodist Episcopal Church.

The Christmas Conference would probably not have assembled but for Asbury's refusal to receive the superintendency from Mr. Wesley. Snethen, in his "Answer" to O'Kelly, which Asbury sanctioned, says: "To obtain the election of superintendents was a special design of calling that Conference."

The Christmas Conference did but little legislative work. It made no provision for the election of preachers to sacred orders, nor for subsequent ecclesiastical legislation. It was soon apparent that the Connection, as Coke remarked, "was a rope of sand." To meet the exigency "the Council" was constituted. This was a device of Asbury. Snethen, in the work above quoted, says: "The plan of the Council, which was adopted to save the Connection from threatening danger, appeared defective, and did not remedy the existing evils. At most it only gave a temporary relief. Nothing but a General Conference could give satisfaction."

The Council had only two sessions. The first was in 1789, the last in

1790. Its history and failure form a large chapter in the ecclesiastical progress of the denomination. Dr. Stevens accords it thirty-three lines.

From the ashes of the Council sprang the General Conference. Asbury was against it, but finally assented. There is no Journal of the first General Conference. In a *History of the Wesleyan Itinerancy of North America*, the advance volumes of which will, if God permit, appear ere long, a very full and authentic record of the transactions of that body, derived from various ancient sources, will be presented, as well as a fuller representation of the work of Methodism generally in this country than has hitherto been attempted.

The General Conference delivered the Church from the peril of disintegration. Cannot its Centennial be celebrated the second Sunday in November, 1892, so as to effect the contribution of a few millions to a Connectional Fund for the Relief of Aged Preachers?

Jersey City. JOHN ATKINSON.

"THE DISCIPLINE AS IT IS."

Once in four years the Discipline of our Church costs the denomination a large sum of money, to "amend" and reissue; yet in many important particulars—nay, may we not truthfully affirm in things essential to the "spreading of vital godliness and scriptural holiness over these lands?"—it is one of the most neglected, if not absolutely condemned, of any of our publications. What is the cause of this unfavorable showing? Is the Discipline at variance with the intelligence and conscience of the Church, and its commands burdensome and unreasonable? Or are our people, for no well-defined reason, simply disloyal, and inimical to its enforcement? These questions demand an answer, and cannot much longer be evaded. If the former be true, why not put the book in harmony with the spirit of the Church? If the latter is the correct view, why not seek to restore the ancient practice, thus magnifying our power and increasing our usefulness? If, as many declare, the Discipline, on what were esteemed paramount points in our polity, is unsuitable to our present necessities, why maintain it, and strive to impose the obnoxious rules upon the membership? That it is not—indeed, cannot be—administered "as it is" is obvious to all; and we fear it is not intended to be thoroughly enforced, even by those who are "set for its defense." Suppose some brave and honest pastor, sent to one of our large, wealthy, and fashionable congregations, should attempt to compel attendance upon class-meeting, "how long would he stay" in that charge? What bishop would be strong enough to resist his removal at the instance of the official board, many of whose members never enter a class-room, at the end of "his first year?" Now, if attending this means of grace is obligatory only on probationers; and if, as soon as they are received into "full connection," they, like the great bulk of our people, may drop class-meeting, why in the name of truth and honor should not this pretense of sustaining an "essential feature of Methodism" be at once and forever

abandoned? This would save expense, labor, confusion, inconsistency, and mortification, and no doubt greatly increase our numerical and financial strength.

Again, what is gained by a menace of trial for neglecting "secret prayer?" In this event who is to witness against the culprit? Will he humbly confess his sinful dereliction and ask to be expelled? Should such a trial ever begin, and the accused withdraw his plea of guilt, what then? We submit, this provision of "our excellent Discipline" is little less than solemn trifling, and should be corrected at once.

There are other things equally absurd in our legislation; but the main object of this writing is to call the attention of the Church to the fact that our practice is not only in opposition to the letter of the law, but the spirit also; and to urge that our wise and great men shall find some way to relieve us from our embarrassment, and hold up the hands of those who are sworn "not to mend," but to "keep, our rules" for "conscience' sake."

Waynesborough. J. B. MANN.

CHRIST'S LOVE.

In considering the account of Christ's challenge of Peter's love (John xxi, 15–17 inclusive) various commentators endeavor to supplement an alleged incompleteness in the English Authorized Version, distinguishing between the nature of the interrogatories through a claimed difference in meaning of the verbs ἀγαπάω and φιλέω. For instance: "The former, by virtue of its connection with ἀγαπαι, properly denotes a love founded in admiration, veneration, esteem; but φιλεῖν denotes an inclination prompted by sense and emotion."—J. H. Thayer's *Greek-English Lexicon of New Testament*, after Grimm.

It is asserted, also, that the commands are modified by reason of a difference in meaning between the verbs βόσκω and ποιμαίνω, owing to which Christ's injunctions should be rendered, "Feed my lambs; be a shepherd to the weak ones of the flock; feed these weak ones."—Rev. H. W. Watkins, M.A., Professor of Logic and Moral Philosophy, King's College, London, England.

Is such interpretation required, or even justified?

1. As to the commands. If we dismiss προβάτια, in the second command (and the texts of Scholz and Griesbach, together with the editions of Stevens, Beza, and the Elzevir, have πρόβατα in both commands), we have to deal only with the two verbs, each of which signifies to feed, and each signifies to tend or nourish. Each is used literally and each figuratively as far back as Homer. The New Testament shows no bias; the verbs are interchangeable, as:

Matt. viii, 30 (also Mark v, 11, and Luke viii, 32), Herd of many swine feeding (βοσκομένη).

Luke xv, 15. And he sent him into his fields to feed (βόσκειν) swine.

Luke xvii, 7. A servant plowing or feeding (ποιμαίνοντα) cattle.

Acts xx, 28. Made you overseers to feed (ποιμαίνειν) the Church of God.

1 Cor. ix, 7. Who feedeth (ποιμαίνει) a flock and eateth not of the milk of the flock?

1 Pet. v, 2. Feed (ποιμάνατε) the flock of God.

Jude 12. When they feast with you, feeding (ποιμαίνοντες) themselves without fear.

Rev. vii, 17. The Lamb shall feed (ποιμανει) them.

In view of these (the only New Testament passages in which feed is rendered by βόσκω or ποιμαίνω) can it be held that πρόβατα *must* signify a different class of sheep when indicated in connection with βόσκω from that when associated with ποιμαίνω?

2. Concerning the interrogatories, commentators claim that Christ endeavors to evoke from Peter an expression of loftier, more admiring and venerating love than is indicated by φιλεῖν, and that after two unsuccessful efforts to secure Peter's recognition of and assent to this love, he delicately rebukes Peter by asking him φιλεις με? This seems without support either from any mandatory distinctiveness in the verbs, or from the general features of the queries, responses, and injunctions.

Dr. Schaff says (*Popular Commentary on the New Testament*): "Φιλέω denotes rather the tender, emotional affection. Ἀγαπάω is never dissociated from intellectual preference, esteem, choice. The one term is not necessarily stronger than the other."

Dr. Joseph Henry Thayer (in Lexicon above named) says: "Men are said ἀγαπᾶν God, not φιλεῖν," [how, then, 1 Cor. xvi, 22, If any man love (φιλεῖ) not the Lord Jesus Christ] and God is said ἀγαπῆσαι τὸν κόσμον and φιλεῖν the disciples, and yet we read:

Mark x, 21. Jesus beholding him loved (ἠγάπησεν) him.

John xiii, 1. Having loved (ἀγαπήσας) his own, etc.

John xiii, 23. One of his disciples, whom Jesus loved (ἠγάπα).

John xvii, 23. That the world may know that thou hast sent me, and hast loved (ἠγάπησας) them.

Rom. viii, 37. Through him that loved (ἀγαπήσαντος) us.

Rom. ix, 13. Jacob have I loved (ἠγάπησα).

1 John iv, 11. If God so loved (ἠγάπησεν) us.

Rev. i. 5. Unto him that loved (ἀγαπῶντι) us.

Rev. iii, 9. And to know that I have loved (ἠγάπησά) thee.

The New Testament use of these verbs shows them interchangeable, albeit ἀγαπάω is the one more frequently used. A complete presentment of proof texts would be wearying and is unnecessary. A few will cover the ground.

1. As showing identity of expression:

John iii, 35. The Father loveth (ἀγαπᾷ) the Son.

John v, 20. The Father loveth (φιλεῖ) the Son.

Another instance:

John xix, 26. The disciple standing by, whom Jesus loved (ἠγάπα).

John xx, 2. The other disciple, whom Jesus loved (ἐφίλει).

And again:

Matt. xxiii, 6. They love (φιλουσι) the uppermost seats.

Luke xi, 43. Ye love (ἀγαπᾶτε) the uppermost seats.

Luke xx, 46. Who love (φιλούντων) greetings in the markets.

Still another:

Heb. xii, 6. Whom the Lord loveth (ἀγαπᾷ) he chasteneth.

Rev. iii, 19. As many as I love (φιλῶ) I rebuke and chasten.

2. As expressing the same nature of love:

John xi, 3. He whom thou lovest (φιλεῖς) is sick.

John xi, 5. Jesus loved (ἠγάπα) Martha and her sister.

John xi, 36. Behold how he loved (ἐφίλει) him!

John xv, 9. As the Father hath loved (ἠγάπησέν) me, so have I loved (ἠγάπησα) you.

John xvi, 27. For the Father himself loveth (φιλεῖ) you, because ye have loved (πεφιλήκατε) me.

The fact is, that all the phases of love expressed in the New Testament by ἀγαπάω, are there expressed also by φιλέω: the love of God for Christ; the love of Christ for his disciples; the ambitious love of honor; the tender, disciplining love of God for his children; the love of Christ emotionally for his friends; and God's emotional love for those whom Christ loves.

Observe further, that it would be expected, if the change from ἀγαπάω to φιλέω was intended to be significant, that Peter's answer would have indicated his appreciation of this new phase of the question. But Peter replies φιλῶ, in each instance.

Note, also, that the record is, "He saith to him again the *second time*," "the *third time*." If the sense of the inquiry was modified, this "second" and "third" time would be superfluous. The expressions denote the repetition, *not* the modification of the question. The triple iteration emphasized the inquiry, and "grieved" or annoyed (ἐλυπήθη) Peter, because he had already twice affirmed his love. The annoyance would not have been warranted if Peter had comprehended any variety in the questions.

There seems to be no warrant for the interpretation which alleges incompleteness in the Authorized Version (nor does the Revised Version suggest improvement or amplification). The best that can be said of the condemned exegesis is that it is ingenious; it is clearly not necessary, nor is there by it substituted any teaching more valuable than the evident one of the recital as it appears in the common version. Any interpretation is to be deprecated which obscures or distracts attention from the weighty import of this catechism. Its *obvious* lesson is that true, intense love for Christ is the disciple's incentive to and warrant for the Christ-life, which Peter came at last to comprehend and imitate; and the impressions of this lesson recurred to him when he so eloquently described to after Christians the quickening power of love for the Saviour, and said to them, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. ii, 25).

Boston, Mass. ALFRED A. POST.

THE ITINERANTS' CLUB.

THE Rev. Dr. E. L. Parks, of the Gammon School of Theology, has prepared an admirable outline of Systematic Theology as set forth in the required books of our Conference course. He begins with Pope, giving for volume one, twenty-two topics; volume two, twenty-four topics; volume three, thirty topics. Part II. of Watson's *Institutes* he arranges in forty-five topics; Wesley's *Plain Account*, in twenty topics; *Atonement in Christ*, by Miley, in twenty-six topics. The Analysis of Butler's *Analogy*, by Dr. Parks, is especially helpful. We hope to see the entire list of topics published in an "Itinerant Club Series." The following outline of Dr. Miley's book on *Atonement in Christ* will illustrate Dr. Parks's method.

ATONEMENT IN CHRIST.—MILEY.

1. The plan of the work.

2. The scope, mode of treatment, importance of fact and doctrine, data, relation to theology, and definition of the atonement in Christ.

3. The proof of the reality of the atonement in facts, terms, and priesthood and sacrifice.

4. The relation of the nature of the necessity to the theory of the atonement.

5. The nature of the necessity for the atonement found in the function and necessity of penalty in moral government.

6. The schemes of universal happiness after penalty or sovereign forgiveness must be rejected.

7. Why divine forgiveness cannot be granted on natural repentance; the bearing of human forgiveness.

8. The popular and the scientific classification of the theories of the atonement.

9. Criticism of the vicarious repentance, redemption by love, self-propitiation in self-sacrifice, realistic, mystical, and middle theories.

10. The facts and refutation of the so-called moral influence theory.

11. The history and elements of the theory of satisfaction.

12. The nature and forms of justice, and its relation to the theory of atonement.

13. The principles of the satisfaction theory.

14. The tests which condemn the satisfaction theory.

15. The basal facts upon which the governmental theory is founded. Its origin and its position in Arminian theology.

16. The character, nature of penalties, and relation to atonement of public justice.

17. The theory of the atonement determined to be the governmental by the real and deepest necessity, the rectoral value of penalty and of the atonement, the consistent interpretation of Scripture terms, and Scripture facts.

18. In what sense is the atonement a satisfaction to divine justice?

19. The elements which constitute the sufficiency of the atonement.

20. The atonement a lesson of most exalted character for all created intelligences.

21. Answers to the objections that the atonement is irrational, a violation of justice, a releasement from duty, an aspersion of divine goodness.

22. The determining law of the extent of the atonement.

23. The universality of the atonement proved by the pleasure of the Father and the Son.

24. The interpretation of Scripture passages which have been adduced to support a limited atonement.

25. The various groups of Scripture passages which teach the universality of the atonement.

26. The fallacies of the view that the atonement is limited.

Our young candidate for examination on Dr. Miley's work may find real and valuable assistance in the above outline. Here is an analysis of the whole book. By reading it over frequently, and then by committing it to memory, the student is well on his way toward its mastery. His mind is awakened to the vastness and importance of the theme. Specific topics are clearly presented to him. He can at once begin a process of self-examination. "What do I make out of topic 5?" he asks himself. The more he thinks on "moral government," "penalty," the relation of the "atonement" to "the function and necessity of penalty in moral government," the deeper he gets into a great problem; and the more he thinks about it on his own account before he refers to the page or pages of the text-book which discuss it, the more he thirsts to know; and the more he thirsts and thinks and talks with himself and others, with the more attention and avidity does he read the author, and the more eagerly he goes to other authors, until he knows the subject and has it at his tongue's end.

Suppose, now, that our candidate resolves to give a course of four or five Thursday evening lectures to his young people, or to the Bible classes, or to the more advanced members of the "Epworth League," on the doctrine of the atonement, telling his hearers that he will simply give them an outline of Dr. Miley's book, using such illustrations as may come to him in his effort to make the matter plain to his people: do we not see what a school of practice this process becomes to him? and what a stimulant to his people? Suppose, also, that he preach two or three sermons, for example, on topics six and seven, twelve, seventeen, twenty, and twenty-one, and perhaps a sermon on topic twenty-five: thus he will master not merely a book, but a subject; be prepared for an honorable examination; and in the meanwhile educate his people. This same method may be pursued with all the books and subjects of his Conference course.

The Denver Itinerants' Club held in Trinity Church, September 8–14, was pronounced by the ministers who attended it a complete success. The attendance, attention, active participation, and enthusiasm of the brethren during the seventeen sessions of the club were proof of the hold which the new movement has upon them, and of the demand for the further development of this Itinerants' Biblical and Theological School. Lectures were delivered, the Conference course outlined, and lessons in vocal music given; but among the most valuable of the exercises were the "Conversations" and "Praxes," by which the whole club was set at work thinking and talking. Especially profitable were the reading of

hymns with after-criticism, the written definitions of theological terms, the answers to the questions, "What are the people we preach to thinking about?" "What are some of the things which weaken ministerial influence?" The result of the Denver Club will be a permanent organization, with an annual meeting, local church music-schools for promoting congregational singing, greater attention to the "ordering of public worship" even in little country churches and school-houses, the thorough mastery of the Conference course of study, the selection of more skillful examiners, and greater care at the door of the Conference as to the men admitted on trial and into full membership.

The editor of this department of the *Methodist Review* wrote the following note to every examiner in the four years' course of the Troy Conference:

How would you, as a friend, a teacher, and an examiner, advise a probationer or other undergraduate in his Annual Conference to begin and to proceed in his preparation for his annual examination in the book or subject indicated below? Please give me a careful, condensed, very short, comprehensive, practical reply.

All of the examiners did not give answer, but from several we received the following:

Rev. G. H. Van Dusen: 1. As early in the year as possible read the book (Wesley's *Plain Account*) with care and attention, so as to master the plan and make thorough acquaintance with details. 2. Go through the book a second time near the close of the year *thoroughly* (note-book in hand), studying carefully the progressive development of the author's thought, and giving especial attention to the statements in which he defines the doctrine and gives scriptural proofs. 3. Write out a full and comprehensive statement in your own language of the doctrine as held by Wesley, answering thus a list of questions suggested to your mind as covering an adequate examination of the book. By this process you will make yourself master of it.

Dr. Geo. W. Brown: 1. I would advise him to make a careful and complete preview of the entire book (Pope's *Compendium*, volume ii), the subjects treated and the method of treatment, that he may comprehend the work to be done. 2. To make a *thorough study*—not a mere cursory reading or superficial cramming—of the large portions of the book, division by division, until clearly comprehended and firmly fixed in the mind. 3. To thoroughly review the portions studied, in connection with a careful reading of the fine-print matter. 4. To make a full synopsis of the work, covering every point studied—from memory as far as practicable. 5. To remember that the most important part of a preacher's equipment is a thorough knowledge of scriptural theology.

Dr. Geo. W. Brown: 1. Be willing to work. This volume (Harman, O. T., chaps. 31–52) mastered will make the Bible a new book to you. Gird up your loins like a man and make its teachings your own. 2. Cultivate concentration of mind. Sitting dreamily over a book is not study. Call back the mind when it wanders and compel it to give undivided attention to your work. 3. Endeavor to get precise ideas. The reason why so much is forgotten is that it was never really known. It never stood out sharp and clear-cut before the mind. One clear idea is worth more than a dozen half-formed hazy notions. Try to give your thoughts the boundary of a definition. Such a mastery of this work will make the books of the Bible stand out to you, each with an individuality of its own. 4. Make an analysis. "Study with pen in hand." The table of contents will help you. Preserve in condensed form, per-

haps on the margin of your study Bible, data as to date, authorship, and purpose of each book of the Bible. 5. Review with some one—some neighbor-pastor who is taking the course, or your wife. The writer did both, to his great advantage. If unable to do this, write a series of questions, then turn "committee" and examine yourself. 6. Search elsewhere for information. You will find help in commentaries, McClintock and Strong's *Cyclopædia*; Horne's *Introduction*; Smith, Kitto, Peirce's *Word of God Opened*, Pentecost's *In the Volume of the Book*, and elsewhere. 7. Utilize your work. Much of homiletical value, and much that will aid you in Bible-class or normal-class instruction, will be found in this book—as in the entire course. If you wish to make a thing doubly your own, tell it to others. 8. Study for the culture and broadening of your own mind, and not for the examination simply.

REV. S. MCLAUGHLIN: I would advise a probationer, or under-graduate, to begin and continue his preparation for the second year's examination on *The Sacraments Biblically Treated*, by consulting every passage in the Bible on the subject in hand, until mastered in all its ramified relationship. Baxter's *Analytical Greek Lexicon*, and Young's *Analytical Concordance*, would help and save time. It might then be well to read and master one or two works of the best authors on the given subject.

REV. W. W. COX: Read preface to get author's idea of book (Thalheimer's *Mediæval and Modern History*), then table of contents for a comprehensive view of whole work. At the end of every twelve to fifteen sections is a recapitulation. Read to one of these, then make one (written) of your own, and compare with one given by the author. Then read same sections again and make another recapitulation. Proceed thus through entire volume.

There are five books in the volume, and at close of each one are Questions for Review. When one book is finished, as per above plan, endeavor to formulate *in writing* a clear and comprehensive answer to every one of these questions. Mark those which you cannot satisfactorily answer, and afterward turn to the sections suggested and re-study until an answer can readily be given.

When the entire volume has thus been finished again go carefully over the whole by using the Questions for Review and the answers you have written. This will also be a good plan for the final review.

REV. C. V. GRISMER: Pope's *Compendium*—1. Study carefully the table of contents. Thus get a bird's-eye view of the book. 2. Study the coarse print in which the author states his doctrines. This throughout; thus getting a nearer view of the book. 3. Study the fine print with the coarse, mastering the proofs and the history of the doctrines presented. 4. Review the book by means of the marginal notes.

REV. M. HITCHCOCK: Let the student read the book (Miley on Atonement) carefully, keeping in mind these questions: 1. What are the three leading theories of atonement? 2. To what general system of theology does each correspond? 3. How does each answer to the Scripture teaching concerning an atonement? 4. How far does each seem reasonable as a means to accomplish the end designed—that is, to bring men from sin back to God? Review the book so far as is necessary to have a definite opinion concerning the last two of these questions. Other parts of the book are subordinate. If the student has in mind the three theories with the arguments for and against, he has the substance of the book.

REV. D. M. GATES: Porter's *Elements of Intellectual Science* is admirably classified in four parts. I would advise the student to master each part separately and then study them in their relation to each other.

REV. HENRY WRIGHT: My advice to an undergraduate in preparing for an examination in Butler's *Analogy* would be: 1. To read the book carefully, re-reading any paragraph or part as he proceeds until he understands the author's meaning clearly. 2. To read each chapter carefully, endeavoring to fix the author's arguments in his mind, and then, with the aid of Tefft's *Analysis*, review until he can easily and clearly recall the author's arguments in each chapter, and so proceed to the end of the book; and then, with the aid of the *Analysis*, review the whole book.

If I could not get Tefft's *Analysis*, or one as good, I should prepare one for myself upon the second reading of the book. The use of the *Analysis* will greatly facilitate the understanding of the author's meaning (which it is sometimes quite difficult to do), and also help to recall and fix in the mind his arguments.

The "Itinerant Club" idea found its expression in the Troy Conference, in connection with the Summer School of Theology organized this year at Round Lake, N. Y., under the presidency of Rev. Dr. H. A. Buttz, of Drew Theological Seminary. The aim of this summer school was as follows: 1. To give opportunity for the review of the Hebrew of the Old, and the Greek of the New, Testament, under the direction of acknowledged masters. 2. To afford opportunity for the Conference committees of examination and the young men in the Conference classes to meet, and leisurely and carefully consider their work, and, if any committees and classes so decided, to pass the examination in some part of their studies; at least to take a broad preview of the prescribed course of study, assisted by reviews of the respective text-books, lectures upon cognate themes, etc. 3. To give to ministers of the Gospel the privilege of considering, under the direction of some of the leading minds of the age, the most important and practical questions connected with real ministerial success. Questions of archæology and sociology, as well as those of homiletics and pastoral theology, were to be open for free discussion.

This scheme was presented to the Conference at its session at Saratoga Springs, and was indorsed with the thanks of the Conference, and by resolution it was recommended that the preachers, so far as practicable, attend, and that the churches grant their pastors vacations for that purpose. The presiding elders earnestly strove to give success to the effort, and the chairmen of all the examining committees heartily co-operated. The result was that all the classes and all the committees were represented, some of them quite largely, and some of the studies were so thoroughly discussed that excellent examinations were passed in them.

In addition to this Conference work, President Buttz daily met a class of beginners in Hebrew, and also conducted a most interesting and profitable series of "Studies in the English Bible," while Professor James Strong, S.T.D., taught daily classes in Hebrew and New Testament Greek.

There was also each afternoon a lecture on some such important and practical theme as "Inspiration," "Agnosticism," "Pastoral Work," "The Song of Songs," "The Pastor and Young Men," "Bible Archæology," etc., followed by free discussion of the subject.

The normal work of the Assembly was carried on simultaneously with the other departments, and from these classes some of the younger ministers obtained valuable hints and helps for their work.

Tuition and furnished rooms or tents were free to all ministers, and as the brethren present expressed the highest appreciation of their privileges, it is confidently expected that next year a still larger number will avail themselves of such rare opportunities for increasing their efficiency in their great life-work.

B. B. Loomis,
Cor. Sec. Round Lake Association.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

AGITATION is the watchword of the day throughout Europe. Everywhere the tocsin of strife and struggle is being sounded—to-day it is religion, to-morrow economics in its various phases, and again the social question *par excellence*. Just now the general feeling is running against State interference—against state reasons, state universities, state clergy, state councils, and even state railroads. The people feel that they have been too much governed in the past, and would much like to escape the leading strings of state, and launch out a little into the open sea for themselves. And a favorable wind seems to prevail at present for those who would venture on a voyage.

Some of the European countries are looking in this sense toward their great schools. France seems on the eve of reviving her great universities of Paris, of Lyons, of Montpelier, etc. Under Napoleon all these were absorbed into one great machine called the University of France, which is so vague that it requires close investigation to know just what it means. And it is now the grand master of all the universities of France who deals the first blow at the scaffolding of this imperial monument. In his discourse at the recent celebration of the sixth centenary of the former and ancient University of Montpelier the minister of public instruction struck the first blow by his energetic and telling words in favor of autonomy. He declares his intention to submit to the Chambers a bill which will reorganize some of these ancient university bodies with their own rights, and especially their own budget, and the power to administer their own finances and receive legacies on the model of the great universities of Oxford and Cambridge, of Göttingen and Heidelberg.

Indeed, in some of the great German institutions the tendency is the same, though modified by nationality. The Russians are trying to get rid of the Germans in their schools, though these have built them up. Bohemia is determined to have a university teaching the Czech, instead of being beholden to the German schools and tongue; while the Hungarians are claiming their own national school from Austria. And then and there arises the agitating question for Austria, where she will be able to stop if she once starts on this uncertain path; for she has other nationalities, as the various Slavonic races, which will soon plead for the same grace.

If all the reforms demanded are in a small measure granted, it is clear that much unripe fruit will be shaken from the trees only to lie on the ground and rot, for the people are too little trained and cultured to know how to nurse and nourish such a progeny. But there is nothing better than good combats to make good combatants.

I. RELIGIOUS.

THE AGITATION IN BERLIN.

The evangelical council in Berlin has at last felt the necessity of appeals to the clergy of the State Church to come out more energetically in the attack on social evils. It has issued a call to all preachers to come forward into practical work, and gives them counsel as to the manner of proceeding with the help of the Church in the present Socialist agitations. And it runs in substance thus: The more exacting the epoch the greater is the duty and responsibility of the divine office. . . . And we need for its fulfillment no new means. The word of God and the sacraments have lost nothing of their rescuing and preserving force. But if the alienated ones are again to seek the Church, the Church must first seek them. Therefore the burden lies to-day on those who have the special care of souls, and in presence of the need, that burden is as great as are the needs. Not only do the congregations have their duty, but all soul-caring activities must now come into full activity and power. And the more energetically this shall be performed in the future the more easy it will be to reach all hearts. Congregational care through deaconesses must be greatly extended, and women's associations, with their effective activity, must be at their side. The great influence of the Sunday-school on the family must not be neglected, nor must the work of the Church among the sick and the poor be carried on in any other than in a Christian sense.

PROTESTANT GOSPEL WORK IN BELGIUM.

The origin of gospel mission work in Belgium dates back to 1837, up to which period nothing in the line of evangelization had been done. It started with two or three stations; now it has twenty-eight. Twenty churches have been built, divine service is held in ninety stations, and by occasional preaching there is gospel work in some seventy other places. Besides this, the colporteurs have reached two hundred other points, so that the Protestant Church in Belgium now numbers seven thousand six hundred members, all of whom, with the exception of about four hundred, were originally Catholics. For three years nearly five hundred new members have been added annually to the list. If there were money enough, a larger number of pastors and colporteurs might easily find profitable work. These latter now bring the call from various villages to send them a pastor.

But it is only with great difficulty that the present corps of thirty-four pastors, with evangelists and Bible-readers, can be supported. The cry is therefore for help, and the money cannot be obtained in Belgium, which is in some regards the most fanatical Catholic land in Europe. Most of what is now expended comes from abroad: of 140,000 francs Belgium supplies but 50,000. But even this is a great deal when we consider that the members of the Protestant churches are nearly all from the ranks of the poor, who earn their bread with great effort. In spite of their poverty, however, they make great exertions to support the work,

and many touching examples are related of their self-sacrifice for the aid of the Church. The fact that the Church comes largely from the laboring classes is a cause of financial weakness, but is an encouragement as far as true gospel work is concerned; for just in these ranks it can do most good. These Protestants now number hundreds who have been rescued from a life of drunkenness and misery. In all the troubled and exciting periods of these latter days the Protestant Church has maintained its honor and Christian character.

The well-known French Protestant pastor, Godet, who visited Belgium last year and went about among the churches, writes thus of them: "Never has the examination of any churches so much commanded my attention and interest as those of Belgium. The congregations came mostly from the ranks of the toilers, who are a simple people, without culture; but the Gospel very soon exerts a strong influence over them. The reading and study of the Bible instructs and elevates them; their newly acquired conviction holds them back from the excesses of their comrades, their external conditions are visibly improved, and they soon attain comparative wealth and ease. The moral status of these Protestant families is a striking fact which calls general attention to them, and which is of greater value than many assertions. The members of these congregations take upon themselves heavy burdens, and they are determined to bear still greater ones for their cause, and therefore I appeal to all Protestant Churches to help the Belgian Mission Church in its patient Christian efforts."

THE RUSSO-GREEK CHURCH.

The Russian czar, as head of the Church, is quite zealous in the protection of its spiritual interests, and he is now spending large sums of money in the erection of churches for the congregations that he expects will come. Having lately built in Riga, at the expense of the State, a magnificent Russian cathedral, he is now turning his attention to Reval, the capital of Esthland, which is to be favored in the same way. The endowment of the emperor gives character and influence to a committee which is now appealing to all orthodox Christians for contributions for the purpose of this structure.

That in this enterprise political aims occupy the foreground is quite evident from the fact which is emphasized in the appeal, namely, that Reval can scarcely be regarded as a Russian city; the steeples that are now visible from the sea and the land all belong to the Russian Churches. The present Greek cathedral was formerly a Lutheran church, which, on the seizure of Reval, was turned first into a garrison church for the troops and then into a Greek edifice; but, with all the changes made in its external appearance, it still bears a close resemblance to Western churches. Now, when the Greek Church is no longer "persecuted and oppressed" in the land, but has become the ruling one, it is thought to be the right time to build a Russian cathedral as a sign of the triumph of Orthodoxy. Thus far the contributions have come in but sparingly, and

the State in the end will doubtless be obliged to contribute handsomely for the pious cause. The new Russian church now being built in Warsaw has already cost the State 700,000 roubles, and the municipal council of the city has already granted 300,000 roubles. The last Roman Catholic nunnery in Russia, which originally belonged to the Franciscans, has now, by order of the government, been transformed into a prison.

SUNDAY-SCHOOLS ABROAD.

It is almost amusing to American veterans in the Sunday-school work to listen to the new-born enthusiasm in this line of those to whom its present development is a wonder. The Protestant churches of Paris recently had a sort of anniversary in the summer for all their schools in that city, which assembled in the famous Trocadero, one of the most beautiful of the public halls of the capital. Five thousand children were there, grouped according to their schools, having banners and streamers adorned with symbols or devices. While the schools of Paris were in the body of the hall those of the McAll missions and the outer districts were in the galleries, the same bright sun smiling genially on them all.

On the platform behind the row of pastors were raised seats occupied by representatives of all the phases of the Protestant work. The programme was magnificently carried out. All the children sang in unison the hymns prepared and studied in advance, or replied verse for verse to hymns by those on the platform, the effect being new and pleasing.

But what of the orators? These were perfect of their kind, and captivated the little public for two hours, or rather the public of little ones. One of them gave a very paternal and touching discourse, while another gave good advice to youth by words beginning with the vowels, and thus exhorting them to learn and obey. Then a messenger armed with a new attraction on a long table—it was nothing less than a missionary chariot from Lessonto, in Africa, the seat of a French mission. The children's necks were craned and eyes strained to see the team of six oxen before the vehicle and two negroes driving a wagon covered with canvass. This was a French object lesson. Another orator spoke of the beauties of nature in a style to be comprehended by the children, and enjoyed by the parents. Finally came the humorous speech by a "French Talmage" which was a huge success with the children, who greeted it with immense applause, that was reechoed by the adults. In short, it was voted that the president of the combined schools had done wonders to get up so interesting a programme, and all present felt that God had favored the first Sunday-school anniversary in France.

IN JERUSALEM.

A government architect in Jerusalem announces that he thinks he has discovered the tomb of Isaiah in the village of Siloam under the walls of Jerusalem. It was evidently an ancient chapel hewn in the rock, which has for a time served as last resort to a poor fellah as a store-house for his

straw. A Greek inscription engraved over the niche of an altar shows that this sanctuary was dedicated to the prophet Isaiah. As there is shown a little further on in the valley, near the Pool of Siloam, the place where Isaiah is said to have been sawed in two between two boards by order of the king, Manasseh, it is probable that in the Middle Ages at Siloam they used to show the pilgrims the tomb of Isaiah, but their accounts on this point were so indistinct that the tomb can no longer be found.

The inhabitants of Siloam, who are confirmed Mussulman fanatics, forbid to Christians access to their dwellings. We know by Matt. xxiii, 29, and Luke xi, 47, that in the time of Jesus the Jews had already built monuments on the tombs of the principal prophets. It is not, therefore, impossible that the chapel found by the architect Schick was erected on the place which was considered in the first age of our era to be that of the tomb of Isaiah. When the report of this discovery was noised abroad the Russians and the Latins contended for the purchase of the chapel. The Latins finally obtained it for the price of 4,000 francs.

II. LITERARY.

AN AUTOBIOGRAPHY OF DELITZSCH.

On his seventieth birthday Delitzsch, by special request, sent a small autobiography to the *Norwegian Mission Journal*. Of this the German original was lost, and an admirer has just translated it back into the German, in which we find it, and feel that our readers will enjoy an epitome of it in its original simplicity :

"I was born in Leipsic, and baptized in the St. Nicholas Church. My father kept a junk-shop, and his profits were small, so that my childhood was a hard one. From my youth up my benefactor was a Jew named Levy; he lived with us and dealt in books. Without his aid I should never have been able to study. After passing through the ordinary schools I came out a complete rationalist. I felt a drawing toward God, but the person of Jesus was for me enveloped in deep darkness. I went to the university to study philosophy and philology. Seeking for truth, I plunged into the systems of the German philosophers, of whom Fichte was especially attractive to me. A university friend, who had found Jesus and loved him, worked incessantly to bring me to the faith. I withstood him long, but to-day I can point to the spot in the street of my native city where a beam from above placed me in the same condition as Thomas when he exclaimed, "My Lord and my God!" I then studied theology, and mingled with Christian families, and the three years of my university course were the sweetest of my life—the spring-time of my spiritual love.

"My most welcome friends were the Jewish missionaries Goldberg and Becker, who came to the fair in order to work among the Jews. These two men were the first to teach me to love the people from whom the

Saviour sprang. It sounds almost absurd for me, the Hebraist, to say that Becker gave me my first rabbinical instruction. I had a little knowledge of the Hebrew from the gymnasium, and the study became my favorite. A fruit of my missionary labor I found in my benefactor, Hirsch. My confession of Christ bore in him late but ripe fruit, and he was baptized in the Christian faith, but soon died. On the one hand I became practically active, and on the other I devoted myself entirely to Hebraic and Old Testament studies. In the school I became acquainted with my dear friend Caspari. Our aim was the same, although our dispositions were so different.

"My mother was the daughter of a musician in a little city between Leipsic and Halle. When she became a widow and stood alone in the world she established a little book-trade which she still carried on when I became a professor. This contrast pained me much, but she was determined to be independent, for which she was not to be blamed. She was a noble woman, esteemed and loved by all who knew her, but she had a small meed of pleasure in this world. She died in my arms, and was glad to be permitted to go home. She was an earnest Christian, and a steady bearer of the Cross.

"I have often been asked for some memories from my life, but I have never been so communicative before as to these my Norwegian brethren. My later life and works are soon told. In 1842 I wrote concerning the prophet Habakkuk. And from my hours of devotion came forth my book on the communion. In my enthusiasm for Jewish literature I wrote the history of Jewish poetry. I became professor in Rostock, then in Erlangen, and finally in Leipsic. My Hebrew New Testament appeared in 1877, and has now reached the fifth edition.

"My wife was from a Christian family, and the fruit of our marriage was four sons. The eldest, John, died in 1876, as professor of theology, and lies buried in Genoa; his brother Ernest had preceded him; he had, as military surgeon, gone all through the Franco-German war, had suffered much, and now lies buried in Leipsic. My two youngest sons are still alive; the elder of them is a clerk in the bank, and the younger, Friedrich, born in 1850, is now professor of Assyriology. I was seventy years old in 1883, and my birthday was more of an ovation than I desired. The sweetest greetings were from the missions; they were to me like a lullaby."

DE PRESSENSÉ ON VINET.

The revival of the love for Vinet is quite phenomenal. Even Pressensé has brought a recent literary criticism of the sterling man before the Academy of Moral and Political Sciences in about these terms: I have the honor to present to the academy a literary criticism of Vinet by Dr. Molines, a pastor of the Reformed Church, who has caused much brilliant discussion even in the *Revue des Deux Mondes* and in the columns of the *Journal des Débats*, both of which have taken occasion to pay due homage to a great Christian thinker.

There is such unity in the work of Vinet that one cannot isolate his literary criticism from his general conception of things, always animated by the broadest and loftiest spirit of Christianity. To comprehend Vinet as a critic one must know Vinet as a man. He was the Pascal of the Reformed Churches. This name belongs to him, whether he is considered in the amplitude of his religious conceptions or in his character as author. We may add that Vinet, like Pascal, suffered in the rude school of disease, and it was only in conquering a body broken by an implacable disease that he accomplished his immense intellectual labor. His thought, his soul, his style even, were incessantly bathed in the fierce crucible of suffering. Vinet was a part of his epoch, and he passed through all its storms. His unshaken faith was mingled with criticism, for he subjected it to the most liberal examination; it finds certainty outside of exterior authority, which it repelled as a bait and a vain appearance. His intelligence did not conceal itself in a closet, but remained profoundly and broadly human. In short, he was one of the grandest and truest liberals of our times. Religious liberty, impelled to its last sequence, had no more thorough, no more powerful, defender. This broad mind was an ascetic in the moral sense; and this union of a liberalism so elevated, so free from all unsectarian prejudice, was not his least originality. Vinet loved truth, not glory; and thence this noble disdain for every thing that could bring him out of the obscurity.

THE GERMANS, BY A CATHOLIC.

The famous Catholic *savant*, Janssen, has just added to his fame in an undesirable way by his recent *History of the German Nation from a Catholic Point of View*. In two volumes, written in a brilliant and marvelously supple style, the skillful detractor of the Reformation parades before his readers, in a series of attractive biographies, a certain number of personalities whose thoughts and works have exerted a decisive influence on his own development. In this way we have Huber, and Carl Ritter, the celebrated father of physical geography in Germany; Alexander von Humboldt, the learned naturalist; Arthur Schopenhauer, Richard Rothe—all Protestants, whose Catholicizing tendencies Janssen would bring out in bold relief.

No one could be more skillful in this work than Janssen; it would be easy to be more historically correct and just. It of course goes without saying that the popularity of the author is on the increase among his co-religionists; it is not so pleasant to be obliged to say that this is also the case among many Protestants, who were not the last to listen to his lectures and applaud them. He is the official and titled historian of German Catholicism, and he is clearly in the way of founding a school. The tension between Catholics and Protestants is now very great, and these writings of the new ultramontane school contribute but little to remedy this state of things. Perhaps the new policy inaugurated by the present government will lead to a few modifications in the relation to these two

great confessions which should find every interest in proceeding together against the socialistic conspiracies. This is greatly to be desired, for nothing contributes so much to maintain irritation and distrust in all hearts as this sad mania for sneers and calumny that is now struggling for the right of way in literary manners.

Germany has just passed through a season of conferences and congresses, some of these having been immense assemblages. Stöcker and Wagner—the well-known professor of political economy—have played in these an important part, and all parties seem inclined to find some compromise between conflicting interests. So that this is by no means an era to increase the gap between the two great sects.

LITERARY ITALY.

The literary world of Italy has of late gone mad in the matter of lectures. Even the famous statesman and scholar and historian, Signor Bonghi, has succeeded in tiring the patience of his auditors from the desk. But a certain Signor Tocco has carried off the palm in this contest in his lectures on the "Religious Orders and the Heretics of the Middle Ages." His analysis was declared to be delicate and impartial, and his exposition well sustained and exact, though a little dry. He neglected no sects or heresies, forgotten or remembered, and the sum total of his conclusion was that though all these sects may have had, or not, their *raison d'être* "they all had at least the privilege of perishing, for their asceticism shows a spirit of intolerance which, in the long run, would have rendered them less tolerable than the religious orders of the Catholic Church." In concluding, however, the professor acknowledged that the Vaudois had escaped this "fate." Now this was, of course, the Italian view of the teacher, for Italian Catholics know little or nothing of Protestantism except through these. He, on this point, says: "To this decadence of heretical sects of the Middle Ages we know, however, one exception, and this is the Vaudois Church. But if this one escapes from the inexorable destiny of history it is because, while leaving behind it the old ideal of poverty and abstinence, it has drawn from the Reformation a new spirit, and since then has gone forth in a new direction." He might have said, besides this, that if the Vaudois have owed much to the Reformation, this latter owed something to the gospel ideal of Waldo and other apostolic leaders. It is a difficult thing for the most liberal leaders of Italian thought to see any good thing in the religious life outside of Catholicism—if they leave this they usually leave all religious conviction, and turn their backs on all religious effort. And even the few that incline to the Protestant Church do so in no deep religious spirit. From childhood up they have been inclined to consider religion as a ceremony, and it is not easy for them totally to abandon the old thought.

PROGRESS OF CIVILIZATION.

INDIVIDUALISM is the consummate product of civilization. The word itself is of wide significance. It means more than the simple consciousness of selfhood, or even the strong qualities received by natural endowment. In its widest sense it may include, besides, the broadening of scholastic training, the elevation of religious cult, achievement along every line of industry, and a widely-pervading influence. Individualism, in other words, is to *be* and to *do* one's best. Such an individual development is the unalterable aim of the ideal civilization; and out of warped, down-trodden, mute humanity it seeks to evolve the corrected, the uplifted, the vocal. But no heathen civilization, remote or recent, has borne in largest fruitage this perfect individualism. It may be sometimes difficult to estimate antiquity at its proper worth. Remoteness from the century which we scrutinize, the paucity of historic records, or ofttimes their legendary character and evident apocryphalness tend to severe and unjust judgment upon the epoch investigated. Nevertheless, having made all allowances for these hinderances to right judgment, the fact remains of the inferiority of all heathen civilizations in fostering the highest individualism. No land of mistaken moral codes and brutal practices, no age that cheapened the priceless heritage of life, could produce the noblest type of manhood. The old Egyptian dynasties grew sphinxes, obelisks, granite pyramids, and treasure-cities rather than *men*. Such civilizations as the Persian and the Hindu rated men as beasts. Trajan threw ten thousand immortals to the lions. Marcus Aurelius, Cincinnatus, and Socrates, in their symmetrical character; Solon, with his famous tables of legislation; Homer, with his matchless epic; Agricola, with his conquering sword, came to their greatness despite their environments and centuries. Now and then such rare fruitage ripens in all temperatures, as the edelweiss among Alpine snows. But heathenism, for the most part, has tended to personal limitations in intellectuality, in morals, in achievement. A Christian civilization alone makes possible the largest individualism. Only under the benign shadow of the cross has the humanity of the past, and shall the humanity of the future, come to its noblest perfection. We must recognize, it is true, that Christianity has been hampered in its plans for mankind by aggrandizing forces or erroneous systems of thought that have sprung up within its midst. So the iron rule of the hierarchy through the Dark Ages repressed free thought, free speaking, free growth. So the feudal system made for centralization and individual restriction. And so one of the greatest problems upon the Christianity of the present is to harmonize some of the current socialistic movements with the largest personal liberty to be and to grow unto perfection. The ideal civilization, notwithstanding, is the Christian. Individualism has no reasonable hope except in it. Nor is Christianity insensible of its high mission. It does not exist primarily to launch ships upon the seas or to build cities upon the land. It exists to help upward

the being who commands the ships and inhabits the cities. It sees the statue in the shapeless marble. It carves the stone, as Angelo cut his statue of Moses, into symmetrical and enduring individuality.

Medical science marches forward! The Tenth International Congress, recently concluded at Berlin, is a sure gauge of this advance. Over eight thousand physicians were reported as in attendance, from many parts of the civilized world. This included at least five hundred from the United States, who had taken the transatlantic tour in high devotion to the interests of their profession. The skill and distinguished reputation of many of these delegates were a guarantee to the world of the high quality of their gathering and of the large value of their scientific deductions. Even to the ordinary layman, uninstructed in medical technicalities, the proceedings have a fascinating interest. In the antiquarian spirit there were displayed amulets, medical charms, and relics of the by-gone dynasties of Egypt, Greece, and Rome, as also surgical instruments used in those ancient times; while the cumbersome and primitive methods employed by the early physicians were contrasted with the advanced appliances now in use. In the progressive spirit also, the diverse matters of medical lore received their adequate discussion. It was no mimic convention. Under the presidency of the renowned Professor Virchow masterly papers were presented and discussed in the German, French, and English languages, for the convenience of the polyglot gathering present. Dr. Wood, of Philadelphia, gave an address on anæsthesia; Dr. Senn, of Milwaukee, recounted some of the results of his observations in intestinal surgery; Sir Joseph Lister, of London, read a superlative paper on "The Present Position of Antiseptic Surgery;" Dr. Robert Koch gave an essay on "The Present Status of Bacteriological Science," which attracted much attention; and Professor Bouchard, of Paris, spoke on "The Mechanism of Infection and Immunity." Altogether, some seven hundred papers are reported to have been presented. The moral of such a noteworthy congress is obvious. The highest valuation must attach to such recurring medical conventions. The spirit of inquiry is thus immensely quickened. Since the last congress, held three years ago at Washington, specialists have been faithfully at work, gathering data for their essays now read at Berlin, and bringing down to the latest possible moment the discoveries in their several lines of inquiry. Every physician is thus put upon the *qui vive* between the sessions of this medical congress. Mere promotion in his profession is not the only stimulus to the young practitioner for scientific discovery, but much more the needs of a humanity that travails in pain and waits the touch of a healer. Though it may be too early to enumerate the full benefits which follow the Berlin congress, it may be safely prognosticated that large good to the world will ensue. The present century has been prolific in great medical advances, like the increased use of anæsthetics, the discovery of cocaine, Pasteur's treatment of hydrophobia, and Virchow's cellular pathology. But who may say that we are not on the eve of further and greater discoveries? If medical

science is empirical, it is nevertheless progressive; if it may not mix a cure for every ailment in its alembics, yet the vision of humanity in pain leads it on to the ultimate discoveries. Was medical science ever so far advanced toward the goal? And what would be the emotions of Galen, Harvey, and Jenner if they might attend, in the flesh, such a convention as the Berlin Congress!

The growing centralization of the American people in the great cities is an ominous feature of the national life. Late figures indicate the steady depopulation of the rural communities and an equally constant drift, like the flow of great waters, toward the commercial centers. One hundred years ago but one in thirty of our American population lived in the town; now one quarter reside in the city. During the same period our cities have grown to larger size than those of any other country of equal population. Among the largest cities of Russia, St. Petersburg has 900,000 inhabitants and Moscow 600,000; but New York has a population of 1,600,000, and Philadelphia and Chicago 1,000,000 each. France has but one city that may compare with these in size; only the capitals of Germany and Austria approach the million mark; China has but three cities of more than a million each in a wide empire of 400,000,000 inhabitants. This enlargement of the American city is inauspicious. At the present rate of thirty-three per cent. increase each decade, a half century from the present it is computed that New York with Brooklyn may be larger than London; Chicago will have from 2,000,000 to 3,000,000; San Francisco and Philadelphia 2,000,000 apiece; Baltimore, Washington, New Orleans, and perhaps Dallas will have 1,000,000 each. In other words, it is boldly prophesied that a child of the present generation may see twelve cities in the United States with an average population of 2,000,000 severally. Such statements are more than a jugglery with figures; they embody evident and alarming possibilities. Historic accuracy, it is true, compels the notice that the alarmists have sounded the dangers of such centralization for centuries, as in the legislation of Queen Elizabeth's time against the growth of London. Yet these dangers are ever new. Manifold reasons therefore exist for the encouragement of rural life and the operation of influences that shall check the flow of the currents cityward. The food interests of the nation demand that a certain proportion of the people give themselves to the pursuit of agriculture. That scorn of the plow, the spade, and the farm routine which has led the present generation to curl its lip in contempt, must be rebuked, and agriculture must be lifted to the dignity of the noblest pursuit. So Virgil wrote his Georgics in part to inspire a greater enthusiasm for pastoral life. Hygienic interests argue for the continuance of the rural communities. Urban life is the center of pestilential disease. The brawny, broad-shouldered yeomen of the Maine forests and the Kansas plains are the republic's sinews of strength, in time of war or other calamity. The conservation of the æsthetic element is a further argument toward the same end. Though a glamour surrounds the rural life of other days, as drawn by Hawthorne

in his *Twice-told Tales*, and by Mrs. Stowe in her *Oldtown Folks*, and though the metallic shriek of the locomotive, with the clangor of the factory-bell, has made our villages the scene of a prosaic, hard-handed struggle for livelihood, yet some large return to the ancient Acadian simplicity is not impossible and would contribute to the national weal. Under the inspiring influences of the country Scott wrote his romances, Irving conceived his Knickerbocker, Longfellow wrote of the "forests primeval," and Wordsworth sang the beauty of the English lakes. The interests of morals and religion also demand the maintenance of the American suburban life. If every great metropolis, like Babylon the mighty, be a center of unrighteousness, squalor, crime, it is the pure country which is the redemptive agency of the nation. In the field, behind the plow, the Lord found Elisha, and among the fisherman's nets the great apostle of the Apocalypse. With full recognition of the necessity and the incalculable value of the metropolis, it is nevertheless clear that the sanitary, intellectual, and spiritual hopes of the republic largely center in its rural population. Let the city tides flow countryward again!

Were the old alchemists only hare-brained lunatics? Such a judgment has long since become one of the established verdicts of history. But an opportunity for posterity to modify such a depreciatory opinion of these zealous experimenters is now offered in the light of advanced discoveries. It is thus affirmed that the recent chemical experiments of Mendelejeff, Meyer, and Newlands show some substratum of reason in the early alchemists' vagaries. These late investigations are claimed to indicate that all the so-called elements are compounds, in the last analysis, and that all matter may be reduced to two forms of atoms. Furthermore, the difference between substances is asserted to be but a difference in the geometrical grouping of atoms; while the indications point to the near discovery by scientists of the methods in which to change such a grouping, and so transform any substance into another at pleasure. The subject revives the fascinating story of the early alchemistic experiments; reminds us of the indefatigable perseverance of these former investigators; and suggests the vistas of possibility that opened before their vision. It would be premature to predict the success of the experiments which are now revived by the chemists; and yet it is clear that the anticipated success of Mendelejeff, Meyer, and the rest would not go unchronicled. Such transmutation of the baser metals into gold, could the secret be unfolded, would attract the gaze of every continent. A tardy crown would be put upon the heads of such chief alchemists as Roger Bacon, Albertus Magnus, and Paracelsus. Yet is it not easy to conceive the confusion in commercial circles which would ensue. Certain it is that gold would not continue to be the basis of mercantile valuation; the diadems of kings would no longer be molded of this yet precious metal; and possibly a temporary disarrangement of international exchange might occur. Though incredulous, we wait with curiosity the fuller discoveries of Mendelejeff and his coadjutors.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE thoughtful Protestant who wishes to learn what is the spirit and what the aims of the Roman Catholic Church in America, can find no better authority than the *American Catholic Quarterly Review*. It is edited by Bishop Patrick John Ryan, and is "the leading literary exponent of Catholic thought in America." It doubtless contributes more to the direction of opinion among intelligent Catholics than any other periodical approved by their Church authorities. It may therefore be very properly consulted by Protestants who study the antagonism of the Roman Catholic hierarchy in America to American principles and institutions.

Glancing at its July number one is first struck with the boastful, not to say mendacious, spirit of its "salutatory," which coolly informs "the higher intellects of the country" that "Catholics suffer most from the ignorance of learned men—learned in almost every thing but Catholic doctrine, history, and tradition. The extent of this ignorance," it says, "is almost incredible." This audacious assertion is doubtless designed to prejudice his readers against those splendid histories of the Christian ages written by Protestants which demonstrate that Romanism, through many centuries, perverted Christianity, and wrought immense evil on the nations of Europe. One object of this *Review*, says the Bishop, will be to correct what he designates as "misrepresentations of partisan historians and biographers." In other words, it is to pursue the crooked policy adopted by the Vatican authorities, of "boldly denying the irrefragable facts of history," obviously because the spirit of the present age will not tolerate their justification.

Another assertion, more audacious than truthful, is, that "the Catholic Church has been to a great extent the educator of the world," both in natural and supernatural truth! If our readers will consult Roussell's *Catholic and Protestant Nations Compared*, they will find a mass of incontestable evidence proving that during the last three centuries wherever Rome was enthroned in Europe the people were kept in ignorance, and, as in Spain, "chained, brutalized, and ruined." No, the Romish Church never has been the friend, but always the enemy, of such education as leads to "the free development of thought." It dreads freedom of thought, because such freedom generates a spirit of liberty that rebels against such authority as requires the absolute obedience of a priest to his superior, "whether right or wrong;" commands a parent to send his child to "a parochial school" against his own convictions; and punishes his refusal by repelling him from ordinances which he blindly believes essential to his salvation.

No doubt the hostility of Romish priests to our public school system arises chiefly from their perception of its tendency to develop individuality and freedom of thought. The "parochial school," on the contrary,

tends to the suppression of intellectual activity, and therefore is not "dangerous to faith and to fidelity in the fulfillment of Catholic duty." A paper in the number of the *Review* now before us gives a picture of an ideal parochial school. A smiling sister, the mass, prayer to the holy mother of God, a brief lesson in catechism explained by the sister, a picture of Mary, a crucifix on the wall, with rewards for the well-behaved and punishments for the idle, constitute the furnishing and training of this bishop's ideal parochial school which his Church would fain substitute for our public school. This mariolatry; this reverence for picture and crucifix which approximates the image-worship forbidden by the Decalogue; this slipshod teaching by a poorly educated sister whose mind has been stunted by the narrow discipline of bigotry—this is the parochial school which the Catholic hierarchy in America is determined, if possible, to force on its own followers and to compel American Protestants in some way to support! It is to all intents and purposes a sectarian school, planned not to make good citizens, as our public school is, but to produce superficially taught and bigoted Romanists. It is not and cannot be favorable to public morality, inasmuch as the Catholic Church is not practically a promoter of good morals. In Europe, as Roussell demonstrates, immorality has long been greatest where Romanism was most dominant. In America we see our saloon-keepers and their patrons, our vicious masses, our criminal classes, our prison and almshouse inmates mostly made up of persons under Roman Catholic training. Evidently morality is not the flower of such training. It is enough, therefore, that, depite its evils, we tolerate its existence and give its children free admission to our public schools, in which nothing is taught that can hurt the conscience of either Catholic or Protestant parents who are guided, not by the dictates of bigotry, but by the light of common sense and Holy Writ.

The July number of the *Quarterly Review of the Evangelical Lutheran Church* discusses, 1. "Ministerial Education;" 2. "The Historic Episcopate;" 3. "Is Protestantism a Failure?" 4. "Christ and the Labor Movement;" 5. "The Holy Spirit;" 6. "The Liturgical Question;" 7. "The Epistle to Philemon;" 8. "The Evidential Value of Prophecy." In the first of these papers Dr. G. Scholl sharply criticises prevailing methods of ministerial education, designating the dead languages and the higher mathematics as "college lumber," and claiming that these studies are so inefficiently taught that their study is not even a "mental gymnastic." He also charges theological seminaries with a failure to provide a "thorough course of Bible study." This writer is certainly somewhat of a Philistine on current modes of ministerial education, and in evident sympathy with the *ci-devant* "brush colleges" of the olden time. The second paper contends conclusively that the historic or apostolic episcopacy was cast off by the papal Church when it replaced the deposit of doctrine and worship committed by the apostles to "faithful men" with the dogma of transubstantiation and the ceremony of the mass. The third

paper decides the question it proposes by placing the facts which prove the present decaying condition of Romanism in contrast with evidences of the large and steady growth of Protestantism. The fourth paper insists on the need of profounder and more active sympathy on the part of the Christian Church with the working classes. The eighth paper presents a discriminating and succinct statement of the argument which gives prophecy an important rank among the evidences of the divine inspiration of Holy Scripture. It is an evidence constantly increasing in weight because new events are constantly fulfilling the prophetic word.

The Edinburgh Review for Julyh as, 1. "The Haddington Memorials;" 2. "The Journal of Marie Bashkirtseff;" 3. "Progress in Japan;" 4. "The Life and Works of Lavoisier;" 5. "The Origin of Alphabets;" 6. "Montchrestien the First French Economist;" 7. "Religious Persecution in Russia;" 8. "Birds in Great Britain;" 9. "Charles, Prince de Ligne;" 10. "The Campaign in the Soudan;" 11. "The House of Commons Foiled." Of these papers the skillfully condensed article on modern Japan will be highly prized by every student of the present condition of that rapidly developing country; the beautifully and strongly written biographical sketch of Lavoisier, the noble French patriot, the brilliant writer and celebrated chemical discoverer, will delight every lover of instructive and good writing; the student of ancient languages will find in the paper on "the Origin of Alphabets" the results of much profound study and of very wide reading, enriched by many valuable original observations. It is a brilliant, scholarly article. The paper on "Religious Persecution in Russia" is a luminous condensation of the history, constitution, character, spirit, usages, and relations of the Greek Church in Russia to the empire. It is crammed with facts which demonstrate that there is not, and cannot be while the present connection of the Greek Church with the Russian Government is continued, any such thing as religious liberty in Russia.

The Bibliotheca Sacra for July discusses, 1. "The Mind Back of Consciousness;" 2. "Egyptian Ethics;" 3. "Is Space a Reality;" 4. "History of Extreme Unction;" 5. "Trichotomy, a Biblical Study;" 6. "Seven Failures of Ultra Calvinism;" 7. "Critical Notes." The first paper is psychological, and attempts to account for the higher mysterious phenomena of the mind, on the hypothesis "that the spiritual principle in man—the mind or the soul—is only imperfectly in possession of its organs, and is able to report only a small part of its own activity in consciousness." If not conclusive, this lucid paper is, at least, eminently able and suggestive. The article on "Egyptian Ethics" is scholarly, and proves that the sages of that ancient people were gifted with moral perceptions closely approximating those of Moses and of the New Testament. In the third paper, Professor C. M. Mead, of Berlin, Germany, disputes Professor Bowne's doctrine that space "cannot be regarded as an object-

ive reality." He does this with a keenness of metaphysical acumen and a logical force which prove its author to be a foeman worthy of Professor Bowne's steel. The fourth article is historical, and finds the norm of the Romish sacrament of extreme unction in St. James's direction to anoint the sick with oil, but discovers no evidence that its use was regarded as sacramental until the councils of Florence and Trent, which authorized its perversion from its originally simple purpose. The fifth paper defends, with rare ability, the theory that the Scriptures teach the immaterial part of man to be composed of "soul" and "spirit," to the former of which belong, though in greater degree, those powers and faculties which man has in common with brutes; to the latter belong those powers which differentiate the man from the brute. The sixth article is a sharply-drawn indictment of hyper-Calvinism, charging that it attributes immoral acts to God; that it has led many into infidelity; and that in Geneva, France, Holland, London, Ireland, Boston, and Princeton it has failed to hold men to orthodox faith and to spiritual living. A less polemical spirit and a more dignified tone would have made this caustic paper more valuable. Taken as a whole, this number of the *Bibliotheca* is very valuable.

The Quarterly Review of the Methodist Episcopal Church, South, for July contains: 1. "Early Methodist Educators;" 2. "Some Incidents in Female Education in Tennessee;" 3. "Story of Magna Charta;" 4. "American Socialism;" 5. "Doctrine of the Atonement;" 6. "Early History of Middle Tennessee;" 7. "Education of the Blind;" 8. "Influence of German Universities on the Thought of the World;" 9. "A Southern View of the Race Question;" 10. "The Changed Aspect of China;" 11. "Life of Matthew Simpson;" 12. "Life and Work of A. B. Longstreet." Of these papers we note the fourth, by Edward W. Bemis, which rightly claims that the principles and demands of leading Socialists, though in part unsound and impracticable, have yet sufficient importance and influence on the thought of the age to make it a duty of Christian thinkers and legislators to make them subjects of close study, thereby learning to separate the wheat that is in them from the chaff which is constantly blowing with blinding force in men's faces. The fifth, in which O. E. Brown, after carefully defining the scriptural doctrine of atonement as consisting in the *vicarious* and *penal* death of our divine-human Mediator for all mankind, vigorously discusses the various theories by which theologians seek to explain its virtue or efficacy. Rejecting the "moral influence" and "unconditional substitutional" theories, he offers objections to the governmental theory, and accepts the satisfaction and conditional substitutional theory of "Wesleyan Arminianism." It is a strongly-written paper, but fails to do complete justice to the very vital relation which the atonement sustains to the government of God. The eighth paper, by Mr. J. H. Kirkland, as a literary production is *facile princeps*. It reviews the grand results achieved in philosophy, in philology, in historical and literary criticism, since the German universities ceased

to be institutions for the mere acquisition of knowledge, and made "the advancement of science and literature" their supreme aim. These results, though extremely valuable, are not unmixed good, but in the end will be helpful to the best interests of society. The ninth paper, by R. N. Shedd, contends that the Negro can never stand beside his Caucasian brother as his equal, but that, if his moral sense be fully developed, he may become a virtuous citizen, and thus "cease to be a bone of contention!" Our space forbids comment on some other papers of high merit in this number of a *Review* which is always intellectually vigorous.

The *Fortnightly Review* for August opens with a scathing and impassioned "Ode on Russia," by Algernon C. Swinburne. It next records some of "the latest discoveries in Hypnotism" ascertained by French medical scientists. Following this is an entertaining account of an intelligent Englishman's trip to the district of Sphakia in the Island of Crete. He describes the country and its inhabitants with a graphic pen. His observations led him to the conclusion that when the "sick man" is driven across the Bosporus Crete will become "the brightest jewel in the Hellenic crown." Next we find a charming biographical sketch of Mickiewicz, the national poet of Poland, with a critical estimate of his writings. After this, a very timely and thoughtful paper entitled "Ethics and Politics," illustrates the truth that "whatever is unjust is injurious both to the individual and to society." A writer on "Armenia and the Armenian People" then describes Armenia as a "fascinating country," shamefully misruled by Turkey in one part and by Russia in another. A paper on "War in the Future," claims that the use of smokeless and noiseless powder in coming battles will cause fearful loss of life in particular army corps, but fewer casualties in a whole army.

The Presbyterian and Reformed Review for July has: 1. "Recent Discussion in Materialism;" 2. "Christ the High-Priest of the World;" 3. "Jonathan Edwards as a Naturalist;" 4. "The Author of Robinson Crusoe;" 5. "Recent Works on Kant;" 6. "What is Animal Life?" 7. "Historical and Critical Notes." In the first of these articles Professor J. Mark Baldwin moves among the leading materialists of the times with the force and confidence of a Bayard or a King Richard jousting with knights at a tournament. Master of his theme, he acutely demonstrates that the recent positions of such materialist thinkers as Maudsley, Huxley, Spencer, Bain, etc., do not establish their theory that "thought is a mode of motion, a function of matter." It is a fine specimen of psychological reasoning. The second paper treats of the priesthood of Christ, finds it to be grounded in the sinfulness of humanity, to be indispensable to its salvation, and in every way adapted to its moral and spiritual requirements. These points are comprehensively put, and the author's description of Jesus when standing face to face with the sin for which he was the voluntary propitiation is touchingly eloquent. In the

fourth article Professor Murray, by condensing the leading facts respecting the life and character of Daniel Defoe, furnishes his readers with a very spicy specimen of biographical reading. In article five the venerable James McCosh, after informing his readers that upward of one hundred thousand pages have been written on Kant, proceeds to give them his opinion of seven writers whose works have been recently added to this enormous amount of matter. He does this with a caustic terseness, Scottish vigor, and depth of insight which are both refreshing and instructive; and unless his readers have already hopelessly surrendered themselves to the Kantian philosophy he may leave them impressed with desire to know more of that realistic philosophy founded on the facts of our nature, of which this aged writer is so illustrious an exponent. In article six we have a symposium in which Professor J. Wm. Dawson, Dr. W. G. T. Shedd, Professor W. B. Scott, Professor John Dewey, and Professor John DeWitt learnedly discuss the nature of animal life. Is it merely material energy? Is it psychic substance? Is it conscious? Is it automatic? Does it die when the animal dies? These papers will interest every thoughtful reader, but after carefully reviewing them we judge that he will conclude that animal life, though probably a mode of material energy, is yet, as to its essence, an insoluble mystery.

The *Canadian Methodist Quarterly* for July discusses: 1. "Martineau's Seat of Authority in Religion;" 2. "Comparative Religion;" 3. "How to Enter the Kingdom;" 4. "A Trinity of Testimony;" 5. "The Power of Cultured Mind;" 6. "Church and State in England;" 7. "What is Christian Socialism?" We note the sixth of these papers, as judiciously and intelligently marking the growth of public opinion in England in the direction of the disestablishment of the national Church; and the seventh, which asks, What is Christian socialism? The writer's reply does not give a clear concept of what organized Christian socialism is to consist, for the reason, probably, that such an industrial, all-embracing organism is practically impossible. And were it externally practicable, human selfism would woefully mar its operation. The application of Christian principles to all business transactions and combinations is all that is needed to correct our worst social evils, and to put humanity into possession of as much happiness as is attainable in this present life.

The August *Contemporary Review* contains, among other good things, a paper on "The National Home-Reading Union and Its Prospects," showing how our Chautauqua movement became the germ of a great scheme in England for promoting systematic home-reading among all classes in such a way as to make it truly educational. It describes the curricula arranged under three categories, as prepared for "Young People," for "Artisans," and for "General Readers," and details the measures which brought the universities of England, Scotland, and Ireland into active cooperation with this grand scheme. This paper should be studied by all

who are in sympathy with the cause of popular education. Whoever seeks light on the Romanizing tendencies of English ritualists will find it in the paper on "The Limits of Ritual in the Church of England." The benefits resulting from "the higher education of women" are eloquently presented in "Women and the Universities." Readers having antiquarian tastes will be delighted with "The Prehistoric Races of Italy;" and he who would understand the "true inwardness" of many socialists should read "The Nihilism and the Socialism of the World."

The *Nineteenth Century* for August has thirteen papers, of which the first, on "The Value of Africa," and the sixth, entitled "On the Rim of the Desert," will interest and instruct students of the coming development of Africa; the tenth, on "The Hebrew Hell," is an elaborate statement of the views concerning "hell" held by ancient and modern rabbins, showing their beliefs as to its condition, names, locality, extent, creation, final cause, rulers, victims, tortures, and duration. A very scholarly paper, important to theologians and interesting to students of eschatology. Its eighth article, on "The Power of Suggestion," contains facts illustrative of the power of hypnotism; and its eleventh, on "Domestic Science," bristles with sensible hints valuable to American as well as to English housekeepers.

The *Westminster Review* for August briefly reviews "Stanley's New Book;" ably discusses the merits and demerits of "The English Lunacy Law;" writes with discriminating criticism of "Modern English Novels;" gives a vivid and vigorous description of "Life in Achil and Aran," two islands on the coast of Ireland, with judicious suggestions respecting the development of their abundant fisheries; ineffectually attacks the claims of John to have been an "eye-witness" of the facts described in the fourth gospel; describes the "handsome temple of cremation" in the cemetery of Milan, and the two processes of cremation successfully practiced there; discusses the "divorce question," with leanings favoring greater liberty of divorce, and searchingly exposes the defects of the "New Educational Code" of Great Britain.

Harper's New Monthly Magazine for September caters skillfully for all classes and for readers of varied tastes. "Across the Andes" and "Mountain Passes of the Cumberland" will please those who love to see distant scenes through other men's eyes; "Recent Discoveries in Greek Sculpture" is a feast for artists; yachtsmen will enjoy "The Social Side of Yachting," and general readers will relish the many literary tidbits which are on its table.——The *Century* for September is also superbly illustrated. We note as of special interest, "The Women of the French Salons," "Wells Cathedral," "An Artist's Letters from Japan," and "Present Day Papers."——The *Chautauquan* for September comes to our

table as vigorous and cheery as ever. It presents the allurement of a novelette by John Habberton, with a table of pleasant papers adapted to the needs of the great Chautauquan family. In his "outlook," the editor, while deploring the general demoralization of the public conscience in things forbidden by the eighth commandment, says, "It is not altogether bad," and cites the public interest in questions pertaining to the comforts of life as proof. It would be pessimistic, he concludes, to say that the public conscience is wholly bad. Perhaps so. But that it is moving in that evil direction who can deny? Public sympathy with movements which touch the sentiments look like virtue, but is not unless it be allied with that obedience to sound ethical perceptions which the *Chautauquan* is so ably seeking to encourage.——*Lippincott's Magazine* for September has a capital story, entitled "The Mark of the Beast," with papers on questions of current interest.——The *Methodist Magazine* for September fully sustains its well-earned reputation of being an ideal Christian family magazine.——The *Gospel in All Lands* for September is almost wholly filled with interesting papers relating to Japan and Korea.——The *North American Review* for September contains: 1. "The Federal Election Bill," a symposium by Hon. H. C. Lodge and Master-Workman Powderly; 2. "Society Women in the Time of Christ;" 3. "Tolstoi and the *Kreutzer Sonata;*" 4. "Our Fur Seal Fisheries;" 5. "The McKinley Bill in Europe;" 6. "Client and Architect;" 7. "Literary Women in London Society;" 8. "Popular Errors Regarding Health;" 9. "A Janus-Faced Statute;" 10. "The Pan-American Conference;" 11. "The Recent Crisis in Congress." In these papers the writers discuss the living questions of the day with rare ability. If not all on the right side of current issues, they give the reasons which determine the opinions of thinking men who sustain wrong conclusions.——*Blackwood's Edinburgh Magazine* for August has a charmingly written paper on "Heligoland and its People;" an excellent critical essay on "Crime in Fiction;" a suggestive article on "Agricultural Education;" a delightfully reflective paper on "The Vale of Iden;" a lucid synopsis of Stanley's *In Darkest Africa*, and a strong argument in favor of an "international bimetallic system.——The *Unitarian Review* for August sketches "Two Old-Time Ministers of Lexington;" describes "The Orthodox Church of Russia;" reviews "Moore's *Gothic Architecture;*" discusses "Forms of Agnosticism," and writes meditatively on "Intermingled Ways, New and Old."——*The Old and New Testament Student* for August opens with brief editorials which treat mainly of "critical Bible study," and strongly insist that a reverent spirit in the critic is essential to a proper understanding of God's word. "There can be no true Bible study without reverence" is the key-note of these paragraphs. Among its papers we note, "The Literary Character of St. Paul's Letters;" Professor J. D. Dana's "Genesis of the Heavens and the Earth and all the Host of Them;" and "A Symposium upon the Advisability of a Normal Department in Theological Seminaries," in which Messrs. Cook, Gordon, Stevens, Baker, Kedney, Blackall, and William N. Rice approve of such a department.

BOOKS: CRITIQUES AND NOTICES.

AN EXCESS OF BOOKS.

THE world is fast filling with books. If good and wholesome, it is well, for the book is a civilizer, a thought-inciter, a life-force. Whether Washington Irving's belief uttered over half a century ago shall be realized, that "the world will inevitably be overstocked with good books," it is certain that books of a high grade, of an unimpeachable moral tone, and of a broad and elevating scholarship are already numerous, and will increase with the flow of years. Of this class are the following: *The Scriptural Doctrine of Sacrifice and Atonement*, by Alfred Cave; *The Kings of Israel and Judah*, by Professor George Rawlinson; *Philosophy of Christian Experience*, by Bishop R. S. Foster; and *The Colored Man in the Methodist Episcopal Church* by L. M. Hagood.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Scriptural Doctrine of Sacrifice and Atonement. By ALFRED CAVE, B.A., D.D., Author of *The Inspiration of the Old Testament Inductively Considered*, etc.; and Principal and Professor of Systematic Theology of Hackney College. New Edition, Revised Throughout and Partly Rewritten. 8vo, pp. 550. New York: Scribner & Welford. Price, cloth, $4 50.

The reissue of this great work, with revised and rewritten contents, is a testimony to the importance of the subject, the enlarged views of the author concerning it, and the approval of that scientific and biblical public that seeks to know the origin and import of fundamental truths. In the first edition the doctrine of sacrifice had elaborate treatment, but in the present edition the author shows the fullest mastery both of the details and the collaterals of the great theme. The basis of the book is its first and perhaps strongest commendation. Dr. Cave recognizes the indissoluble connection between Mosaism and Messiahism, or the relation of the Old Testament systems of sacrifice to the consummation of all sacrifices in the death of Jesus Christ. He is quite right in assuming that it is as impossible to grasp the teachings of the New Testament on the subject without a previous knowledge of the Old Testament system as it is to understand English without a knowledge of Anglo-Saxon or geology without a knowledge of mineralogy. Seeing that both must be studied that either may be comprehended, he devotes much space to the setting forth, first, of the patriarchal doctrine and observances of sacrifice, and, second, of the essential, symbolic, sacramental, and typical significance of the Mosaic doctrine, injunctions, and observances. In this examination he is both concise and complete, omitting no fact essential to the history, and interpreting the whole in consonance with the best theological conceptions of the system. He then finds it important to consider the development of the doctrine in post-Mosaic times, briefly indicating both the hagiographic

and the prophetical conceptions of the Mosaic institutions, closing this department of inquiry with a review of the allegorical and biblico-theological theories that in Origen, Bähr, Hengstenberg, Kurtz, and others have had ample representation and enforcement.

The transition to the consideration of New Testament doctrine is at once logical and necessary. Combining the linguistic and biblico-theological methods in the study of the New Testament the author discovers a correspondence between its teachings and those of the Old Testament, or such a relation as is necessary to endow the one with prophetic significance and the other with atoning value. He also detects in the spirit of the New Testament writers and in the teachings of Jesus the doctrine of sacrifice as essential to the system of religion which he was establishing. Going outside of this source of knowledge he comes in contact, and is some instances in conflict, with many theories, such as the gnostic, patristic, Socinian, Calvinian, Arminian, not to mention those of Anselm, Aquinas, Duns Scotus, and Abelard, that have encumbered theology and made its study a burden. He, however, manages his case with adroitness and ability, having a clear notion of what sacrificial atonement means in the scriptural sense, and is not disturbed either by the ancient theories or the modern and more plausible interpretations of Campbell, Bushnell, and Dale. Having fully stated what seems to him, and what every intelligent reader must concede, with few hesitations, to be the New Testament teaching, he forcibly compares the atonements of the two systems, finding in the one a symbolic feature and in the other an actualization of sacrifice whose influence will survive into the everlasting ages. He opens the door to the supposition of "sacrifice in the heavenly world," which, though beautiful as a teaching, and probably true as a fact, is not sufficiently treated in the volume to remove doubt or even strengthen faith. The main point of sacrifice by Jesus Christ is sustained throughout this department with a thoroughness and a scholarly force that is most satisfactory, and the general doctrine in both its Old Testament and New Testament aspects has received the most careful, if not an absolutely exhaustive, historical and logical consideration. We have no hesitation in recommending this work to those who are seeking an intelligent interpretation of one of the great doctrines, one of the sublime mysteries, of the biblical revelation.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D., Leipsig. Translated from the Fourth Edition. With an Introduction by Professor S. R. DRIVER, D.D., Oxford. Vol. I. 8vo., pp. 458. New York: Scribner & Welford. Price, cloth, $3.

The biblical student will discover in this volume not only the influence of the results of radical criticism, but also the extent to which it goes in making demands upon scholarship and faith. As an original investigator Dr. Delitzsch was thorough and forcible, and until his last years maintained the evangelical position against the attacks of those who would subvert the popular belief. It is admitted that, after a careful review of his commentaries on Genesis, the Psalms, and Isaiah, he felt

obliged to modify certain fundamental conclusions he had reached, and conformed them to the latest established results of critical analysis. For this modification, however, he was less indebted to Wellhausen than Professor Driver in his well-written Introduction assumes or than scholars suppose. In an interview with Professor Frederick Delitzsch, of Leipsic, the son of the distinguished author, we inquired specifically as to the influence of Wellhausen upon his father, and the reply was instantaneous and emphatic that the Marburg professor never influenced him for a single moment. On the other hand, the son informed us that his father was greatly annoyed by the radicalism of the professor, and shocked by the manifest irreverence of his declamation and the destructive tendencies of his assumptions. We should infer that English thinkers had more influence on the mind of the elder Delitzsch than the subtle and irreverent lecturer at Marburg.

Nevertheless, Dr. Delitzsch somewhat yielded to current criticism, his later views on Genesis and Isaiah not exactly corresponding with his earlier and equally thoughtful conclusions, and making it possible to be quoted on both sides of the critical questions. This is slightly unfortunate, because hitherto he could be quoted with effect against the antagonists of the historic faith. From this dilemma, however, there is partial escape by a diligent study of what changes really occurred in the author's convictions and what he really intends to hold in his later teachings. It is averred by the rationalistic critics that he substantially renounced the old positions and accepted the new reconstructions, but this is not exactly true. As to *Deuteronomy*, as Dr. Driver admits, Dr. Delitzsch concluded that, *in its present form*, it probably was the product of the age of Hezekiah, but as to the Pentateuchal codes, they embody elements of much greater antiquity than the Pentateuch itself, and the whole rests ultimately upon a genuine Mosaic basis. This, though a modification of his earlier view, is also a modification of the rigid theory of the higher critics concerning the Pentateuch, and Deuteronomy in particular. As to *Isaiah* the same spirit of modification is apparent, and also the same conformity to criticism under well-guarded limitations and safety lines. He maintains that Isaiah's prophecies constitute a "united whole, whose several parts have been skillfully and significantly arranged." He also commends the arrangement, and pronounces it "worthy of the prophet." However, he states that if the later critics are correct the Book of Isaiah must be regarded as an "anthology of prophetic discourses by different authors," to which view he offers no objections. And yet he thinks it strange that these different authors should be unknown, especially if they were great prophets or lived and wrote as the disciples of Isaiah, either in his time or during the exile. He cannot even agree with Dr. Driver in his argument for a deutero-Isaiah, nor, as the second part appears to be as Isaian as the first part, can he exactly determine that, after all, Isaiah did not write it. The fact is, the questionings, reasonings, objections, and limitations under which the author veers to the other side may be employed in complete refutation of the theory of a double authorship

of the Book of Isaiah. The author answers himself, or the first edition refutes by anticipation the fourth.

The present volume contains an exposition of the first twenty-seven chapters of Isaiah. It is proper to observe at this point that Dr. Delitzsch was not carried away with the delusion that prediction is not a characteristic of the prophetical books; on the contrary, he classifies them into prophetico-historical and prophetico-predictive. Isaiah is a prophetico-predictive book, and is interpreted accordingly. It is needless to write that the comments are not of that purely verbal cast that reflects the philological spirit; they are rather the embodiments of broad conceptions of Israel's condition prior to the exile and during its continuance, partaking largely of the spirit of the original writer and of the purposes for which he wrote. Neither his Hebrew, Greek, Arabic, nor Syriac seems quite to unlock the mysteries of the prophecies; but Israel itself, opening the gates to its inner life, its hope and despair, its captivity and deliverance, stirs the commentator, and incites him to decisions just and true.

It is not in our plan to offer a critical analysis of this commentary, as it is too valuable to be marred by adverse judgment, and should not be depreciated by an exhibition of its weaknesses. Occasionally we differ with the author in the definition of a word, and would not draw his inferences from the verse or paragraph under consideration. On the whole, it is sound and safe in exegesis, trustworthy in its historical references, erudite in its reasonings, most reverential in its spirit, and furnishes a comprehensive survey of Israel in the time when prophets were the anointed of God and leaders of the people to his throne.

Eschatology; or, The Doctrine of the Last Things, According to the Chronology and Symbolism of the Apocalypse. By F. G. HIBBARD, D.D., Author of *The History and Geography of Palestine, The Commentary on the Book of Psalms*, etc. 12mo, pp. 360. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

Eschatology is the cloud-land of theology. It is the region of uncertainty, symbolism, mythology, superstition, and darkness. No one has appeared who has solved its mysteries or who has cast an electric light over the heights and abysses of the future. Even the Master taught respecting the "last things" in a cautious, reserved way, withholding more than he announced. The Church, however, is weary with its longings, and has almost ceased to anticipate the things to come. It asks for an interpreter of the parables, a magician at whose touch symbolism will unfold its contents and apocalypses will deliver their judgments. Dr. Hibbard, prepared for his task by years of research in the biblical realm, modestly undertakes to unravel some of the difficulties of the subject and to straighten the conceptions and interpretations of believers respecting John's revelations of the coming ages. We take up his book with the hope that he has done more than his predecessors in this line; we lay it down with the conviction that he has improved the general view of the future and given a reason for a stronger faith in the doctrines of apocalyptic eschatology.

Nearly one half of the book is occupied with an interpretation of the

Apocalypse from a view-point which, however plausible, may provoke dissent. He holds that the time covered by the vision reaches from the death of John to the judgment-day, and that the events described occurred in a successive order, which is the essential factor in the interpretation. Upon this basis the superstructure rests. The author then discourses upon the epochs of the trumpets and the epochs of the vials, describing the personal character of Antichrist and preparing the reader for the advent of the millennium. Stating the fact of diverse views respecting the millennium, the author classes himself with the post-millennialists, discussing the events that lie between the millennium and the judgment with vigor and in harmony with the general teachings of the Church. In this part of the discussion he has made emphatic just what theology has too feebly proclaimed, and given force to a faith that, whatever the reason, has been more dormant than active in the evangelizing movements of God's people. If we must take exception to the conclusions of the author it is to the indirect impression made in the last chapter that the second coming of Christ is imminent, or that the Church should anticipate it as speedily probable. We are not prepared to believe in the speedy coming of Christ, since there are too many prophecies unfulfilled, there is too much work to be done before he comes, and it is by no means certain that the world has yet reached the millennium. The book is written in a most devout spirit, accompanied with that thoughtful survey of the subject that the literary labors of the author in other departments of inquiry would prepare us to expect.

The Kings of Israel and Judah. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford, and Corresponding Member of the Royal Academy of Turin; Author of *The Five Great Monarchies of the Ancient Eastern World*, etc. 12mo, pp. 238. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

The Jewish kings were peculiar among the monarchs of antiquity. As the vicegerents of Jehovah, by the estimate of their nation, the romantic interest surrounding their palace lives, the gracious dignity inhering in their persons, and the particular importance attaching to their official decrees were unchanging elements in the Jewish thought. Nor is the present student of the Old Testament Scriptures altogether insensible to this ancient claim for the sacredness of the kingship. Though trained to democratic institutions, and cherishing a wholesome disregard for the divinity which once hedged ordinary kings about, he is nevertheless attracted by such a volume as that of Professor Rawlinson, now under consideration. The knowledge that the kings of Israel were regarded as the visible and human representatives of Jehovah, in the government of a people on whom the crowning honors of existence were conferred, clothes their vicegerency with an air of sacredness attaching to no other rule, and gives a definite charm to these abbreviated royal biographies. In orderly and diversified procession there pass before the reader—Jeroboam, Abijah, Asa, Omri, Ahab, Jehoshaphat, Jehu, Uzziah, Ahaz, and more. Their personalities are distinct. Some are upright,

others desperately and monumentally evil; some are of long reign, as Hezekiah, who received renewal of days by the special grant of the Almighty; others are of short rule, as Nadab, to whom Rawlinson assigns a kingship of but a few months. It would not be advantageous to scrutinize these separate reigns in particular detail. Noticeable among them all, however, is that of Josiah, in whose time the copy of the law was found in the temple. That the later critics have attached an undue importance to this discovery is borne out by Professor Rawlinson's summation of that incident and its relation to the earlier arrangement and knowledge of the law. Thus of Josiah he writes: "No doubt he had often before had portions of it read to him from Jewish liturgies, and those who instructed him in the religion of Jehovah could only do so out of the law, in one shape or another, as it had come down to them; but the reading of the entire law to him in one continuous sitting was like the breaking upon him of a wholly new light, as the reading of the entire New Testament was to many at the time of the Reformation." Such a suggestion of the pre-arrangement of the Pentateuch and its study will afford but scanty comfort to the negative critics and contribute no strengthening to their indefensible position. As a whole, high value must attach to this late volume of Professor Rawlinson. His book is a patient and accurate gathering together of the little that may be known of these Jewish kings—some of them so shadowy—from the prophetical Scriptures, the *Antiquities* of Josephus, the contemporary notices contained in the monuments of Assyria and Egypt, and such modern authorities as Kitto's *Biblical Cyclopædia*, Winer's *Realwörterbuch*, Grüber's *Cyclopädie*, and Dean Stanley's *Lectures on the Jewish Church*. By his faithful compilation from these valuable authorities, and by his wisdom of arrangement, combined with strength and grace of composition, Professor Rawlinson has conferred a lasting benefit upon the student of ancient Scripture, and has maintained his well-earned place among biblical historiographers.

Studies in the Christian Evidences. By ALEXANDER MAIR, D.D. Second Edition, Revised and Enlarged. 12mo, pp. 396. New York: Scribner & Welford. Price, cloth, $2 40.

The field of "evidence" enlarges by research; its boundary lines, like the horizon, extend beyond us as we approach them. Dr. Mair plows familiar ground, but he also ventures into new territory, not to a great extent, it is true, and vindicates the Christian religion from what he finds in its nature, teaching, and form of revelation. He writes with such clearness that sometimes his arguments may be anticipated, and with such force as to place his facts beyond the need of elaboration or defense. Recognizing that materialistic scientists have intruded into the realm of theology, he remands them to their own sphere by exhibiting the insufficiency of the scientific method for the determination of the higher problems of theism and Christology. He assumes, in the beginning, the stability of the theistic doctrine, without which, indeed, a discussion in behalf of Christianity is useless. His preliminary observations on inspiration prepare the reader

for the author's succeeding analysis of early historical testimony to the authenticity of the New Testament, which, though not as complete as might be desired, is convincing, and sufficient for its purpose except to minds cherishing unwholesome doubts. The strength of the author is expended in defense of the epistles of Paul against the attacks of negative criticism, and of the miracles of the New Testament, especially that of the resurrection of our Lord, against all objections, skeptical, speculative, or otherwise. It is evident from these defenses that Dr. Mair proposes to embarrass the critics as much as possible; and from his chapter on "Some Recent Reverses of Negative Criticism" we infer that he is not alarmed by the critical assaults upon the fourth gospel, or upon any of the historic doctrines of Christianity. He writes under the buoyancy of the Christian faith, but he discriminates sharply between the faith that is a superstition and a faith that rests upon an historical basis and a Christian experience. Christianity has survived for nineteen centuries because of its inherent truth; there is no good reason for believing that it will not survive until the mediatorial kingdom of Jesus Christ shall be delivered to his Father. In this spirit the book is written, and, written to assist others out of doubt and uncertainty, it deserves more than ordinary commendation.

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHÜRER, D.D., Professor of Theology at the University of Giessin. Being a Second and Revised Edition of a *Manual of the History of New Testament Times.* First Division: Political History of Palestine from B. C. 175 to A. D. 135. Translated by Rev. JOHN MACPHERSON, M.A. Vol. I. 8vo, pp. 467. New York: Scribner & Welford. Price, cloth, $3.

In its revised form this work is a concrete discussion, not only of the characteristics of New Testament times, but also of the period that preceded it and of the people most involved in the decay of Judaism and the emergence of Christianity. In some particulars Schneckenburger and Hausrath have encompassed the same subjects, but they have in view the general history of Israel rather than a single epoch, and the succinct results of that history rather than the specific causes that produced them. Dr. Schürer, therefore, offers a new treatment of the interesting period from the Maccabean rulership to the times of Hadrian, enabling the reader to comprehend the sovereign forces of Judaism in its brief independency after the Seleucidæ and its inevitable decline under the dominancy of the Romans. He rightly holds that the Maccabean development must be understood if the focal era of Jesus Christ may be properly interpreted, though he by no means implies that that era derived no impulse, color, or significance from the still earlier or more remote periods of Jewish history. On the contrary, he detects the beginnings of Pharisaism in the legalistic tendencies of Ezra, and traces them through the succeeding periods down to the Roman supremacy, when the Talmud displaced the Thora and Judaism proper expired. We have, therefore, in this volume a concentration of scholarship upon the single point of the historic development of the Jewish people from the time that they regained their independence until Jewish nationalism faded from history.

The scope of the subject is large, but really confined to very traceable limits; and, as it deals with familiar facts, events, and leaderships, it is refreshing to reread it, and profitable to embody the results of scholarship in so convenient and usable a form. In style the author is severely historical. It is wanting in that imaginative or idealistic trait that Macaulay or Delitzsch would exhibit, hence it is not specially attractive, except for its petrified facts of history and the skill of the author in combining them in their logical relations. This, however, is not written to detract in the least from the value of the work, but merely to characterize it for our readers. He writes of Antiochus, John Hyrcanus, Aristobulus II., Tiberius, Nero, and Herod the Great in the same correct but somewhat artificial style, without ornamentation or the filagree work of the poet. Many of these giants deserved no ornamentation, but the period itself would have gained in representation by a few idealistic touches. We know of no work, however, that surpasses this for its accuracy of detail and comprehensiveness of the period, with its causes and results, and we therefore urge its extended circulation.

The Anatomy of Atheism as Demonstrated in the Light of the Constitution and Laws of Nature. By Rev. H. H. Moore, D.D. 12mo, pp. 365. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 50.

The author is too well known to need an introduction to our readers, but the book that now issues from his pen deserves a specific announcement as to its character and purpose. Though on an old subject we venture to suggest that it has not in recent years received such rare and philosophic treatment as one finds in these crowded pages. The thinking faculty of Dr. Moore has been employed in every argument, leaving nothing to be desired in the way of a complete refutation of atheism, or of any theory resting upon a misconception of nature and a misconception of God. Atheism, as he shows, is really a paganism—a *misunderstanding of God.* This, at least, was its original significance. In later times, or in civilized lands, it degenerated, if we may choose the expression, into a misunderstanding of nature, requiring a scientific and philosophic remedy as the other required a theological exposition and answer. Dr. Moore, therefore, is scientific and philosophic, though he by no means forgets the biblical aspect of the question, nor overlooks its relation to Christian belief and the great truths of the word. In the exposure of the scientific basis of atheism, whether he is answering Huxley or Ingersoll, a pagan or a civilized writer, he is learnedly critical, overthrowing the wrong interpretation by such a use of the facts and laws of nature as must confound those who have followed the errors of their leaders. He holds throughout to the fundamental idea that nature is not atheistic, explaining its evils which have been urged in defense of atheism in perfect harmony with the conception of an all-wise, all-powerful Supreme Being. He shrinks at no difficulties, misrepresents no theories, but seeks, by a scientific inquiry into nature, to show that atheism has no ground for itself in the physical universe. We hold that the value of his discussion is the scientific support it gives to the theological conception

of the existence of God. Hitherto, or too often, the thinker has relied upon the theological argument for his theological doctrine; but the difficulty in that case was that the argument, when delivered, was as much the object of faith as the doctrine itself. We beg now to submit that the scientific argument is a demonstration; more, it is a co-revelation of the supreme fact of God as the Creator, moral Governor, Lawgiver, and Revealer, and entitled to the reverent regard of all believers in the truth, and to the thoughtful consideration of those who are without God in the world. The book extinguishes atheism by undermining its only foundation.

New Light from Old Eclipses; or, Chronology Corrected and the Four Gospels Harmonized by the Rectification of Errors in the Received Astronomical Tables. By WILLIAM M. PAGE. With an Introduction by Rev. JAMES H. BROOKES, D.D. 12mo, pp. 590. St. Louis: C. R. Barns Publishing Co. Price, English cloth, $2 50.

The purpose of this work is commendatory. The chronology of the Bible, as interpreted by theologians, is of uncertain value, and very confusing in its general impressions. The dates of the New Testament period are not at all satisfactory, either because they are not directly given, or because they seem to disagree with the records of profane history. Chronology appears not to have been reduced to a science by the ancients, who were as careless in such matters as they were deficient in keeping the annals of kingdoms. Neither gospel writers nor profane writers record dates with exactness or clearness. The author believes he has solved some of the difficulties growing out of this condition of things, and offers revised dates for the birth of our Lord, his crucifixion, and the great events of the New Testament period. He has made a careful study of the astronomical tables of Rome, re-read the historians of the empire, carefully construed the narratives of the evangelists, and by comparison of the sacred record with all that he could find outside of it, he has reached conclusions that, if accepted, will compel the abandonment of some theories and dates that have passed unchallenged for centuries. We cannot in so brief space attempt to review the method pursued by the author, or to pronounce upon the accuracy of his conclusions. The system of chronology he has projected appears self-consistent, and as it seems to remove difficulties, and readily adjusts itself to the ever-varying narrative of the gospels, there is no reason why it should not receive the most careful inquiry and testing according to astronomical facts and literary principles. It certainly does not refute itself, nor does it excite suspicion against its integrity by any arbitrary application of principles to the events in question. If he is correct as to the date of the eclipses, he is on sure ground for his inferences. As to the harmonization of the four gospels, so as to furnish a connected story of the life of our Lord, we accept it with more reserve, more hesitation, than the chronological solution. We have always been impressed that a complete biography of the Son of man is impossible, so many are the gaps and breaks in the narrative; and as there is no additional or outside source of information respecting him, we are left to imagine or invent where the record fails to inform. This

we do not regard a misfortune, for a complete life would, perhaps, not serve our purposes any better than the fragmentary record given. It may not be impossible to arrange the events of the gospels in chronological order, or to unfold his life according to these events; but this is not necessary to a spiritual apprehension of Jesus Christ as the Son of God. Still, the author's attempt is not below par, nor is it a feeble imitation of other scholars in the same field. We state the attempt, and leave it for the reader to put his own estimate upon it.

Christian Theism. A Brief and Popular Survey of the Evidence upon which it Rests; and the Objections Urged against it Considered and Refuted. By the Rev. C. A. Row, M.A., Oxon., Prebendary of St. Paul's Cathedral and Bampton Lecturer for 1877. 12mo, pp. 318. New York: Thomas Whittaker. Price, cloth, $1 75.

Prebendary Row, waiving scientific and philosophic arguments, undertakes to support Christian theism by facts and principles that address themselves at once to the common mind and compels assent unless unbelief stand in the way of logic. He has not aimed to produce a classical work for the scholar, but to recast the evidences for the almost universal belief in the existence of God for those who have neither the time nor the talent for abstruse investigation. His plan is not a new one, nor are his proofs original or very striking, except that they exhibit the force and sprightliness of the writer. He makes excellent use of the principle of causation, of the adjustments, adaptations, and correlations of the universe as proofs of an intelligent Creator, and of the fact of man's moral nature as proof that God is not impersonal force, but a moral being. He antagonizes in masterly form the theories of agnosticism and evolution as opposed to theism, and refutes standing objections to the doctrine with great seriousness and power of expression. He never forgets his main purpose and never strays into adjacent fields of discussion. While not hortatory in form, he is persuasive in effect and confirms man's intelligent faith in the stupendous fact of God's existence and his government over the world. In the light of his purpose it is just to say that the author has contributed a helpful book to those who are in mental conflict over one of the greatest problems of thought.

Landmarks of New Testament Morality. By the Rev. GEORGE MATTHESON, M.A., D.D., Minister of the Parish of St. Bernard's, Edinburgh. 12mo pp. 266. New York: Fleming H. Revell. Price, cloth, $1 50.

Because this is neither an historical nor a theological work it should not be inferred that it is wanting in the characteristics of a scholarly and instructive volume. On the contrary, it is an incisive study of the ethical spirit and teachings of the New Testament, showing that the morality of Christianity is of the highest order and indispensable to individual security and development. There are no surface views in the book, but rather profound and penetrating inquiries into the ethical problems of religion. Some of his positions will do more than stimulate investigation; they will arouse antagonism, but the result will be an acceptance of the main

conclusions of the author. We ourselves incline to think that he has overstated the fact when he says that Christianity has the "Brahmanical sense of mysticism, the Buddhist feeling of present depression, the Parsee conviction of sin, the Confucian hope of a coming kingdom of glory." Christianity is more than an aggregation of the ideas of the old antecedent religions, and, though related to them, it is far different from them in original impulse and final significance. In interpreting the old faiths many writers are disposed to attribute too much to them as formative forces in Christianity. The fact is, Christ is Christianity, and he did not borrow his ideas or ask any aid from sages, priests, or institutions. In his treatment of the Christian view of sin the author also ventures a discrimination or two that, if correct, assists in clearing up some difficulties. In the Old Testament we have a theological exposition of sin; in the New Testament the exposition is ethical. Judaism declared sin to be a violation of the law of God; Christianity declares it to be a violation of the law of man. Now this may be a just distinction, but it seems to reduce sin to the level of a human indignity, whereas the Scriptures hold that it is an offense in the sight of God. We must remember, however, that the author confines himself to the ethical side of religion. He therefore does not consider all the facts or teachings of religion. This limitation is that which, whether just or unjust, will subject some of his statements, though not the book as a whole, to some misunderstanding, if not criticism. Considered in its entirety, it is a contribution of special value. It grasps the ethical system of the New Testament as of the first importance, analyzes it with penetration, discusses it with vigor, and proves it to be the evolution of the divine idea of right and wrong, and therefore to be the final system for man.

The People's Bible; Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, Holborn Viaduct, London; Author of *Ecce Deus*, *The Paraclete*, *The Priesthood of Christ*, etc. Vol. xii, The Psalter. 8vo, pp. 464. New York: Funk & Wagnalls. Price, cloth, $1 25.

Dr. Parker is among those who place a superlative estimate upon the Psalms. All his life long he confesses to have reveled in their riches. For their tenderness and majesty, their anticipation of human experience in its innumerable phases, and their condensation of all the later Scripture into their short compass, he speaks his unstinted reverence. "All the other parts of the Bible are in the Psalms. There creation is repeated; there the wilderness is remembered; there the Church is outlined; there Christ is born; there the wail of Calvary sanctifies all other agony. . . . Blessed be God for the Psalter. It seems to have been written in our mother-tongue. It is a calendar which we can consult every day in the year, and for every day of the year find some bright motto, some gentle speech, some anticipative gospel." The present work of Dr. Parker is not a methodical commentary on the hundred and fifty psalms of the Old Testament collection, but rather a series of discourses upon whole psalms or on certain central sentences selected for elucidation. Those who have availed themselves of the previous volumes of the City Temple pastor

in his *People's Bible* series will anticipate the characteristics that mark his latest work. The breadth of view which he takes is refreshing. He is not a man of narrow vision, but sweeps a broad horizon in his study of the truth. The element of practicality is also manifest. Dr. Parker walks with his hearers through the every-day paths of service and of trial. Into the successive experiences of success and of sorrow he enters with his listeners, and profound words of monition or of encouragement he speaks in his unique way of speech. Great fertility of expression and an abundant utterance of those deep heart-feelings without which no pulpit ministration is highly successful, furthermore mark this study of the Psalter. The volume is perhaps one of the richest of the series. Those who have read Dr. Parker in previous publications will find much of heart-food in this latest work.

The Gospel According to St. John. With Introduction and Notes. By Rev. GEORGE REITH, M.A., Glasgow. Two Volumes. Vol. i, 12mo, pp. 136. Vol. ii, 12mo, pp. 178.

The two volumes belong to the series of Hand-books for Bible Classes and Private Students, issued under the editorial supervision of Professor Marcus Dods and Dr. Alexander Whyte. The chief value of the first volume is the critical introduction to the Gospel of St. John, in which, after the portrayal of the life and character of the apostle, the author establishes both by external and internal evidence the Johannean authorship of the gospel. It is significant that the gospel itself nowhere directly reveals its author, but the inference of John's relation to it cannot be overthrown. The commentary is a species of compact writing that is in striking contrast with exegetes who wish to occupy as much space and reward the reader with as little valuable exposition as possible. In this respect it may be strongly recommended to students of the word. In respect to the substance of its comments, while, on the whole, they will be acceptable to the average reader, the inquirer will hesitate to receive every thing he reads, and the scholar will question some deductions of the author. The second volume is exclusively an exposition of the gospel from the eighth to the concluding chapter, and partakes of the character of the first. It deals with Christ's manifestations and the pathetic scenes of his last days on earth, with all that followed, including his resurrection and ascension. No one can read these volumes without having a more definite conception both of John the apostle and of Christ the Saviour.

Articles on Romanism. Monsignor Capel, Dr. Littledale. By the Rev. JOHN H. HOPKINS, S.T.D. 12mo, pp. 200. New York: Thomas Whittaker. Price, cloth, $1.

Monsignor Capel was a daring writer when, by pamphlet and magazine, he ventured to attack Protestant principles as they prevail in the American republic. So long as he confined his bigoted and ultramontane talks to the drawing-room, he was unmolested; but when he appeared in the public forum he met antagonists who scrupled not to expose his insincerities, and overwhelmed his theories of Churchism in the catastrophe they

deserve. The author of this brochure handles the foe of Protestantism with extraordinary courage and enthusiasm, and vindicates the Protestant position, not so much by elaborating it as by showing that the Roman Catholic objection to it is untenable. Dr. Hopkins's articles were first published in the *American Church Review*, and are now given a wider circulation in the permanent form of a book. In a controversy of this kind the *argumentum ad hominem* frequently appears, but it is unavoidable, as Monsignor Capel is the aggressive party, and is the party to be answered. We certainly commend Dr. Hopkins's judicious defense of the truth.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Philosophy of Christian Experience. Eight Lectures delivered before the Ohio Wesleyan University on the Merrick Foundation. By Bishop R. S. FOSTER. Third Series. 8vo, pp. 179. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. Price, cloth, $1.

We approach the examination of this series of lectures with a "sympathetic temper" and the highest confidence in the ability of the distinguished author to discuss his subject, both from his personal experience of religion as a fact of consciousness and from the view-point of philosophy rather than theology.

In a work of our own we have attempted to demonstrate that Christianity has a philosophical, and therefore rational, basis, and that it appeals to human intelligence on grounds to which the human mind must assent. The existence of God is as susceptible of scientific as of theological demonstration, and Christian experience is as truly a philosophic as it is a religious fact. If the theologians in the past have erred in their attempted vindication of the principal doctrines of Christianity, the error may be discovered in their *penchant* for the theological argument, and an ignoring of the supports and proofs which the philosophical spirit would suggest, and which might be found in philosophical principles and methods of reasoning. Bishop Foster has avoided the fossiliferous method of argumentation and subjected our spiritual knowledge—a knowledge of an indwelling regeneration—to a rigid analysis in accordance with the most exact method of philosophical inquiry. Should one be disinclined to the philosophical method for the investigation of such facts as experience, forgiveness, regeneration, and sanctification, one must admit, after reading these lectures, that as the results are in consonance with theological teaching, the method by which they are justified deserves some consideration, if not approval.

In the treatment of his theme Bishop Foster commences with definitions of the terms involved, and confines the development within the limits, or according to the precise suggestions, of the definitions. We know what he means by such words as "experience," "Christian," "philosophy," and other words essential to an understanding of the subject. He is not less transparent when he proceeds to consider the conditioning grounds of the spiritual life, not less complete in the power of

analysis and less forcible in the form of statement when he discusses the elements of experience. In short, the development is a successional outburst of expanding truth, with a basis unshaken in the constituents of human nature, and culminates in the indescribable possibilities of the soul through the co-operating grace of Jesus Christ.

From beginning to conclusion the discussion is an unfolding of facts of limitations, implications, antecedent principles, fundamental processes in regeneration, subsequent phases of the Christian life, and final completion of divine grace in the soul. The book has a twofold charm: (1) The charm of the author's deep-toned, spiritualized rhetoric; (2) The charm of the truth as it bursts out of rhetorical form and stands for itself. Truth has a beauty, a form, a power all its own, and, through the author's elegance of conception and matchless representation of its character, it shines with a radiance that adorns the sentence, the paragraph, the argument, the book, while it wins all its claims by its own independent influence and the power of its inherent grace. Which to admire the more, the truth itself or the form in which the author has draped it, many a reader may debate as he contemplates the philosophy or rehearses the experience of his own regeneration in Jesus Christ.

We commend the book to philosophers because its philosophy is rational, correct, profound; to Christians, because its Christianity, though not dogmatic, is in accordance with the New Testament; to students, because "experience" is a fact entitled to be studied; to the Church at large, because religion ought to support itself by all the methods of which the human mind is cognizant, or capable in the inquiry for truth.

Modern Ideas of Evolution as Related to Revelation and Science. By Sir J. William Dawson, LL.D., F.R.S., etc. Author of *Acadian Geology, The Chain of Life in Geological Time*, etc. Second Edition. 12mo, pp. 240. New York: Fleming H. Revell. Price, cloth. $1 50.

Dr. Dawson is a conservative critic. He refuses to accept any theory or philosophy that has for its purpose the disintegration of the books of the Bible, or that is likely to inflame opposition to evangelical Christianity. He is a scientific and an experimental believer in God and revelation. He is also a scientific interpreter of nature, and finds in it sufficient corroborative evidence of the doctrine of theism, and many truths essential to the Christian faith. Hence he cannot be an agnostic, infidel, or evolutionist. He is opposed to Huxley, Spencer, Darwin, Wallace, Häckel, and all others who, captivated by the plausibilities of evolution, are estranged from faith in the divine creatorship, and are attempting to undermine faith in the Christian religion. The present work from his pen is flavored with his loyal, courageous spirit, and represents the deficiencies of the evolutional philosophy from the scientific stand-point. He does not attack error with fallacy, or harangue, or dogma, or any *ipse dixit* declarations. He tests alleged principles by facts; philosophy, not by poetry or mythology, but by science, compelling conviction rather by the stern logic of the phenomena of nature than by the glowing radiance of imagination. In this appeal to the world-realm he is on the same

ground as the most pronounced advocates of evolution, and in his data, and their application to the problem in hand, he is as scholarly, as erudite, and as trustworthy as those who hunt for physical stair-ways to the throne of God. He means to resist the extremists, on the one hand, and to comfort those who do not investigate, on the other, with the assurance, based upon scientific evidence, that the truth has been undisturbed by its foes. He therefore, while admitting a limited evolution in nature and history, antagonizes with tremendous force the monistic philosophy of Häckel and the agnostic evolution of Huxley and Spencer, following his arguments with a brief defense of theistic evolution as manifested in nature and man. The book may be read with profit. It is free of bigotry, but earnest in its advocacy of truth. It is scientific in argument and theistic in its conclusion. It contains the testimony of a scientist to his personal faith in God and the larger testimony of nature to the fact of the divine existence.

Lectures on the Comparative Grammar of the Semitic Languages. From the Papers of the late WILLIAM WRIGHT, LL.D., Professor of Arabic in the University of Cambridge. 8vo, pp. 288. New York: McMillan & Co. Price, cloth, $3 50.

Here is a book of rare value, not only to the philologist but to the general student of Semitic history and literature. The key to the character of a people is the language they speak and write. Without it we can determine little of their intellectual life, and nothing whatever of those peculiarities that distinguish them from surrounding nations. A knowledge of Hebrew is not only necessary to an understanding of Hebrew literature, but it is indispensable to any correct conception of the Hebrews as a people. The same is true of Arabic, Syriac, Greek, Coptic, and Babylonian, just as it is true of French, German, Italian, and English. The scholar, therefore, who in any way exhibits an ancient language in a larger, broader aspect than that to which we have been accustomed, or who by comparing several languages with one another points out evidences of essential unity, or such diversity in their elements as might be anticipated in a racial literature, renders to investigators and students an incomparable service. In the lectures now published under the editorship of W. Robertson Smith the enthusiasm, scholarship, and general devotion to Semitic literature of the lamented author, Professor Wright, are clearly manifest; besides, there is an accumulation of facts respecting the Hebrew, Syriac, and Arabic that indicates his profound searching and his evident purpose to understand the subject in its completeness. The one striking advantage of these lectures over ordinary discussions of grammatical topics is that they appear as delivered, fresh, acute, possessing the directness, vivacity, and immediateness of the lecture-room, and at the same time maintaining their appropriate dignity and the large proportions of a great subject. Without circumlocution, Dr. Wright plunges into Semitic philology, bringing to the surface a vast amount of historic material, and combining it into as orderly a whole as history itself would justify. Under his guidance we again go over the details of dialects, study the early crude forms

of Aramaic speech, and trace the connection between the Semitic groups and the Indo-European which realized their greatest development in Europe. It is important to note (page 36) that the author assigns the earliest hieratic characters on Egyptian papyri to B.C. cir. 2100, or long anterior to Moses, establishing that writing was in vogue in Egypt prior to its occupancy by the Israelites. In this conclusion "higher criticism" receives another thunderbolt. With extensive preliminaries, relating to the origin of the Semitic group, the formation of letters and the introduction of vowels, out of the way, the lecturer proceeds with a systematic discussion of the pronoun, noun, and verb, devoting chief attention to the verb, which in all languages is the sinew of strength. It is apparent, from the general comparisons and historic tracings here presented, that Hebrew, whatever its original character and value, has lost many prime peculiarities since its decline, and that, whatever the present value of rabbinical Hebrew, it is deficient in that internal force that would constitute it a great language. It often must call to its aid the Arabic and the Syriac to find expression or interpretation. However, as we go from page to page we are more impressed than at any time in the past that the Semitic languages, with their imperfections and limitations, were chiefly for an epoch or people, and that they were wanting in the potencies that insure development, sovereignty, and universality. This series of lectures should be studied with care. They will reward the diligent student, correct some false philological notions that gained currency because there was no one to overthrow them, enlighten as to the historic order and comparative value of Oriental dialects, and advance the general respect for language as the vehicle of thought, both for God and man.

Elements of Structural and Systematic Botany, for High Schools and Elementary College Courses. By DOUGLAS HOUGHTON CAMPBELL, Ph.D., Professor of Botany in the Indiana University. 12mo, pp. 252. Boston: Ginn & Co.

This work has special merits which induce us to commend it to pupils of high schools and academic students generally. Unlike school-books of the kind, it is not burdened with an "analytic key" to the names of flowers; but the author adopts a classification of the botanical department of nature that, if not complete, is sensible, suggestive, and sufficiently comprehensive for the study of the world of plants, trees, and flowers. Its definitions are exact and its scientific terminology is ample, while the illustrations aid very much in comprehending both. The title expresses the book better even than any description that might be written. The aim of the author is to systematize his subject, or observe its scientific character, and also to assist the student in obtaining a knowledge of the structural character of the plant-world. The foundation, therefore, is laid in this book for an adequate study of the subject. When mastered the student will know something of cells, and of the general characteristics of the botanical realm from sea-weeds to the most beautiful land flowers. The book is progressive in its arrangement, well-printed in various types, and, altogether, a valuable preliminary work on botany.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Life and Selected Writings of Francis David Hemenway. Late Professor of Hebrew and Biblical Literature in the Garrett Biblical Institute, Evanston, Ill. By CHARLES F. BRADLEY, CHARLES M. STUART, AMOS W. PATTEN. 12mo, pp. 404. Cincinnati and Chicago: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $2.

If we add to the fact of his splendid services to Methodism that in his personal character Professor Hemenway was an example of the teachings of the Saviour, we can understand why those who knew him were moved to put in permanent shape the record of his life and works. He had in part anticipated his editors by preparing the biographical and other data for their task, besides leaving sermons, lectures, and the incomplete manuscript of a book on hymnology from which they might draw if they wished to include the themes dearest to him, the style in which he usually expressed himself, and the spirit that governed him in all his utterances, written and unwritten, and whether made in private or public. By a happy combination of this material with such editorial additions and amplifications as were deemed necessary to complete the sense, or fill up intervals of time, or gaps in events, or to insert what had been omitted, they have produced a charming volume, to be read for its revelation of character as well as for its proof of his devotion to a great purpose in life. The editors divided their task into congenial departments, Dr. Bradley confining himself to biography proper, Rev. Mr. Stuart editing the professor's studies in hymnology, and the Rev. Mr. Patten giving his attention to the professor's lectures and sermons. We have, therefore, a mingled biography and autobiography, the one part incomplete without the other, but, taken together, constituting a most readable book concerning one who gave himself to the good of others. It is not our purpose to write a synopsis of the contents of this book, preferring that it be read by all who venerate a noble life; but it is in place to say that while Dr. Hemenway was devoted to the pastorate, his chief work was in connection with the Institute which was ever proud of his labors and remembers him with great satisfaction and honor. He commenced his life-work in Vermont, but early removed to the West, identifying himself with the cause of education, and spent the best years of his life in its promotion. Dr. Bradley makes it apparent that he was a man of prayer, of solicitude for souls, and besides reflecting a spiritual beauty in the manner of his life, he exercised a most wholesome influence upon young men and the people generally. Mr. Stuart collects his unpublished chapters on hymns and their authors, giving them to the reader much as he finds them, showing the professor's great interest in worship and the music of the sanctuary. In the lectures and sermons reported we discover the theological bent and signs of the biblical scholarship, as well as the fervid love for Methodism, of the Hebrew professor. He was conservative in criticism, and loyal to the doctrinal structure of the Church. On page 296, referring to Methodist teaching, he says: "This system of doctrine, then, is *evangelical* as against all *rationalistic* schemes, and *universal* as against all

partial systems." He exalts the fathers and exhorts his students to follow in their footsteps if they would attain to efficiency and acceptability in the Methodist pastorate. In more than one sermon the reader will detect the utterance of conscientious conviction, the vision of truth in a form that not all others have seen, and feel the shadow of the Shekinah resting upon him as he follows this man into the mount of God. This is not a book for scholastic, or cold, speculative minds, except that possibly, in spite of their icicles, it might warm them; but it is for believers, for the Christian student who treads the divine paths, and for those who delight in the inheritance of a saintly and fragant life. It should have a wide circulation.

Adventures in the Great Forest of Equatorial Africa and the Country of the Dwarfs. By PAUL DU CHAILLU, author of *The Land of the Midnight Sun*, etc. With Maps and Illustrations. Abridged and Popular Edition. 12mo, pp. 476. New York: Harper & Brothers. Price, cloth, $1 75.

The New World of Central Africa. With a History of the First Christian Mission on the Congo. By Mrs. H. GRATTAN GUINNESS, Hon. Sec. of the East London Institute for Home and Foreign Missions, Harley House, Bow, E. With Maps, Portraits, and Illustrations. 8vo, pp. 537. London: Hodder & Stoughton. Price, cloth, $2.

Africa is the *terra fascinans* among the continents. To the explorer it presents opportunities for thrilling adventure and eminent discovery; to the geographer the agreeable employment of new map-making; to the exporter a wider field for trade and personal enrichment from its inestimable treasures; and to the missionary new territory for gospel conquest. As never before the eyes of the world are turned toward the Dark Continent, while interest in this tropic land has lately reached its culmination in the recently-announced discoveries of Stanley. Since, also, exploration always adds to the world's literature, with this late climax of interest has come a new impetus to the authorship of volumes on African civilization, topography, and possibilities, and a growing sale of such publications among many readers.

Of the two volumes of this sort which are indicated for present examination that of Du Chaillu is purely a traveler's story. The many observations of a keen-eyed, thoughtful, and even scientific explorer compose the book. Thus the abundant insect and animal life of mid-Africa; the peculiar customs of the different tribes in dress, social practices, war, and burial; the habits of the gorilla; and the existence of dwarf tribes, so lately confirmed by Stanley, are among the matters which Du Chaillu describes with carefulness and graphic power. All students of travel, and especially all younger readers, will find a fascination in this abridged edition of a work long since familiar. A heightened interest will also be added to the volume in the fact that Du Chaillu claims to have been the first white man who penetrated the "vast and unbroken forest" of Equatorial Africa, in exploration of its diversified wonders.

The book of Mrs. Guinness is written in the interests of African missions and should be scrutinized from that stand-point. It must be recognized that the work of explorers, however heroic and distinguished,

is in a sense subordinate to the no less noble labor and the amazing successes of Christian missionaries. Lichtenstein and Mungo Park were thus the forerunners of Cox and Moffat; Burton, Speke, Cameron, Schweinfurth, Baker, Wissmann, and many other intrepid explorers were the anticipators of Hannington, and other missionary heroes on the African shores, and made possible their triumphs. Mrs. Guinness's book is a recognition of the transcendent value of missionary toil as compared with the explorer's preparatory work, and is a volume on African evangelization rather than a traveler's annotations. Omitting a detailed description of the fauna and flora of Africa, its customs, civilization, ethnological and philological characteristics, except as they bear on missionary success, she writes with more particular emphasis of the *personnel* and achievements of various African missions, with a glance at their future outlook. The Livingstone Inland Mission and the Congo-Balolo Mission are thus particularly noticed, the portraits of various missionary workers are interspersed, and the whole volume is made attractive by pictures, maps, and mechanical execution. None can read Du Chaillu and not be instructed; none can read Mrs. Guinness and not repeat her prayer, in quickened zeal, for new workers in this white harvest-field of the Church.

The Colored Man in the Methodist Episcopal Church. By the Rev. L. M. HAGOOD, M.D., of the Lexington Conference. 12mo, pp. 327. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 25.

The Methodist Episcopal Church from her organization has known no distinction of class, color, or nationality. That she early gave the colored man a shelter at her altars is essential history; that she has unreservedly acknowledged his eligibility to her highest counsels and dignities is consistent with her first attitude, and that by wise care she still seeks his advancement argues for the enduring catholicity of Methodism and prophesies her continued participation as a leading factor in the evangelization of the races. Such relations between the Methodist Episcopal Church and the colored man, it is claimed, have never before been fully reviewed by any author, but have now furnished Dr. Hagood a fruitful subject for his treatment. The question asked by the General Conference of 1796 was couched in the revolutionary words: "What regulations shall be made for the extirpation of the crying evil of African slavery?" Following this initial utterance the ensuing debates and legislative actions on American slavery, including the decisions of the General Conference of 1844 and continuing until the Civil War, were confessedly unsurpassed in magnitude by the deliberations and deeds of any other American Church. To have tabulated these utterances and legal enactments of our highest council, as Dr. Hagood has now done, is a service of no small labor and surely of no inconsiderable value to the Methodist historian. It is satisfactory that the author furthermore finds it possible to give a somewhat ample consideration to the educational legislation of the Church which has prevailed since the war, and to the noble achievements of the Freedmen's Aid and Southern Education Society. Having been a member of the

General Conference of 1884, and of the Freedmen's Aid Committee of that Conference, we would certify, so far as is possible without minute reference to the Journals, to the correctness of the author's summary of the actions of that committee and the final decisions of the Conference. The author's words upon the Freedmen's Aid work in general are a sincere and encouraging recognition of the value of those great forces which the Methodist Episcopal Church, since the close of the rebellion, has sacredly consecrated to the elevation of the freedmen. To discuss the colored bishop question is to trench on delicate ground. The reader will, however, rejoice in the dispassionate spirit with which Dr. Hagood has prosecuted this discussion, as well as in the conclusion reached that color is no bar to episcopal honors, but that color alone, without fitness, is no conclusive argument for such elevation. In its practical advices to the colored membership of the Church the volume is particularly judicious. Protesting against any suggestion for the union of the colored race in a separate denominational organization, it sounds a clarion call for loyalty to the mother Church, her institutions, and her Discipline. The fact that the work deals with living questions makes necessary the reference to living men and justifies the otherwise inopportune use of their names. As a whole the book deserves wide notice. With earnestness, but without acrimony; with affection for his own race, but with no less sincere love for the Church, the writer has contributed a labor that should tend to the greater fraternity of the diverse elements of Methodism and to the promotion of the vital interests of the colored man.

The Life and Writings of Alexander Vinet. By LAURA M. LANE. With an Introduction by the Venerable F. W. FARRAR, D.D., Archdeacon of Westminster. 8vo, pp. 333. New York: Scribner & Welford. Price, cloth, $3.

The saying that "all great men are providential" seems to have had a verification in the career of Alexander Vinet. His appearance was the opportune time for Swiss Protestantism, and his public life gave an incalculable impetus to the truth. In strictness no reformer can be separated from the times in which he works and which he helped to transform. This biography is consequently more than the life-story of a Swiss mountaineer, with its light and shade, its marriage-bells and its burial-days. It is, besides, a portrayal of the spiritual deadness and the servility to ecclesiasticism which prevailed in Switzerland at the commencement of the century, with the restoration of many believers to spiritual life through the agency of later leaders. The volume thus combines so much of Vinet's family and domestic history as is necessary to give relish to the biography; includes sufficient quotations from the documents of Vinet to reveal the man in his vigor of mind and character; and contains such a portrayal of the doctrinal aspect of the times, and of Vinet's changing phases of belief as makes the theological crisis intelligible. All that is written illustrates Vinet's fitness for leadership in this crucial period of Swiss religious history. Such strong characteristics as strict loyalty to conscience, simplicity, courage, domestic tenderness, and fervent piety inhered in him

and shaped the quality of his reform. Nor does Thomas Erskine's tribute, in the light of this biography, seem a fulsome eulogy—that Vinet was "the most remarkable man of the French Protestant Church."

The French Revolution. By JUSTIN H. MCCARTHY, M.P., Author of *An Outline of Irish History, England under Gladstone*, etc. In two volumes. Vol. I. 12mo, pp. 668. New York: Harper & Brothers.

If Lord Beaconsfield's paradox were true, that there were only two events in history—the siege of Troy and the French Revolution—it were well for students to fix their attention upon those focal points and determine both their origin and issues. Mr. McCarthy concentrates his genius upon the single task of writing of the Revolution, and of showing it in all its formidableness and inherent justice. To succeed in the effort required just such a combination of insight, of breadth of perception, of vigor of conception, of familiarity with details, and of the power of generalization as we find in the author. He is prepared for the onerous duty by an historic taste, a patience in seeking, and a persistence in study which are not eclipsed by such writers as Froude, Carlyle, or Green. We anticipate, therefore, in the two volumes a complete, if not the very best, as it is the latest, exposition of that terrific period of the Revolution, with its causes, and its effects upon the French people and the world at large. The Revolution was not the spontaneous result of simultaneously acting forces in a moment of time; it was rather the culmination of causes that, operating for nearly two hundred years, according to the author, suddenly broke forth in defiance of law and order for the suppression of the defying forces of despotic rule and authority. The casual reader might not think of going back to Louis XIV. for the beginning of a conflict that only ended with the destruction of the Bastile, but our author carries us into the strife of the seventeenth century to find the first seeds of the great revolution. It is in depicting the antecedent conditions, or in holding before us the law of cause and effect as exemplified in the successive events of one hundred years and more, that the author exhibits his power as a thinker and historian. Every great movement has its philosophical side; underneath every event that makes for progress is a cause that, though hidden, must be found if the event itself would be appreciated. It is the duty of the historian, in addition to discovering and comprehending the facts that make up the story or period of which he writes, to philosophize on the causes or conditions that produced it. The philosophy of history is as interesting as history itself. In this volume the author, seeking for the causes of the Revolution, prepares the reader to understand the Revolution itself. Soon enough, indeed, we pass from "seeds" to fruit, from causes to effect, from antecedent conditions to revolutionary outbursts, the play of the guillotine, the dethronement of royalty, the freedom of France from a tyranny it would bear no longer. We read of familiar names, dates, and movements. The procession of events is the procession either of wrongs to self-extinction or of rights to high enthronement. Every thing reaches to the design of the *denouement* of

the political catastrophe. Whether it is of Marie Antoinette or of the elections in Paris, the tenth of June, or the twelfth of July, or of intervening days with their sad anticipations or direful flow of blood that the author writes, he is ever mindful that the Revolution was a hinge upon which turned the destinies of freedom, and he endows it with such literary ornamentation as his task will permit. This work has our cordial commendation, both for its philosophy and history, and equally so for its high literary quality and decisive achievement as a literary work.

Redeeming the Republic: The Third Period of the War of the Rebellion in the Year 1864. By CHARLES CARLETON COFFIN. Illustrated. 8vo, pp. 478. New York: Harper & Brothers. Price, cloth, $3.

The rebellion was one of the "gigantic crimes of history." It originated in a purpose to extend slavery, perhaps the greatest crime of a civilized people. Slavery the cause and rebellion the effect were suppressed, and historians are now writing the war that destroyed them. Mr. Coffin offers to the public another volume, containing not merely the facts but also his version of the conflict as its spirit became manifest in the tremendous events of the period. The year 1864 was memorable for great battles, great achievements for freedom, and an evident progress toward the conclusion of the strife. General Grant was pounding the rebellion into dust in the East and General Sherman was extinguishing it in the West and remote South. The story is told plainly, concisely, yet with a nervous diction that the contemplation of the events would naturally inspire, and it naturally awakens the military and patriotic spirit of the reader. One of the results of such a book is, in addition to its adding to the general information, to make patriotic citizens, such as the Republic can depend upon in the future. Another result is, that, rushing through the record of carnage and brutality, we are thankful that the sacrifice required for freedom was no greater and that it came to an end. Students of our military history will avail themselves of the author's works.

John G. Paton. Missionary to the New Hebrides. An Autobiography. Edited by his Brother. 12mo, pp. 365. New York: Robert Carter & Brothers. Price, cloth, $1 50.

Born in Scotland, Mr. Paton imbibed less of the theological spirit than of the missionary impulse of that Presbyterian country. Early in life the passion for saving souls took possession of him, and it never vacated the premises. He proved himself fit for foreign service by his devotion to the wretched and degraded in his own land. Glasgow was his training-school. In her dens of iniquity he made war with hell and came off conqueror. He was instrumental in reclaiming the drunkard, converting the papist, answering the infidel, and saw the saints multiply in the abodes of the wicked. The wail of the heathen, however, made him uncomfortable, and, licensed and ordained, he sailed for the New Hebrides. Tanna, an island of cannibals, was his head-quarters for a few years, but he finally left it without recovering it to civilization or really delivering it from heathenism. But his labors were not in vain, for more has been accomplished in the islands

in the last twenty-five years than in all their previous history, in the way of evangelization. He studied their superstitions, their system of sacrifices, the meaning of their dances, and the coarse and brutal customs they observed in worship and social life, and found them repugnant and alien to all good influences. Nevertheless, since his day they have progressed until the naked clothe themselves; woman, hitherto crushed, is accorded some rights; decency and order seem to be desired by the majority, and the life of a human being is sacred in their sight. In this plain recital of a missionary's life we see more than the heroism of the teacher or the obstinate indifference of the idolater; we see the divine hand guiding the one and restraining the other, and preparing the isles of the sea for the coming of the Lord.

Hosea Ballou. A Marvelous Life-Story. By OSCAR F. SAFFORD, D.D. 12mo, pp. 290. Boston: Universalist Publishing House. Price, cloth, $1.

Dr. Safford frankly avows that the motive that governed him in preparing this work was to rescue the "greatest theologian and picturesque character" of the Universalist Church from "increasing obscurity," though Mr. Ballou's son had years ago written a biography of his father, and Thomas Whittemore also had published a work of four volumes on the work and career of the celebrated leader. It seems that the previous biographies failed to keep alive the memory of one who had distinguished himself in the "cause" of universal redemption. We do not intimate that the same fate awaits this volume, but we do say that unless a leader has in himself the constituent elements of perpetuity, or his leadership and its results are of fundamental importance, no biography can perpetuate his name beyond a generation, and under such circumstances the most eloquent eulogy sinks to the level of an epitaph. Mr. Ballou made some history which is worth recalling. The son of a Baptist minister, he imbibed the Calvinism of his time, and preached it for many years. That he broke with it was to his credit, but that he espoused a greater error in theology is quite as evident. He was apparently slow in changing his mind, though his strongest trait was intellectual vacillation. His progress in thought does not exhibit regular gradations or traceable processes of evolution, but rather irregular variations from a straight line, and sudden decisions that surprise those who are given to logical methods of inquiry and change. His admirers may not admit this dubious mental condition, as a distinctive trait, but his history evidences it at every turn. In reaching his conclusions respecting future punishment he commences as a Calvinistic believer in it, and his two works, *Notes on the Parables*, and *Treatise on Atonement*, furnish strong arguments in its defense as a scriptural doctrine. Nor did he wholly change when he formulated the theology which the Universalists of his day generally accepted, for he still announced punishment for sin as a truth to be preached and believed. But in his development of the doctrine he attempted to free it of the orthodox interpretation, and so at times he runs into restorationism, and at other times presented it in the most vague and unsatisfactory

manner, leaving it doubtful as to whether sin is wholly punishable in this life, or wholly repaired in the life to come. His theology became the theology of Universalism, though prior to the new leader it had maintained other views of future punishment. The book is interesting because it aims to trace the career of one who passed from the Calvinistic faith to the acceptance of a heresy that, supported by a few honored names in literature, still exerts wherever preached a paralyzing effect on all the holy industries of the Christian Church, and impedes the progress of the religion upon which it professes to found its claims and arguments.

MISCELLANEOUS.

Epworth League Workers. By JACOB EMBURY PRICE. 12mo, pp. 217. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

That the Epworth League is "a child of Providence" seems proven in its phenomenal growth, its present magnitude, and its rapidly-widening membership. Such an increasing institution must have its new and special literature, and to this class of publications the present manual belongs. Its design is to aid in the successful management of League societies. In its sweep of discussion it gives helpful direction for all the details of Epworth League work, including literary and scientific meetings, Bible study, studies in Methodism, social culture, and Christian work. The ample experience of its author in the management of young people's societies gives additional value to his recent publication. It is practical, vigorous, wise. We cheerfully commend its use.

Jesus of Nazareth. Three Lectures Before the Young Men's Christian Association of Johns Hopkins University, in Levering Hall. By JOHN A. BROADUS, D D., LL.D., President of the Southern Baptist Theological Seminary. 12mo, pp. 105. New York: A. C. Armstrong & Son. Price, cloth, 75 cents.

These three lectures discuss the personal character of Jesus, his ethical teachings, and his supernatural works. The author confesses them to be "the fruit of life-time studies." They are scholarly, orthodox, and set forth with new charm the ever-peculiar life of Jesus of Nazareth.

Centennial of the Methodist Book Concern and Dedication of the new Publishing and Mission Building of the Methodist Episcopal Church. 8vo, pp. 78. New York: Hunt & Eaton.

Few anniversaries in Methodism have lately been of more importance than the celebration which occasioned this memorial. It is eminently satisfactory that the centennial of John Dickins's work as first book agent should be celebrated by the dedication of a new building devoted to the widely-extended and rapidly-enlarging interests of the Methodist Episcopal Church. The addresses made on that occasion and an outline account of the general exercises are herein preserved. The event has already become history, and at least one of its chief participants has passed to the Church triumphant. The Methodism of the future will be grateful for the account of these centennial exercises and of this dedication, in such accurate and enduring form.

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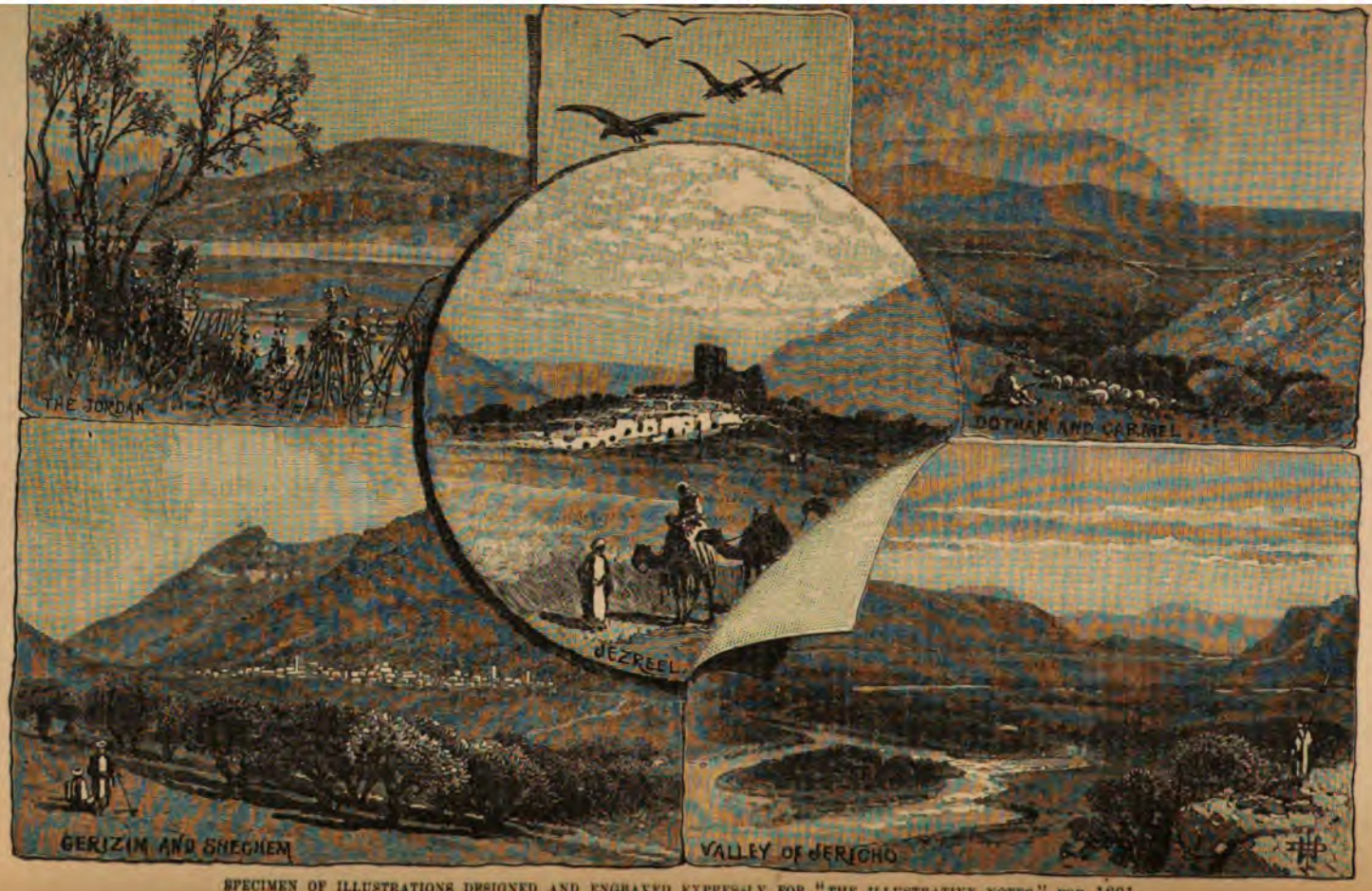

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(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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